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MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Published for Government

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BY

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MANGALORE

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VOL. X.

Comprising the following Taluqs:

Kôlâr	No. of Inscriptions	256
Mulbâgal	„	266
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Mâlûr	„	101
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INSCRIPTIONS ON KOLĀRAMMA TEPMPLE (KL 112,109)

CONTENTS.

Separately bound.

PREFACE.

The many changes that have passed over this District — now so widely known for its gold mines — are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr. R. Narasimhachar, M. A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannaḍa and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâṇa kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gaṅgas in the Noṇamaṅgala, Hosûr and Narsâpura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalêri plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Noḷambas is well illustrated, and the prominence of Vîra-Mahêndra, who was the son of a Gaṅga princess, and had for his queen a Kadamba princess.

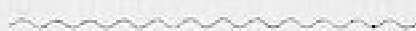
The Gaṅga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôḷa inscriptions are varied and numerous. They show the great regard which the Chôḷas paid to the local goddess Piḍâriyâr, now called Kôlâramma. The extensive conquests of the Chôḷas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysaḷas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâr.

The Nṛipatuṅga-kula is new, and testifies to the intimacy that existed between the Râshṭrakûṭas under Amôghavarsha and the Gaṅgas. The prominent position which Muḷbâgal held as the seat of the viceroys of Vijayanagar is

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Šivâji and other members of his family, Kôlâr being part of the *jâgîr* of his father Shâhji.

Information going back to an early period is obtained regarding the Bêtmaṅgala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamaṅgala, so named after the Mahâvali or Bâṇa king who probably constructed it. From **Bp 4** we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Noḷamba king. **Bp 9** shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysaḷa kings. The tank breached again recently, in 1903. More than one inscription shows that the water-suply was a matter of concern to former rulers. An interesting case is that recorded in **Gd 6** (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugoṇḍa in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a channel was made from Kallûḍi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

Bangalore, Xmas, 1904.



LIST OF ILLUSTRATIONS.

INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannaḍa, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôḷa kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannaḍa. This was the original language. Tamil came in with the Chôḷas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows:—

Mahâvaḷis	26	A. D. 338	to	961
Gaṅgas	70	360	„	1336
Kadambas	4	390	„	890
Chaḷukyas	2	640	„	757
Pallavas	77	733	„	1049
Kâḍuveṭṭi	11	780	„	1297
Gaṅga Pallavas	2	880	„	900
Vaidumbas	6	900	„	1100
Âvani	6	920	„	1007
Râshṭrakûṭas	1	950		
Chôḷas	143	900	„	1408
Hoysaḷas	85	1135	„	1343
Nṛipatuṅga-kula	3	1270	„	1378
Vijayanagar	204	1336	„	1665
Âvati	11	1428	„	1792
Sugaṭûr	29	1451	„	1669
Râyadurga	1	1527		
Gummanâyakanpâḷya	17	1573	„	1769
Mahrattas	15	1637	„	1775
Ballâpur	1	1646		
Bijâpur	2	1703	„	1712
Mughals	2	1730	„	1736
Tâḍigoḷ	15	1704	„	1767
Kottapâḷya	4	1735	„	1775
Râlapâḍi	1	1765		
Iṭikedurga	1	1770		
Halakûr	2	1793	„	1798
Mysore	2	1786	„	1798

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Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs:—*Kl* = Kôlâr; *Mb* = Mulbâgal; *Bp* = Bowringpet; *Mr* = Mâlûr; *Sd* = Siḍlaghaṭṭa; *CB* = Chik-Ballâpur; *Gd* = Gôribidnûr; *Bg* = Bâgepalli; *Ct* = Chintâmaṇi; *Sp* = Srînivâspur.

Mahâvalis.

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (*Ind. Ant.* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb 157** describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-maṇḍala. It seems to have been known as the Vaḍugavaḻi 12000 (*So. Ind. Ins.* Vol. III. Part I. 90)[1]. They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâṇa, whence they are also called Bâṇas. They may have been connected with Mahâbalipur, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb 126**).

Bali was a Daitya or Dânava king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Vishṇu for help, he assumed the Vâmana or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla[2] or the lower regions, which on account of certain virtues were left in his possession[3].

Bâṇa was Bali's eldest son, a giant with a thousand arms. He propitiated Šiva, who agreed to live in his capital[4], and Bâṇa appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it[5]. Bâṇa's daughter

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[1] *Vaḍugavaḻi* is translated by Dr. Hultzsch—'the Telugu road'—to correspond with the Sanskṛit *Ândrât pathaḥ* of the Udayêndiram plates (*Ep. Ind.* III, 76).

[2] The sage Nârada (says the *Vishṇu Purâṇa*, Bk. II. ch. v.), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

[3] For the whole story see Muir's *Original Sanskrit Texts*, Vol. IV, p. 130 *ff*. The germ of the legend is found in the Ṛig-vêda, where Vishṇu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

[4] According to the *Vishṇu Purâṇa* (Bk. V, ch. xxxiii), this was Šônitapura, said to be Dêvikôṭa, near the mouth of the Coleroon, on the Madras coast.

[5] The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahâvali-kula, made doorkeepers by Paramêsvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr. Hultzsch

Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishṇa's grandson Aniruddha. To allay her passion her female friend Chitralêkhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâṇa, and a war ensued. Kṛishṇa came in person to besiege the capital. Šiva guarded the gates and fought for Bâṇa, who worshipped him with his thousand hands. But Kṛishṇa found means to overthrow Šiva, and having taken the city, cut off Bâṇa's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gûlgânpode inscriptions (**Sp 5** and **6**), originally published by me in 1881 (*Ind. Ant.* X, 36)[1]. They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayêndiram plates, published in 1884 by the Rev. T. Foulkes (*Ind. Ant.* XIII, 6)[2]. In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bâṇa, in his line (it says) was born Bâṇâdhirâja. After he and many other Bâṇa kings had passed away, there was born in the family Jaya-Nandivarmmâ, whose son was Vijayâditya, whose son was Malla-Dêva surnamed Jagadêkamalla, whose son was Bâṇa-Vidyâdhara, whose son was Prabhumêru-Dêva, whose son was Vikramâditya, whose son was Vijayâditya, also named Pugaḷvippavar-gaṇḍa, whose son was Vijayabâhu Vikramâditya, the friend of Kṛishṇa Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Râshṭrakûṭa king who ruled from about 884 to 913. Going back eight generations, this would

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has done the same (*So. Ind. Ins.* Vol. III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr. R. Narasimhachar, M. A., is quite the other way, and that Paramêšvara or Šiva was made his doorkeeper by Bâṇa, the son of Mahâbali. The original authority for this has not been found, but is said to be in the Skânda-Purâṇa. The Matsya-Purâṇa and the Hari-vaṁša state that Šiva was pleased with Bâṇa's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's *Môhana-taraṅgiṇi* (16th century), where Bâṇa says—

vilasitavâgi kaṇg-esedirpa ramyâchala-vâsava tiraskarisi |
alasade bandu piriyadall enna bâgila kâd iru kêḷu Dêva ||

Also in a song in a MS. collection in my possession, composed about 150 years ago,—

puliya charmavan uṭṭa Puraharage |
olidu Bâṇana bâgila kâydage ||

[1] In the fac-similes there published, the upper border of one of the stones has been embellished with a small liṅga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

[2] Published again by Dr. Kielhorn in 1894 (*Ep. Ind.* III, 74).

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place Jaya-Nandivarmmâ in the 7th century. But there are allusions to the Bâṇas in other inscriptions which refer to a much earlier period. Thus, in the Mallôhaḷḷi plates, published by me in 1876 (*Ind. Ant.* V, 136), Koṅgaṇivarmmâ, the progenitor of the Gaṅga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bâṇa; and the plates of Hastimalla (*Salem Manual*, Vol. II, App. 369) state that the Gaṅga king Koṅgaṇi was consecrated to conquer the Bâṇa-maṇḍala. In the Tâlgunda inscription (Vol. VII, **Sk 176**), Mayûraśarmmâ, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Śrîparvata, to have levied tribute from the great Bâṇa and other kings. In the Haidarâbâd plates, obtained by Sir Walter Elliot[1], the Chaḷukya king Vikramâditya (655—680) is said to have conquered Râjamalla of the Mahâmalla-kula, that is, the kings of Mâmallaipura, the common name for Mahâbalipura,—in other words, the Mahâvalis. In the Dêvarhaḷḷi plates of 776 (Vol. IV, **Ng 85**)[2] the Nirggunda Yuvarâja Duṇḍu is said to have confounded the Bâṇa-kula.

Among the Mahâvali inscriptions in the present volume the earliest is the Muḍiyanûr plates of 338 (**Mb 157**), first published by me in 1886 (*Ind. Ant.* XV, 172). It is all in Sanskrit, and begins with praise of Śiva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidroog, considered as a personification of Nandi, the bull of Śiva. An object of the mercy of Śiva was Mahâbali, lord of the Dânavas, the munificence of whose gifts was the sole cause of Vishṇu starting to take the three strides and manifesting desire with his hands and feet extended. A promoter of Mahâbali's race, Nandivarmma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayâditya-Dêva. Then followed his son, who is said to have roused up the Bâṇa-vaṁśa, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhisattva,— a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladêva-Nandivarmma. Being in the town of Âvanya (Âvani) in the Śaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Muḍiyanûr village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarmmâchâryya, by order of Vadhûvallabha-Malla; and the king himself repeats at the end in the first

[1] Published by Dr. Fleet in *Ind. Ant.* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

[2] Originally published by me in 1873 (*Ind. Ant.* II, 156).

person, naming himself Vadhûvallabha, that he grants the Chûḍa-grâma (Sanskrit for Muḍiyanûr) in perpetuity. The decree was carried out by the *sarvvapradhâna* Vaivasvata-daṇḍâdhipa. At the end are apparently the words *vyâdhan Mullegam;* what they indicate is not clear[1].

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified, one of them, Kaṇṭakadvâra, being a Sanskrit translation of Muḷubâgil (thorn gate). Of the Brahman donees that are named, three are described as of the *sâmânya-charaṇa.* Of this I am unable to obtain an explanation. But there is a sect of Drâviḍa Brahmans called Bṛihachcharaṇa. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pâṇḍya king, who sent invitations to Brahmans in distant places to attend. Those who came early were called *bṛihat-charaṇa* or fast walkers. Those who came late may therefore have been called *sâmânya-charaṇa* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (*Ind. Ant.* XXIV, 10), who says it is irregular (*Ep. Ind.* VII, App. 112), and by Dr. Fleet (*Ind. Ant.* XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid.* XXXII, 223), — a conclusion at which I had myself arrived long ago,— that "neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic." Turning to the plates now under review for any other indication of their period,— it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Gaṅga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivarmmâ. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266[2]. The Bâṇa inscription here is not therefore discredited by the date of Harivarmmâ. And at Âvani, where this grant was made, is the only place in which a Gaṅga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (**Mb 263**), and is on the basement of one of the group of Râma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Vishṇugôpa's

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[1] If we may read *Vyâdhanam ullegam,* they might possibly mean Vyâdhana's writing.
[2] *Ind. Ant.* VIII, 212; *Ep. Carn.* Vol. III, Nanjangud 122.

son. This we know was Taḍaṅgâla Mâdhava, and there is a grant of his giving the date 357.[1] Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Gaṅga grant on the first plate.

So far there seems nothing to be said against the plates on the score of the date. The kings mentioned in it are Nandivarmmâ, his son Vijayâditya, and his son Vadhûvallabha-Malladêva-Nandivarmmâ, the donor of the grant. These names correspond pretty nearly with the first three in the Udayêndiram plates. But Nandivarmmâ is there called Jaya-Nandivarmmâ, and as regards Malladêva there is nothing common to the two except their name. He is there said to be surnamed Jagadêkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other. There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayêndiram plates, which expressly state that many Bâṇa kings had passed away before the appearance of Jaya-Nandivarmmâ.

The remaining Mahâvali or Bâṇa inscriptions here are not dated, except two at the end of the list in the 10th century. But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries. In **Mb 261,** when Mahâvali Bâṇarasa was ruling, the cows of a certain place having been carried off by the orders of Pṛithuvipati, some man recovered them and died. Pṛithuvipati was the Gaṅga king who preceded Śrîpurusha. The date of this inscription would therefore be about 715. In **Bp 13** we have the Gaṅga prince Mâdhava Muttarasa, who was governing various districts, one of which was Âvanya (Âvani), marching against Mahâvali Bâṇarasa. Muttarasa was the name of Śrîpurusha, and this may indicate him before he came to the throne. We may therefore say about 725 for the date.[2] **Kl 235, Bp 48** and **86** show a Mahâvali Bâṇarasa ruling the Gaṅga 6000 province[3], and from the last it appears that he was contemporary with Śrîpurusha. We may therefore assign him to about 750, and he would represent either the first Vijayâditya or his son Malladêva Jagadêkamalla of the genealogy above given.

Then comes **Mb 92,** of the 2nd year of Bâṇa-Vidyâdhara, who, according to the genealogy, was the great-grandfather of the second Vijayâditya, or Bijeyitta, for whom we have in **Mb 229** the date 909. He may therefore be put in about 780[4]. That he follows the Bâṇarasa last above mentioned

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[1] *Ep. Carn.* Vol. VII, Shikarpur 52; *Ind. Ant.* VII, 172.

[2] On the other hand **Sp 40** shows Bijayittayya rising up against Mádâ-Mattarasa's son, which would be in about 900. But the names may not be the same.

[3] Śrîpurusha's son Duggamâra Ereyappa was ruling it at one time (**Sp 57**).

[4] Bâṇa Vidyâdhara's queen was Kundavvai, daughter of Pratipati Araiyar (conjectured to be the Gaṅga king Pṛithuvipati), son of Śivamahârâja-Perumânaḍi (? Śivamâra). See *So. Ind. Ins.* Vol. III, Part I, 98.

may be gathered from a man named Attâṇi being the donor in both **Bp 48** and in this[1]. **Sp 5** and **6** are of the time of a Mahâvali Bâṇarasa who is described in the latter as Vikramâditya Jayamêru, and as having received from kings the name Bâṇa-Vijyâdhara, no doubt meant for Vidyâdhara, though in **Sp 5** we also have the form Vijyâdhara, evidently taken from the king's name. He may be identified with the same king as in **Mb 92.** Bâṇa-Vidyâdhara's son, in the genealogy, is Prabhumêru, and here we have, in both, Prabhumêru evidently in command of his father's army. **Ct 107** may be actually of Prabhumêru's reign, as Pôteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kâḍuvaṭṭi, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the grant is called a *bâḻ-gaḻchu,* literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79, 200,** and **Mb 225**). But the common term in inscriptions for grants of land for warriors who fell in battle is *kalnâḍ* or *kalnâḍu* (as in **Mb 244** and **Bp 13**). In the north-west of Mysore, however, the word *śivane* seems to be used to denote them.

In **Mb 265** a Bâṇarasa appears ruling Kuvalâḷa and Koṅgu, and at the same time Pompala ruling Vegûr. Now in **Kl 79,** in the reign of the Gaṅga king Nîtimârgga, Noḷambâdhirâja was ruling the Gaṅga 6000, and by his order Pompala fought with Bâṇarasa and lost his life. He is called lord of Beṅga, and said to be of the Veṅga family. These names may no doubt be identified with the Vegûr above. This Nîtimârgga must have been the grandson of Vijayâditya, and the victor at Râjârâmaḍu (**Kl 90**). We must conclude then that Kuvalâḷa (Kolar) was not in the Gaṅga 6000, and that Bâṇa, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nîtimârgga's successor (**Nj 75**), this Bâṇa may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahârâja, and the one in **Mb 228** from whom Permmânaḍi (that is, the Gaṅga king) captured the Mahârâjara-nâḍ. This is called the Mârâjavâḍi Seven Thousand in **Ct 30,** with its capital at Vallûr. The province was chiefly in the Kaḍapa District, and Vallûr was either the one in the north-east of Pavugada taluq or the one near Kaḍapa.

Mb 86 mentions a Vikramâditya, who may or may not have been a Bâṇa. The succeeding Bâṇa inscriptions contain nothing of importance until we come

[1] There is an Attâṇi mentioned in **Kl 229** in Śripurusha's time. Also in **Kl 232**.

to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bâṇarasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramâditya. Bijayitta is of course Vijayâditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahâbali-kula ruling Bidirûr under Iṟiva-Noḷamba. He is described as the lord of Paṟuma-pura, having a black flag and the bull crest.

The Bâṇas seem to have lost their independence at the end of the 9th century, when the Chôḷa king Vîra-Nârâyaṇa is said to have suddenly uprooted the Bâṇas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Gaṅga king Kêsarî or Prithuvipati[1] who was the son of Mârasiṁha and grandson of Prithuvipati. The Bâṇa kingdom is mentioned along with others in southern India of the 12th century in Vaidyanâtha's *Pratâpa-Rudrîya*. Trivikrama-dêva, the author of the Prâkṛit grammar *Trivikrama-vritti* of probably the 15th century, claims to be a descendant of the Bâṇa family[2]. Moreover, inscriptions at Šrîvilliputtûr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pâṇḍya throne in 1453 and 1476, call themselves Mahâvali Vâṇâdhirâja[3].

Gangas.

The earliest Gaṅga inscription is the fragment (**Mb 263**), already referred to, on a temple at Âvani. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Koṅgaṇivarmmâ to Vishṇugôpa, and breaks off in going on to his son. This we know was Taḍaṅgâla Mâdhava, for whom in the Tâgarti plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Noṇamaṅgala in 1897[4].

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[1] See Appendix to *Salem Manual*, above referred to, and *So. Ind. Ins.* II, 379.

[2] *Ind. Ant.* XIII, 13. [3] *ibid.* XV, 173.

[4] The ryots of Noṇamaṅgala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north

The king's name appears in the form Mâdhavavarmmâ, and all the introductory part corresponds with what is usual in the Gaṅga plates, except that the second king is also called Mâdhavavarmmâ. The grant consisted of the Kumârapura village and land under the big tank given for the Arhad temple of Perbboḷal in the Mudukottûr-vishaya, and was made on the advice of the âchâryya Vîra-dêva. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by Mâdhavavarmmâ's son Koṅgaṇivarmmâ (Avinîta) in the 1st year of his reign, ? 425, to two Arhad temples, made on the advice of his preceptor Vijayakîrtti. To the temple at Uranûr, established by Chandranandi and other Jains, was given the Vennelkarani village in the Korikunda-vishaya. To Êvâni-aḍigal's temple at Pêrûr was given one-fourth of the *karshâpana* realised from the outside customs duties. These are stated (in Rapson's *Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29.** It is engraved in fine characters on a large boulder on a low hill called Gôpinâtha-guṭṭa, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to Gôpâlasvâmi. The inscription begins with the words generally employed at the opening of the Gaṅga copper-plate grants, and the characters are those of the Gaṅga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gaṅgas. After invoking Vṛishabha, the first Tîrthaṅkara, it says that "*this* chaitya-bhavana of the adorable Arhata",—which indicates a Jain temple in the spot where the Gôpâla temple now is,—was established by Râma, the son of Daśaratha, in the Dvâpara-yuga of the Kali-avasarppini. At a later period it was rebuilt anew by Kunti-Dêvî, the mother of the Pâṇḍavas. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a Jinêndra-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the abode of great ṛishis intent upon penance. Apparently it is said to have the name Śrîkunda or a name beginning with Śrîkunda, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

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wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in Haḷa-Kannaḍa characters, the word *peḷmuḍi*, which might be to distinguish it as having a large volute; or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.



the Mysore State. It seems probable that the Gôpâlanâtha-guṭṭa was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Šrîkunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Vṛishabha (at the beginning here) has the same meaning. But during the Jaina ascendency of the Gaṅgas it was called Nandagiri, as they invariably have the title "lord of Nandagiri". It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the *šrî-Kunda*kundânvaya, and that the name Šrîkunda is not meant to apply to the mountain. The reference to Râma, the son of Dašaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol. IV, **Yd 26**), which are also said to have been established by him, endowed by the Gaṅgas, and rebuilt by the Chaṅgâḷvas.

There are some 19 inscriptions of the time of Šrîpurusha, all on stone, except one, the Hosûr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Šaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13,** where he appears as the praiseworthy and honourable Mâdhava Muttarasa, ruling the Eḷenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96,** in which he appears under the full name Pṛithivi-Koṅgaṇi Muttarasa Šrîpurusha. **Mr 74** is imperfect, and gives only Koṅgaṇi. But **Kl 78** is of the 26th year of Koṅguṇi Muttarasa, 751. **Kl 6** is of Koṅguṇi Šrîpurusha's 28th year, 753. In this, Šivamâra (his son and successor) appears as governor of Kadambûr. In **Kl 8** and **11** Lôkâditya or Lôkâditya-Eḷa-arasa is ruling Kadambûr. He may have been another son, or else the king of the Eḷenagar-nâḍ above mentioned. **Kl 7** shows us Lôkâditya's son Mallaḍi.

We next come to **Gd 47,** the Hosûr plates, originally published by me in 1878[1]. They are dated when the Šaka year 684 had expired. Dr. Kielhorn's calculation (*Ind. Ant.* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Gaṅga kings are the same as in many others already published, such as the Jâvali and Dêvarhaḷḷi plates of the same reign[2]. Šrîpurusha, the first so named, Pṛithuvi-Koṅgaṇi-mahâ-râja, recognising that all the living world was as unstable as a bubble, when

[1] In the *Madras Journal of Science and Literature* for 1878.
[2] Vol. VI, **Mg 36**; Vol. IV, **Ng 85**.

residing in Mânyapura (Manne in Nelamangala taluq), made a grant to a Brâhman named Mâdhavašarmmâ, a resident of Tôḻur, the son of Mârašarmmâ. He was given a certain extent of land for cultivation in each of the four villages named Eḷam-Gûḍalûr, Maṟiyâchi-Gûḍalûr, Paṟuvi and Šrîpura. The witnesses are the existing officials of the Ninety-six Thousand *vishaya,* that is, Gangavâḍi. The plates were engraved by Višvakarmma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dêvarhaḷḷi plates Šrîpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gûḍalûr of any importance known to me is the one to the west of the Nîlagiris. There is a Kûḍalûr mentioned in Mysore No. 25 (Vol. III), in the time of Šrîpurusha.

With **Mb 80,** which is dated in the 42nd year of the Šrî-râjya, 767, we come to several inscriptions in which Šrîpurusha's son Duggamâra Eṟeyappa was a governor under his father. In **Sp 65** he was ruling Kovaḷâḷa-nâḍ. In **Mb 80** he was ruling the Kuvaḷâla-nâḍ Three-Hundred and the Ganga Six Thousand, while his queen (*mahâdêvi*) is also said to be ruling Âgaḷi. In **Mb 255** he was ruling the same districts, and the army was sent against Kampili. This is on the Tungabhadrâ, north of Bellary. In **Sp 57,** besides the above two districts, he was also ruling the ..taya-nâḍ, Panne-nâḍ, Beḷattûr-nâḍ, Vimala ..., the Pulvaki-nâḍ Thousand, the Bepôḍu Thousand, and the Mu...nâḍ Sixty.

Kl 231 brings us to the reign of Šivamâra. **Gd 54** specifies a year for him corresponding with 815. We then come to the reign of Nîtimârgga in **Kl 79.** The Pallava king Noḷambâdhirâja was under him ruling the Ganga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bâṇarasa. **Mb 228** informs us that Permmânaḍigaḷ, that is the Ganga king, had captured Bâṇarasa's Mahârâjara-nâḍ.

We next pass on to the reign of his son, Râjamalla Satyavâkya, in **Kl 90,** the Narsâpura plates. They are dated in the Šaka year 824, the 5th day of the bright fortnight of Phâlguna, the *nakshatra* being Rôhiṇî. Unfortunately one plate is missing, but they so closely resemble the Manne plates[1] in that part that the missing portion can be supplied from them. Down to Šivamâra the information is similar to that contained in other Ganga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Râshṭrakûṭa king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

[1] To appear in the Bangalore District volume.

Mudugundûr (Maṇḍya taluq) over the army of Vallabha, which was commanded by Râshṭrakûṭa, Châḷukya, Haihaya, and other brave leaders. His brother was Vijayâditya, whose son was Râjamalla, surnamed Satyavâkya. His son was Nîtimârgga, who gained a great victory at Râjâṟâmaḍu (to the north of the Kôlâr District). His son was Râjamalla, who from his ability even as a boy, had obtained the rank of Yuvarâja. When he had come to the throne, and was ruling with the title of Satyavâkya-Permmânaḍigaḷ, he made a grant for a Jain basadi at Kaṇṇamaṅgala, erected by Mêgante-Nandâka Gâdeya for Kamuṅgare-kanti, the female disciple of Uttanindipuri Maṇḍala-bhaṭâra. He also made a grant for another basadi erected by Śrîvarmmayya. Another man also gave some land. The events of the period from Śivamâra to this Râjamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavâḍipura plates (Vol. XII, **Nj 269**) which are less than two years later in date.

Gd 4 contains a record of the death of the Gaṅga prince Aṇṇi, son of Piḻduvipati (a form of Pṛithuvipati), who had joined the Pallava king Bîra-Noḷamba in fighting against the Sântara king, and lost his life in the battle. **Bp 47** is of the time of Mârasiṅgha-Dêva, and **Mb 84** mentions his death in 974. In **Sp. 59** we have Rakkasa-Gaṅga Râchamalla ruling, and under him Puḻiga governing the Noḷambavâḍi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śrînivâspûr taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gaṅgas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (**Kl 95, Sd 36**) their supremacy is not acknowledged. We know that Kolâr fell into the hands of the Chôḷas when they overthrew the Gaṅga power in 1004. But the Chôḷas in their turn were driven out of Mysore in 1116 by the Hoysaḷas, the general who assisted in the capture of Talakâḍ being a Gaṅga-Râja of the Gaṅga family. The Hoysaḷas in course of time entrusted Gaṅga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kôlâr District, as the records occur mostly in Kôlâr and Mulbâgal taluqs, with a few in Bowringpet and Sidlaghaṭṭa taluqs, and one in Chik-Ballâpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gaṅgas continue to bear Chôḷa titles, and we know that it was the invariable policy of the Chôḷas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chôḷas.

The first to be noticed here is Vîra-Gaṅga, *alias* Uttama-Šôḻa-Gaṅga, claiming to be of Gaṅga descent, and bearing the ancient Gaṅga titles of lord of Kuvalâḷa (Kôlâr), lord of Nandigiri (this being now the form instead of the former Nandagiri), Kâvêrî-vallabha, etc. We have for him dates from 1198. But as **Kl 121** is of the 46th year of his reign, the year Târaṇa, which is 1225, he must have begun to reign in 1179. Vîra-Gaṅga was the name assumed by the Hoysaḷa king Vishṇuvarddhana on his capture of the old Gaṅga kingdom from the Chôḷas. Uttama-Chôḷa was a designation of Râjêndra-Chôḷa, who first subdued the Gaṅga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Gaṅga sovereignty. In **Kl 131** we have a distinguished merchant prince named Vikrama-Gaṅga, who from **Kl 129** appears as the servant of Vîra-Gaṅga Uttama-Šôḻa-Gaṅga. He claims to be lord of the Toṇḍa-vaḷanâḍ (the Madras country below the Ghats to the east of the Kôlâr District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalâḷa or Kôlâr. This points to some important development in the trade of the place at about this date. He had the god Subrahmaṇya set up at ? Indaḻûr, and placed his endowments for it under the protection of the Mâhêšvaras or Šaiva priesthood, and the Five Hundred. These are the five hundred svâmis of Ayyâvaḷe[1], who are frequently mentioned in inscriptions as the heads of the Vîra-Banañju or merchant class. His son, in **Kl 129,** seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vîra Gaṅga Uttama-Šôḻa-Gaṅga set up two gods Gaṅgîšvara and Jalakaṇṭêšvara, the former on the Muchukunda hill and the latter at its foot (**Kl 120, 130**). The hill is described as near Kuvaḷâla in the Kuvaḷâla-nâḍ of Gaṅga-maṇḍalam, and was one of the range of Kôlâr hills called the Šatašṛiṅga or hundred peaks. The remainder of his grants are for the first of these temples. The Šella-Gaṅga Uttama-Šôḻa-Gaṅga of **Mb 212** may be the same person, as the date is apparently 1222.

In **Kl 171** and **243** of about 1270 we have Šelva-Gaṅga, who has the title Râja-Nârâyaṇa-Brahmâdirâja. The former praises the Chôḷas, saying that they would not change even if the moon and the sun changed their course. Râja-Nârâyaṇa was a title of Kulôttuṅga-Chôḷa I. At the same period we have in **Kl 244** Padumišeyan Uttama-Šôḻa-Gaṅga, and in **Kl 242** Gaṅga-Perumâḷ, son of Padima-dêva Uttama-Šôḻa-Gaṅga. In **Sd 110** of 1278 appears Gaṅga-Perumâḷ's son Kûttâḍun-dêva or Kariya-Gôpâla, with the title Râja-Nârâyaṇa-Brahmâdirâja and others, who claims to have gained wealth and victory in all regions. In **Kl 49** of 1279 is Kariya-Gaṅga-Perumâḷ, son of Šelva-

[1] Aihole in the Kalâdgi district.

Gaṅga, who must be the same person, and Šelva-Gaṅga identical with Gaṅga-Perumâḷ.

With **Kl 69** we come to a number of inscriptions of about 1280 of Veṭṭum-mârabâṇa[1] Uttama-Šôḻa-Gaṅga. In **Kl 110** he remits all taxes on the temple endowments of the Kuvaḷâla-nâḍ. **Mb 218** calls him the son of Uttama-Šôḻa-Gaṅga, and **Bp 55** the son of Uttama-Šôḻa-Gaṅga Vîra-Gaṅga. **Kl 48** and **47**, of 1280 and 1281, give us Vâsudêva Râja-Nârâyaṇa-Brahmâdirâja, the son of Gaṅga-Perumâḷ. In 1283 we have (**Kl 46** and **50**) a Gaṅga-Perumâḷ Râja-Nârâyaṇa-Brahmâdirâja. In 1284 a Vîra-Gaṅga Uttama-Šôḻa-Gaṅga again appears (**Kl 137**), and with him is associated Gaṅga-Perumâḷ as a signatory. In **Kl 143** of the same period Uttama-Šôḻa-Gaṅga Gaṅga-Perumâḷ is said to be ruling the earth, and Kuvaḷâla-nâḍ is said to be the Nigarili-Šôḻa-maṇḍalam, which was the name given to it by the Chôḻas. In **Mb 16** Gaṅga-Perumâḷ is described as the son of Âdi-Šôḻa, and a grant is made to Nuḷambappa, son of Nuḷambâdirâya of Âvanya-nâḍ. In **Kl 55** of 1285 we have again Gaṅga-Perumâḷ Râja-Nârâyaṇa-Brahmâdirâja. He makes a grant to the sons of the *râja-guru* Višvêšvara-Šiva-uḍaiyâr, a disciple of Šurami-dêva *alias* Prasanna-Šivaṭṭaiyâr, who was descended from Lakshâdhyâya-mudaliyâr, *guru* to the Chôḻa and Pâṇḍya kings. Vâsudêva Râja-Nârâyaṇa-Brahmâdirâja appears again in **Kl 45** in 1286.

In the same year, the 32nd of Poysaḷa Râmanâtha-Dêva, we have. . .nna-Gaṅga-Perumâḷ, son of Šavâsi-Nâyan, making a grant for the gods at Veḷḷiyûr (now Bellûr), which was an agrahâra called the Vishṇuvarddhana-chaturvêdi-maṅgalam. In **Ct 117** Gaṅga-Perumâḷ Râja-Nârâyaṇa-Brahmâdirâya makes a grant to his guru Šakala-Šiva-paṇḍita in 1289. In **Bp 54**, of about 1300, a Gaṅga-Perumâḷ Uttama-Šôḻa-Gaṅga again appears making a grant. Also a Perumâḷ Vikrama-Gaṅga-vêḷân. **Sd 36** of ? 1312 is of the reign of the Poysaḷa king vîra-Ballâḷa, and shows an Uttama-Šôḻa-Gaṅga leading an expedition. In **Kl 77** of ? 1321 Vikrama-Gaṅga, son of Uttama-Šôḻa-Gaṅga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Gaṅga-Perumâḷ. In **CB 18** of ? 1333 we have a new name, — Kumâra-Chikka-Dêva. Also in **Kl 38** and **Mr 14** we have in ? 1298 and 1336 Râjarâja Karkâṭaka-mahârâja *alias* Veṭṭai-yir-Šokkar, and Kaṟkaṭa-mârâya *alias* Uttama-Šôḻa-Gaṅgan Virundar. In **Mr 15** Kaṟkaṭaka-râya is a signatory and calls himself Šembondiyâr.

Chalukyas.

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

[1] The name means — cutter-through of the arrows of Mâra (the god of love). A mistake has been made in printing Bâṇa with a capital B. There is no connection whatever with the Bâṇas.

at Hosur, originally published by me in 1879[1]. It begins with the mention of Polikêši, surnamed Raṇa-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Mânavya-gôtra, sons of Hâritî, nourished by the group of Mothers, and worshippers of the feet of Svâmi Mahâsêna[2]. After him[3] was Satyâšraya, the conqueror of Harshavarddhana. On the application of his beloved daughter, in her own language called Amberâ, when he was in Saṅgama-tîrtha, he granted to 31 Brâhmans the village of Periyâḷa in the Koṇikal-vishaya. This is evidently the present Kuṇigal, but I cannot trace the village. Of this daughter of Satyâšraya we have no other information, and it is not clear what language is meant as that of her name. It may be Kannaḍa. The names of the Brahman donees are not given, but they are clubbed together under their respective gôtras.

The second inscription is **Kl 63,** known as the Vokkalêri plates, originally published by me in 1879[4]. It is dated in the Šaka year 679 expired (2nd September 757, as calculated by Dr. Kielhorn), the 11th of the reign of Kîrtti-varmma-Satyâšraya. The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas[5]. In addition to the statements above given connected with their origin, the Chalukyas are here said to have obtained from Nârâyaṇa (Vishṇu) the Boar crest, at sight of which all kings were brought into subjection in a moment. First is mentioned Polekêši. His son was Kîrtti-varmmâ, who overcame the Vanavâsi (that is, the Kadamba) and other kings. His son was Satyâšraya, who defeated Harshavarddhana, the warlike lord of all the north, and thus acquired the title of Paramêšvara. His son was Vikramâditya-Satyâšraya, who, mounted on his single thorough-bred charger called Chitrakaṇṭha, destroyed all whom he wished to conquer. Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings[6], he subdued the Pâṇḍya, Chôḷa, Kêraḷa, Kaḷabhra[7] and

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[1] *Ind. Ant.* VIII, 96; IX, 304.

[2] The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kârttikêya or Svâmi Mahâsêna, the son of Šiva.

[3] Not his immediate successor, but he was the second Polikêši or Pulikêši.

[4] *Ind. Ant.* VIII, 23. They were produced by a resident of Vokkalêri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing. But nothing would induce the owner to part with them. He, however, freely lent them to me, and I think Dr. Fleet had an electrotype of them made in England which was given to the India Museum. They were again published in 1899 by Dr. Kielhorn (*Ep. Ind.* V, 200).

[5] Some necessary rectifications in part of the translation were made by Dr. Hultzsch (*So. Ind. Ins.* I, 146).

[6] The Chôḷa, Pâṇḍya and Kêraḷa kings (see Dr. Fleet's *Kan. Dyn.* 362, note 6).

[7] Perhaps the Kalabhurya or Kalachurya kings.

other kings, and forced the (Pallava) king of Kâñchî, who had never bowed to another, to kiss his feet with his crown.

His son Vinayâditya-Satyâśraya had again to put a stop to the overgrown power of Trairâjya, the (Pallava) king of Kâñchî, and levied tribute from the rulers of Kavêra, Pârasika, Siṁhaḷa and other islands. By churning all the kings of the north he gained the *pâli-dhvaja*[1] and all other signs of supreme power. His son Vijayâditya-Satyâśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gaṅgâ and Yamunâ, and the *pâli-dhvaja,* together with the insignia of the (drums) *ḍhakka* and *mahâśabda,* rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramâditya-Satyâśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies[2]. He therefore reached with great speed the Tuṇḍâka province (Toṇḍa-maṇḍala), and in a battle with the Pallava king Nandipôtavarmmâ, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kâñchî (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brâhmans, the destitute, and the Râjasiṁhêśvara and other temples which Narasiṁhapôtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pâṇḍya, Chôḷa, Kêraḷa, Kaḷabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghûrṇṇamânârṇṇa (the rolling ocean), which is graphically described.

His son Kîrttivarmma-Satyâśraya, on being made Yuvarâja, implored his father to let him finally subdue the king of Kâñchî, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

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[1] A special arrangement of flags, indicating supremacy. See Pâṭhak's explanation, *Ind. Ant.* XIV, 104.

[2] The name Pallavas indicates Pârthivas or Parthians. If my conjecture that Chalukyas represent Seleukians be correct, this would account for their natural enmity. Dr. Hoernle says — "Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskritic word at all, but of foreign (Gûrjara or Hunic) origin," — and adds,— "Might it be connected with the Turki root *châp*, gallop, *châpâul*, a plundering raid, a charge of cavalry?" (*J. R. A. S.* for 1905, p. 12).

to his father. Thus in due time he succeeded to the throne and gained the rank of Sârvvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhaṇḍâra-Gaviṭṭage[1] on the north bank of the Bhîmarathi,— on the application of Dôsi-Râja,— he made to a Brâhman named Mâdhavaśarmmâ a grant of three villages in the Pânuṅgal-vishaya[2]. The śâsana was written by the great minister for peace and war, Anivârita-Dhanañjaya puṇya-vallabha.

It is evident that this inscription (like the one at Tâlgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultzsch has found[3] a proof that Vikramâditya really entered Kâñchî and visited the Râjasiṁhêśvara temple, in a much obliterated Kannaḍa inscription in the Kailâsanâtha temple there, engraved on a pillar in front of the Râjasiṁhêśvara shrine.

Pallavas.

The earliest Pallava mentioned is Nandipôtavarmmâ, who was so heavily defeated by the Chalukya king Vikramâditya II at the beginning of his reign, or in about 733, as related in the Vokkalêri plates **(Kl 63).** There is a Pallava-mârâja in **Bg 77,** but no clue by which to identify him.

Numerous inscriptions occur of the Noḷambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Noṇambavâḍi or Noḷambavâḍi Thirty-two Thousand province[4], which corresponded with the Chitaldroog District and other parts north and east of it, even, as now appears, far into the Kôlâr District. Unfortunately only a few of their inscriptions are dated. But from the Hêmâvati pillar (**Si 28,** Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldroog, Tumkur, and Kôlâr volumes are — 878 for Mahêndra, 897 and 920 for Ayyapa, 931 for Bîra-Noḷamba, 943 to 966 for Dilîpa or Iṛiva-Noḷamba, 975 for Naṇṇi-Noḷamba, and 974 and 1010 for Noḷambâdhirâja Chôrayya. In Chitaldroog we have farther a number of dates from 1022 to 1074 for a succession of Noḷamba-Pallava-Permmânaḍi[5] kings with various names, who were under the Chalukyas.

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[1] Identified by Dr. Fleet with Bhandâr-Kawte in the Sholâpur District (see *Ep. Ind.* V, 201).

[2] Pânuṅgal is now Hângal in Dharwar. [3] *So. Ind. Ins.* I, 147.

[4] The earliest mention of Noḷambavâḍi or Noṇambavâḍi seems to be in 920 **(Jl 29,** Vol. XI). The existing Noṇabas are representatives of its former subjects.

[5] The title Permmânaḍi was taken away from the Pallavas by the Gaṅgas on Śrîpurusha's victory over Kâḍuveṭṭi in the 8th century. The Gaṅgas being now overthrown, the Pallavas resume the use of it.

It seems clear that when the Chôlas were overthrowing the Pallavas and Gaṅgas, and before they acquired possession of the Kôlâr District early in the 11th century, the Noḷambas had retired to the west, and appear without any overlord, ruling the Noḷambavâḍi Thirty-two Thousand in 920 (**Jl 29**). In 1022 their seat of government was at Kampili (**Mk 10**), which is on the Tuṅgabhadrâ, north-west of Bellary. But during this period the Râshṭrakûṭa power had come to an end, and the Chalukyas had regained the empire. We therefore find the Noḷambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Noḷambavâḍi (**Si 9**). The Udayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôḷa-mârâja (**Gd 57**), but in 1072 has Vîra-Râjêndra as a title, which seems to be Chôḷa (**Si 9**).

Of the inscriptions of the Noḷamba kings here, the earliest are those of Noḷambâdiyarasa and Noḷambâdhirâja. This is not sufficiently distinctive, and though it is the name of the first Noḷamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **Kl 79**, where he is under the Gaṅga king Nîtimârgga and ruling the Gaṅga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlalchôra Noḷamba, the Noḷambâdhirâja who married Nîtimârgga's sister. For their son was Mahêndra, and here in **Sp 30** we have Noḷamba and Mayinda or Mahêndra, together with a Chôḷu-Permmânaḍi, all three ruling up to the Kiṟu-tore or little river as their boundary[1]. In **Mb 248** the Gaṅgas and Pallavas are said to have both opposed Pâṇḍya (of Uchchaṅgi).

The actual territory ruled by the Noḷambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **Kl 79** above shows Noḷambâdhirâja ruling the Gaṅga Six Thousand under the Gaṅgas, and in **Bp 64** Mahêndra (his son) is ruling the same province, though not acknowledging Gaṅga supremacy. It seems evident that he assumed independence in 878, for **Si 38** (Vol. XII) of that year says that he had uprooted and destroyed Chôṟa and other rivals (also in **Si 24**), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahêndrêśvara. In support of this view we are told (**Nj 269**) that Bûtuga, the younger son of Nîtimârgga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Eṟeyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gaṅgas and Noḷambas (see **Mi 71, 27, 39, Si 26**)[2], the Gaṅga king Mârasiṁha claims to have destroyed the Noḷambas (in about 970), and

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[1] What river is intended is not clear. Perddore or the big river is the Kṛishṇa, though sometimes it appears to indicate the Tuṅgabhadrâ, and in **Cg 2** and **4** seems to mean the Lakshmaṇa-tîrtha. The Kiṟu-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

[2] The area of the wars was apparently between the Northern Pennâr and the Vêdâvati.

is therefore distinguished as Noḷambakulântaka. Meanwhile, Mahêndra's son Ayyapa appears in 920, as before stated, ruling the Noḷambavâḍi Thirty-two Thousand, with his own son Aṇṇayya as a governor under him (**Jl 29**). In about 925 Aṇṇayya Bîra-Noḷamba was himself on the throne (**Cl 6, 56**). When in 1072 the Noḷamba king was again ruling Noḷambavâḍi, as above stated, he is also said to be extending the Peñcheru[1] kingdom (**Si 9**).

To continue the notice of inscriptions in the present volume,— **CB 26** informs us that it was in the reign of Noḷambâdhirâja, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahêndrâdhirâja ruling the Gaṅga Six Thousand. In **Mb 227** there appears a Mayindira-Vikrama, and in **Sd 39** a Mayinde Dharmmarâsi-Râja. These may be Mahêndra himself or subordinates with his name attached. In **Bp 41** Mahêndra-Noḷamba is ruling the kingdom of the world. **Si 38** of 878 (Vol. XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. **Mb 38** relates to his death and supplies a number of details. His mother (the Gaṅga princess), on his death, had a poṅd made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Šiva and Vishṇu she was promoting *dharmma,* and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahêndra's wife was a Kadamba princess, named Dîvalabbarasi or Dîvâmbikâ. Her greatness was increased, it says, on the birth of a son Iṟiva-Noḷamba. But this must have been her grandson. For according to the Hêmâvati pillar Mahêndra's son was Naṇṇiga or Ayyapa, whose sons were Aṇṇiga (Bîra-Noḷamba) and Dilîpa or Iṟiva-Noḷamba, his wives according to **Si 39** being Nâgiyabbe and Heleyabbe. Moreover, at the beginning of the inscription it says that she established an agrahâra in her husband's name, while her son was acting worthily in the kingdom. On the death of Vîra-Mahêndra-Noḷambâdhirâja, who has the title Noḷamba-Nârâyaṇa, she, in addition to other works of charity, had a Noḷamba-Nârâyaṇêšvara temple made in Âvani, and presented it with a sin-destroying bell. Among the inscriptions of Ayyapa-Dêva's time, **Mr 52** mentions Eṟeyappa.

We next come to Aṇṇiga or Bîra-Noḷamba[2]. In **Sp 28** he is called [Pallav]âditya šrî-Aṇṇayya. **Gd 4** represents a Gaṅga prince, Pilduvipati's[3] son, as having joined Bîra-Noḷamba against the Šântara king, whom he slew and delivering Sântara's head and shield to his ruler (Noḷamba), died. **Sp 64** seems to attribute Šântara's death to a Baṭṭamarasa, whose son appears in **Sp 58**.

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[1] Peñjeru or Heñjeru, now Hêmâvati, on the northern border of Sira taluq.

[2] Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (**Bp 1** and **2**) which are worshipped in a temple under the name of Gaṅgamma.

[3] That is Pṛithuvîpathi's.

The most numerous are the inscriptions of Dilîpayya or Iṟiva-Noḷamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **Kl 245** in 966. In **Kl 198** he is also called Nolipayya, and under him Vikramâditya-Tiruvayya was ruling the Gaṅga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandra-śêkhara. Tiruvayya repaired the breach in the Vijayâdityamaṅgala (or Bêt-maṅgala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the *bittuvaṭṭa* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayâdityamaṅgalam village, Kaṇṇanûr and Manayûr, to the five hundred Brâhmans of Kayvâra, whose interest it thus became to see that no injury befell the tank. Bêtmaṅgala and Kayvâra must thus have both been included in the Gaṅga Six Thousand. Kayvâra is in Chintâmaṇi taluq, near the head-waters of the Pâlâr, by damming which the tank is formed[1]. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Âvani temple, and set up an iron post. **Mb 93, 94,** and **264** show that Tribhuvanakarttar was the head of the Âvani religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladâna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramâditya as the engraver, famed for his good qualities. **Kl 245** calls him a *kâsiga* (or stone-cutter) of Koyatûr (? Coimbatore). **Mb 108** gives his father's name as Bijayitâchâri. He also engraved **Mb 161, 162** and **163**.

Mb 126, dated 961, shows the Mahâvali king Sambayya ruling Bidirûr under Iṟiva-Noḷamba. The Bâṇas had therefore lost their independence. The last of Iṟiva's inscriptions is **Kl 245**, dated 966.

In 969 Nanni-Noḷamba, son of Dilîpa Iṟiva-Noḷamba, had come to the throne (**Mb 122**). He may be the Noḷambâdhirâja Chôrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Noḷambâdhirâja of **CB 45** in 977. In **Sp 7** mahârâja-Noḷambarasa is styled the best of the many famous door-keepers (*pratihârar*). This seems to point to the supremacy over the Mahâvalis or Bâṇas, who, as we have seen above, had become subordinate to the Noḷambas. According to. . . he was killed in the rout of Âhavamalla's army at. . . . In 1000 and a few years after we find Noḷambas as generals under the Chôḷas (**Mb 208, Sp 14**).

Kâḍuveṭṭi.

Here may appropriately be added a few lines about Kâḍuveṭṭi, a name frequently used for the Pallavas or some branch of them, and which is repre-

[1] This tank has now been taken up for the water supply of the Kolar Gold Fields.

sented in the modern Karveṭi-nagara in North Arcot District. The earliest mention of Kâḍuveṭṭi occurs so far back as about 480 in the Siragunda stone (**Cm 50,** Vol. VI). The Gaṅga king Śrîpurusha slew a Kâḍuveṭṭi in battle in about 750 (**Nr 35**), and Rakkasa-Gaṅga's granddaughter Chaṭṭala-Dêvî was married to a Kâḍuveṭṭi in about 1050 (**Nr 35**), whence she obtained the title of the Kâḍava-mahâdêvi. Kâḍava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kâḍuveṭṭi is in **Sp 6,** of about 750. Then in about 850 there is mentioned in **Kl 79** a Pompalla who is said in **Mb 84** to be of Kâḍuveṭṭi descent. In **Sp 30** of about 880 a Kâḍuveṭṭi appears. In **Ct 143** is Râchâla Pompala in ? 956. **Mb 84** has already been referred to, where in 974 is a Naṇṇa..., who is of the Pompala-kula and Kâḍuveṭṭi-vaṁśa. In **Ct 31** the death is recorded of Râjêndra-Chôḷa Pompala-mârâya in about 1050, on the occurrence of which his servant Chelva-gaṇḍa had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kâḍuveṭṭi again, lord of Kâñchipura, in 1123 (**Ct 160**). And in **Ct 45** and **52** of 1297 we have a Mukkaṇa Kâḍuveṭṭi, who in the former is subordinate to the Hoysaḷa king Viśvanâtha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

Kadambas.

The Gaṅga plates **Gd 47** and **Kl 90** mention Kṛishṇavarmmâ as the Kadamba king whose sister was married to Taḍaṅgâla Mâdhava, 4th century. Kṛishṇavarmmâ is described in the Bennûr plates (**Bl 245**) as the fifth king of the Kadamba line, while Mâdhava was the fifth of the Gaṅgas.

Mb 38 and **50** contain notices of the Kadamba princess Dîvaḷabbarasi or Dîvâmbikâ who was married to the Pallava king Vîra-Mahêndra Noḷamba-Nârâyaṇa. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahâra, and in Âvani the temple of Noḷamba-Nârâyaṇêśvara, which she endowed, and presented with a sin-destroying bell.

Ganga Pallavas.

This is a conjectural name for certain kings who appear to have been Pallavas under the Gaṅgas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasiṁhavikramavarma, written in old Tamil characters[1], and **Mb 211** of the 12th year of the king Vijaya-Îśvaravarma, written in Vaṭṭeḻuttu characters.[1] Both are *vîrakal,* and contain references to Bâṇarasa,

[1] Also published in *Ep. Ind.* VII, 22, 24, with one of the 17th year of Vijaya-Îśvaravarma at p. 23. One of the 18th year of Narasiṁhavarma appears in IV, 177.

while the former mentions also Mayindiramikkiramar or Mahêndra-vikrama. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

Vaidumbas.

Not much is known of these kings. They may have been connected with Tuṃba in North Arcot. The Chôḷa kings Parântaka and Vîra-Râjêndra subdued Vaidumba kings[1] in the 10th and 11th centuries, and the Kaḷiṅga Gaṅga king Kâmârnava VI had for his queen Vinaya-mahâdêvî, a Vaidumba princess, who became the mother of Vajrahasta V[2], crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahârâja, described as Gaṇḍa-Trinêtra, ruling the kingdom of the world (that is, independent), with the Kiṟu-doṟe or little river as his boundary. This river I am unable to identify[3]. He made a grant for some one who died in battle with the Noḷambâṇi-mahârâja. In **Sp 85** we have Vaidumba-mahârâja, also ruling the kingdom of the world. In this case Pallava-mahârâja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramâditya Tiruvayya under Iṟiva-Noḷamba, and he repaired the breached tank at Vijayâdityamaṅgala or Bêtmaṅgala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Noḷamba. In **Mb 198** we have Tiruvayya's son Chandra-śêkhara, under Dilîpayya, who was the same as Iṟiva-Noḷamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmuṇḍa was given by the lord of the Kalavâra-nâḍ to Virudakâran or Koṅgiraiyam, together with the grant of Mâdimaṅgalam in the Koygaikkuṟai-nâḍ of Mêlai-Mârâja-pâḍi[4]. Several generations of his successors are named.

Âvani.

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahêndra-bhaṭṭa is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Tribhuvanakarttara-dêva, who, having ruled the Âvani *sthâna* for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**

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1) *So. Ind. Ins.* II, 379; III, 68.

2) *Ind. Ant.* XVIII, 164, 175.

3) See above, p. 18.

4) This means Upper Mahârâjavâḍi. For Mahârâjavâḍi see above, p. vii.

we have a Tribhuvanakartta ruling under (the Noḷamba king) Dilîpayya. In **Mb 91** a Tribhuvanakarttara-bhaṭâra was ruling in 1007, with no overlord mentioned. Tribhuvanakartta seems to have been the standing designation of the high priest of the place.

Râshṭrakûṭa.

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama).

Chôḷas.

The Chôḷa inscriptions, as might be expected, are numerous. Some are in Kannaḍa, especially early ones, but the majority are in Tamil. A certain number contain Šaka dates, but as a rule the regnal year alone is given. It was the custom with the Chôḷas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kôlâramma temple at Kôlâr, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kôlâr, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chôḷa kings the calculations of Dr. Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country[1]. The first definite date was discovered in the Âtakur stone[2], Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Râjarâja, Râjâdhirâja, Râjêndra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chôḷas first came into contact with Mysore, and in 1004 they captured Talakâḍ and brought to an end the Gaṅga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

[1] *Ep. Ind.* IV, V, VI and VII, ending with p. 169, and App. **M**, 113 *ff*. A connected pedigree is given by Dr. Hultzsch in *So. Ind. Ins.* III, 196.

[2] Now in the Bangalore Museum. Also published in *Ep. Ind.*—the last time in VI, 50.

roughly from Arkalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakâḍ was taken by the Hoysaḷas and the Chôḷas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôḷa inscriptions are three belonging to the local chiefs of the Niḍugal and Hêmavati country styling themselves Chôḷa-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôḷiga Muttarasa (**Gd 76**), and he was ruling the ? Râ[javâ]ḍi Six Hundred, which included the Râmaḍi Three Hundred. **Gd 69** shows a Mayindama Chôḷa-mahârâja, and **73** and **75** may refer to the same person.

The imperial Chôḷas begin with **Mb 203**, which is of the 28th year of Madire-goṇḍa (the capturer of Madura), Kô-Parakêsarivarmmâ. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannaḍa.

The inscriptions of Râjarâja I. follow. He came to the throne in 985, and in his reign the overthrow of the Gaṅgas and the conquest of the south of Mysore by the Chôḷas took place. The first is **Kl 75**, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were[1]. Râjêndra-Chôḷa Pallavarâditya Mukkarasa-Kâḍuveṭṭi has a temple built and endows it. The inscription shows Kuvaḷâla-nâḍ in Nigarilichôla-maṇḍalam, the name given to the Kôlâr District by the Chôḷas. **Kl 106**[c] is of his 12th year. In **Mb 208** and **209**, which are of his 16th year, and in Kannaḍa, he is called Râjarâja Mummaḍi-Chôḷa. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Noḷambâdhirâja, who gave Perbaṇṇa (Hebbaṇi) to the plunderer of Kâḍiyaṇṇa (? Kâḍuveṭṭi), and a farmer there repaired the big tank, which was breached. **Mb 123** is of his 19th year, and he has the title Râjakêsarivarmmâ. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as — the destruction of the ships at Kândalûr-Śâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Veṅgai-nâḍ (the Eastern Chalukya territory near Râjamahêndri and the lower course of the Gôdâvarî), Gaṅgapâḍi (the Gaṅga kingdom in Mysore), Nuḷambapâḍi (the Noḷamba territory in the north of Mysore), Taḍigaivaḻi, Kollam (Quilon), Kaḷiṅgam, Kuḍamalai-nâḍ (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Ni..njiram, and deprived the Śêḻinar or Pâṇḍyas of their glory. **Kl 106**[b] is of his 22nd year, when he made a grant for the

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[1] *pû maruviya polil êḻu* — this epithet has not been met with elsewhere.

goddess Piḍâriyâr (Kôlâramma). **Ct 118** is of his 27th year, given as Šaka 933. The Pallava king Noḷambâdhirâja Chôrayya was ruling.

With **Sp 14, 17,** and **Ct 153** we come to the reign of Râjêndra-Chôḷa-Dêva, distinguished as Gaṅgaigoṇḍa, the capturer of Gaṅga, as he was in command of his father's army when it took Talakâḍ and overthrew the Gaṅga power. **Kl 28** is of his 6th year, and **Kl 106**a of his 8th year. In the latter he has the title Parakêsarivarma. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. He conquered Iḍaiturai-nâḍ (Yeḍatore on the Kâvêri), Vanavâsi (Banavâsi in the north-west of Mysore), Kollipâkkai, Maṇṇai-kkaḍakkam (Maṇṇe in Nelamaṅgala taluq, Bangalore District, the Gaṅga royal residence in the 8th century); captured the crown of the king of Îḻam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of Indra which the king of the South (the Pâṇḍya) had formerly given up to the kings of Îḻam. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the Kêraḷas (the kings of Malabar). He farther conquered many ancient islands, and secured the crown of pure gold which Parašurâma had deposited for safety in the inaccessible Šândima island, when he twenty-one times uprooted the race of kings in battle. Nigarilichôḷa-maṇḍalam is here made to extend to Nuḷambapâḍi or Noḷambavâḍi. A grant was made for the goddess Piḍâriyâr, among other things, of five good she-buffaloes, which it says "must neither die nor grow old",—that is, they must not be allowed to do so, but be renewed from time to time. **Kl 112**a is of his 11th year, and describes him as having taken the East country and Gaṅga. Seated in a temple at Kâñchi, he made for the goddess Piḍâriyâr of Kuvaḷâla or Kôlâr a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before[1]. **Ct 47** is also of the king's 11th year, and in addition to the East country and Gaṅgai, he is here said to have taken Kaḍâram (apparently in Burma or Farther India)[2].

[1] See below, under **Kl 111**. [2] See *So. Ind. Ins.* III, 195.

Kl 44, of his 12th year, repeats the statements in **Kl 106** *a* above, and continues the recital of his exploits, from the seizure of the crown deposited by Parašurâma, as follows:—He gained the renowned Iraṭṭapâḍi Seven-and-a-half Lakh country (Raṭṭavâḍi, the territory of the Raṭṭas or Râshṭrakûṭas), together with the unbounded fame of Jayasiṅga (the Western Chalukya king), who turned his back (that is, fled) at Muyaṅgi and hid himself; captured Šakkaragoṭṭam (Chakrakoṭṭa, in Central India), Madura-maṇḍalam (the Pâṇḍya territory), and various other places, including Oṭṭa-vishaya (Orissa), Vaṅgâḷa-dêša (Bengal) from which Gôvindachandra fled, and Uttara-Lâḍam (Lâṭa in Gujarat). Eventually he seems to have made a grant for the god on the Šrîpati hill (Sîti-beṭṭa in the west of the Kôlâr taluq), which is said to be in Nuḷambapâḍi. **CB 13** is dated in Šaka 949. Here the king is described as capturer of Gaṅga and the East country. The inscription is in Kannaḍa. **Kl 111** is of the same year, and is dated on the 240th day of the 16th year. Kaḍâram is added to the above two conquests. The king was in the palace at Vikramachôḷapura in Kaivâra-nâḍ (Chintâmaṇi taluq) and granted a village for the goddess Piḍâriyâr of Kuvaḷâla. The method of carrying out the order was similar to that in **Kl 106** *a* above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

Kl 109 *a* is of the 22nd year, and makes clearer some of the conquests mentioned in **Kl 106** *a* and **44** above towards the end. Thus, he subdued Mâšuni-dêšam, and in a battle at Âdinagaravai captured Indirâšan of the Lunar race, together with his relations and family treasures. And besides Oṭṭi-vishaya (Orissa), he took Kôšalai-nâḍ (in Central Provinces), Taṇḍabutti after destroying Dharmapâla, Southern and Northern Lâṭa (in Gujarat), defeated in battle Mahivâḷa of ? Šaṅgoṭṭal and captured his women and treasures. He also sent ships across the sea and captured Chaṅgirâma Vijayôttuṅgavarma, the king of Kiḍâram, together with his elephants and the riches he had honestly amassed, with a *tôraṇa* and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mâ-Pappâla (a fort in the Talaing country of Burma), Mâ-Nakkavâram (the Nicobar islands). By order of the king, the general Uttama-Chôḷa had the brick portions of the temple of Piḍâriyâr or Kôlâramma at Kôlâr rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nâḍ, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **Kl 14** is of the king's 24th year, and **Kl 149** *b* of his 30th year.

Ct 30 is dated in Šaka 970 (1048 A. D), and brings us to the reign of Râjâdhirâja-Dêva, who has the title Râjakêsarivarma. His notable deeds are the taking of Vîra-Pâṇḍya's head, and of Sêrama's (the Chêra king's) Sâle. This is called the 30th year of his reign, as he ruled conjointly with his father Râjêndra-Chôḷa from 1018. We have here the daṇḍanâyaka Appimayya as governor of the Mârâjavâḍi Seven Thousand, with Vallûr as his chief seat[1]. **CB 21** is of the king's 32nd year. He assisted his father in conquering Gaṅgai in the north, Ilaṅgai in the south, Mahôdai in the west, and Kaḍâram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manâbharaṇam, the famous king of the south (Pâṇḍya), sent the king of Vênâḍ to heaven, slew the king of Kaḷiṅga, destroyed the ships at Kândaḷûr-Šâlai on the (western) sea-coast, and gained the name of Jayaṅgoṇḍa-Chôḷa. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105** *c*, of the 33rd year, farther credits the king with the conqest of Ilaṅgai and Iraṭṭapâḍi. **Kl 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

Kl 112 *b* is of the 35th year, but relates to Vijaya-Râjêndra-Dêva, Parakêsarivarma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyâṇa (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **Kl 107** is of his 3rd year. He is here said to have conquered the Raṭṭavâḍi Seven-and-a-half Lakh country, and set up a pillar of victory at Koḷḷâpuram; also terrified Âhavamalla (the Chalukya king) at Koppam on the Pêrrâr or big river[2]; and captured his elephants, horses, women and treasures. A grant of two lamps for Kôlâramma was made on the 86th day. **Mb 107** of his 6th year gives farther details of the above exploits.

In **Ct 161** we come to the 6th year of Vîra-Râjêndra-Dêva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solar race, the best of the Pôḷa race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pâṇḍya race and to have five times vanquished Âhavamalla (the Châḷukya king). He also has the titles Râjašekhara, Râjâšraya, Râjarâjêndra Vîra-Chôḷa and Karikâla-Chôḷa. On the death of a landholder in Mêlai-Mârâyapâḍi[1], this man's wife entered the fire and was burnt with his body.

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[1] See above, p. vii. [2] See above, p. xviii.

With **Kl 108** begin the inscriptions of Râjêndra-Chôḷa II, afterwards known as Kulôttuṅga-Chôḷa. This is of his 2nd year, 1071, and he has the title Râjakêsarivarma. He overcame the deceit of his enemies[1], captured troops of elephants at Vayirâgaram, took tribute from the king of Dhârâ at Chakrakoṭṭa, and swayed his sceptre over every land in Jambu-dvîpa or India. An officer of his held an inquiry in the temple of Piḍâriyâr (or Kôlâramma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106** *d*. **Mb 49** *a* is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śâsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chôḷa family, in the Chôḷa-maṇḍala 78 nâḍs, or in the Jayaṅgoṇḍa chôḷa-maṇḍalam 48000, in both of which they had settled by the favour of Râjêndra-Chôḷa,—and that consequently no such tax should be paid in the Râjêndrachôḷa 18 districts and in Kaṇḍamâdam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumari* cultivation, for washermen, cattle, Jains, etc.;—that the female servant in a house, and every house in which there are two women should supply free labour;—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105** *b* of the 4th year we have the designation of the queen,—Puvana-mulud-uḍaiyâḷ (mistress of the whole world).

Kl 91 is of the 7th year and gives the Śaka date. From this time the king is always called Kulôttuṅga-Chôḷa-Dêva (though this title is also given to him in one instance in the 4th year, **Mb 105** *b*). In **CB 24** a gold plate given to the god Nandîśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurântaka[2]. **Mb 42** *b*, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarâja he had wedded the goddess of Victory by his heroic deeds at Chakrakoṭṭa, and captured troops of elephants at Vayirâgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

[1] The translation to be corrected accordingly. Also in **Mb 49** and **119**.

[2] Then, as now, gold seems to have been of special importance in the Kolar country.

the crown of the South and of the country adorned with the Ponni (or Kâvêrî). His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêru. Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pâṇḍya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama),—who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family[1],—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Naṅgili (in the east of Kôlâr District) as far as the Tuṅgabhadrâ in Maṇalûr, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks. He thus seized the two countries Gaṅga-maṇḍalam and Siṅganam (? Sindavâḍi). He then resolved on the conquest of Pâṇḍi-maṇḍalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean. The five Pâṇḍyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever. These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kanni. He established colonies in Koṭṭâṟu and all other directions, the western hill chiefs being sent to heaven, and the Kuṅgalar scattered. He next took possession of Kaḷiṅga, the land of many rivers,—and then permanently seated himself on the throne, with his queen Puvana-muḻud-uḍaiyâḷ on his left, and his queen Êḻulugam-uḍaiyâḷ (mistress of the seven worlds), an accomplished musician, on his right. A grant was made by some person for the god Râmêśvara of Âvani. **Mb 54** of the 33rd year contains the same history. In **Sd 91** the donors swear by Tiru (Lakshmî) and by Âvanimuḻud-uḍaiyâḷ (the queen) not to do anything opposed to the conditions of the grant. The last of this king's inscriptions is **Sd 30** of his 49th year.

We then come to Vikrama-Chôḷa-Dêva, called Râjarâja. **Sd 8***b* and **9** are of his 2nd year, and have the Śaka date. In the latter a chief of Nallûr erects a temple of Sômêśvara at Suguṭṭûr and has it consecrated with much ceremony. **Ct 160**, of his 5th year, credits him with the destruction of

[1] On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôḷa princess, he was of the Solar race, and he succeeded to the throne of the Chôḷas, into whose empire the Eastern Chalukya kingdom was absorbed.

Kaliṅga and the conquest of Kaḍalmalai. **Sp 61** is of his 10th year and has the Šaka date. The queen is styled here and in **Ct 70** Mukkôkiḻânaḍigaḷ (she who has the heads of the three kings at her feet).

But the authority of the Chôḷas in Mysore had now passed away and the next of their records, **Mb 44**_b_, though dated in the 12th year of Kulôttuṅga-Chôḷa II, with the Šaka equivalent, says that (the Hoysaḷa king) vîra-Ballâḷa-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **Kl 218** we have a mahâ-maṇḍalêšvara Timmaya-Dêva Chôḷa-mahârâja. He is probably the same as the Tirumalarasa of **CB 34**, who had the Narasiṁha crest, and whose son has engraved his crest — the Gajasiṁha — on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayaṅgoṇḍa-Chôḷa Iḷavañji-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Âvani, Têkkal and Kurudimalai, in each of which there are groups of temples. **Kl 221** calls him a Mudaliyâr, also **Mb 245**. **Mb 53** and **56**_a_ of 1225, the first that are certainly dated, mention Kûttâḍun-dêvar. In **Mb 70** we have his wife Šeṅgâṇḍai. According to **Mb 73** the first of the family was named Mâraḷvar, whose son was Kûttâḍun, and he married Šaṅgâḷvâr, daughter of Vâsudêva, the Nuḷambâda-râya of Âvani-nâḍ. From **Bp 35**_b_ of 1228 Kûttâḍun-dêva is represented as if independent, ruling the earth. In **Bp 79** of 1231 comes in Têkkal-râyan or Šembondayâgi. In **Mb 18** of 1234 we have the râjâdhirâja mahârâya, raiser up of the Kâñchî-vaṁša, mahârâya-Vîra-Râya's son Yalavañji-Râya, restoring and liberally endowing the Sômêšvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva or Jayaṅgoṇḍa-Šôḷa Ilavañjiya-râyan of **Mb 61** in 1254. **Mb 178** shows that he was the son of Kûttâḍun. His wife was Šeṭṭâḷvâr, who was the daughter of Šelvâṇḍai (**Bp 32**). In **Bp 37**_b_ he is said to be ruling over the earth. In **Mr 33** Têkkal-râyan appears again. In **Bp 60** of 1268 we have once more a Kûttâḍun, son of Nâyan Veṅgâḍai, and the next year Ilaiya (or the junior) Vâsudêvar, his son (**Bp 34**) ruling the earth. Also in **Mb 429**. In **Bp 38**_a_ there appears to be another member of the family. In **Mr 36** of 1281 we have Kûttâḍun, son of Tekkal-râyan, making a grant, and in **Bp 37** the people add to the grant, for the benefit of the Poysaḷa king vîra-Ramânâtha-Dêva.

In **Ct 13** is mentioned some one, whose name is gone, who was the family guru to the Chôḷa Pâṇḍya and Kêraḷa kings. This and a group of six other Tamil inscriptions are of the time of a Vîra-Nârâyaṇa whose name was

Râghava-Dêva. He was the maṇḍalika of Koygaikkuru-nâḍ. In **Ct 38** he is styled mahâ-maṇḍalêšvara, and claims a victory in 1280 over Gaṅga-Perumâḷ. From **Kl 92** and **99** he might be put under the Hoysaḷas. In **Kl 239** Iḷavañji-râya himself is said to be one of the ministers of the Poysaḷa king.

With **Mb 189** we go on again with Kûttâḍun, son of Vâsudêvan, Jayaṅgoṇḍa-Chôḷa Iḷavañji-râyan. As previously noticed, the family was evidently Mudaliyâr (see **Bp 26**). In **Mr 7** we have a Chôḷappa-Perumâḷ in 1336, and in **Mr 15** of the same date Šembondiyâgan. The Vijayanagar empire was established in this year and soon absorbed all the country. But **Gd 58** and **59**, which are in Kannaḍa, (the employment of Tamil now coming to an end), contain a reminiscence of the Chôḷas in a Pommaṇa, who had been *ârâdhya* or priest to Râja-Râjêndra-Chôḷa.

Hoysaḷas.

The Hoysaḷa inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chôḷa occupation), and the greater number belong to the time of Râmanâtha-Dêva. He was one of the sons of the Hoysaḷa king Sômêšvara, who on his father's death in 1254 received as his half share Kôlâr, along with the Tamil country down to Šrîraṅgam, near Trichinopoly, while the other son Nârasiṁha III at the same time inherited the ancestral kingdom in Mysore and the Kannaḍa country.

The first inscription here is **CB 17** of the time of Vîra-Gaṅga Biṭṭi-arasa, better known as Vishṇuvarddhana. He is described as capturer of Talakâḍ (with which victory began his expulsion of the Chôḷas from Mysore), and as having conquered Koṅgu (the Salem and Coimbatore districts), and set up a pillar of victory. When he was at Koppa in Talakâḍ, he confirmed certain endowments for the temple at Nandi.

Then follow several inscriptions of the time of his son Nârasiṁha, who receives his father's titles, including the credit of his conquests. In **Kl 100***a* and others, grants are made to the god at Veḷḷiyûr or Bellûr, which was an agrahâra named Vishṇuvarddhana-chaturvêdimaṅgalam. **Kl 169** is about the big Sômâmbudhi tank on the Pâlâr, but the details are unfortunately effaced. **Bp 9** on the other hand is complete and of much interest and importance. The senior general Chokkimayya, who calls himself Vishṇu-varddhana-Dêva's Garuḍa, was encamped at Naṅgili, apparently after signal victories over kings named Šaṅkha and Panarjoṭṭa, and over the rulers of Kâñchi and Koṅgu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gaṅgavâḍi Ninety-six Thousand. In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayâdityamaṅgalam (Bêtmaṅgalam), which had been breached for a long time[1], had the big sluice built, and erecting there a temple of Durgaiyâr, endowed it with lands, and established the mahâ-grâma. This was in 1155. Some years later, in 1167, the commander-in-chief Amarêśvara-daṇḍanâyaka built a permanent encampment at Bêtmaṅgala and lived there (**Bp 8**).

Kl 159 brings us to Ballâḷa-Dêva. In **Gd 41** a certain Pochiya Keriya-nâyaka seems to have given his head in order to ensure success to a force that was marching to war. **Kl 44***b*, although of Ballâḷa's reign, is dated in the year of Kulôttuṅga Chôḷa. **Ct 46** is probably of the time of Nârasiṁha II.

With **Mb 121***a* begin the inscriptions of Râmanâtha-Dêva. This is of his ? 14th year. They become more numerous from the 30th year (**Bp 82**). All the titles of the other Hoysaḷas are given to him in **Kl 27**. In **Kl 234** a Kâḍuveṭṭi makes a grant. Iḷavañji-râyar is mentioned as one of the king's ministers in **Kl 239**, along with Mañjiya-mâvuttar, who in **Bp 23** and **25***a* is called the king's son. The last of Râmanâtha's inscriptions is **Bp 25***a*, of his 41st year, 1295. **Ct 45** follows, of the 3rd year of (his son) Viśvanâtha-Dêva, 1297, in which Mukkaṇṇa-Kâḍuveṭṭi makes a grant.

But meanwhile in **Kl 102** has appeared, in 1293, Ballappa-daṇṇâyaka, son of Narasiṅga-daṇṇâyaka, son of vîra-Ballâḷa-Dêva. This seems to deny the royal title to Ballâḷa III and his father Nârasiṁha, who was Râmanâtha's rival. But whatever designs may have been formed on the part of Râmanâtha's family to continue the partition of the Hoysaḷa territories, they must have been frustrated. For in **Gd 49** we find Ballâḷa III securely seated on the throne, and no more is heard of the other branch. The Hoysaḷa territories were once more united under one head. Ballâḷa is here said to be in Hosavîḍu, in **Kl 173** called Pudapaḍaivîḍu in Tamil, which has the same meaning, — new camp or capital, as opposed to Haḷebîḍu, the old capital. It may possibly be Hosûr in Goribidnur taluq, or perhaps the Virûpâkshapaṭṭaṇa-Hosadurgga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldroog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20, Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nâḍs of which a list is given. These probably formed the territory of Râmanâtha above the Ghats, called apparently the Kundaṇi kingdom. Kundaṇi was Râmanâtha's royal residence, and may be the present Kundana in Dêvanhaḷḷi taluq.

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[1] We have already seen above, p. xx, that this tank had breached and was repaired in about 950. It lately breached in 1903.

Mr 100 calls it the Hesar-Kundaṇi kingdom. Hesar appears in the name Hesarghaṭṭa in Nelamaṅgala taluq. **Kl 10** mentions the big tank of Viṭṭi-maṅgala (Bêtmaṅgala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-daṇṇâyaka, who is described as the younger brother of Dâti-Siṅga-daṇṇâyaka, the son of the Poysaḷa king vîra-Ballâḷa-Dêva. He seems a different person from the Ballappa-daṇṇâyaka above mentioned, under **Kl 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**)[1]. In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Mâchiya-daṇṇâyaka's son Gaṅgi-dêva-daṇṇâyaka, was ruling in Penugoṇḍa.

In **Mr 82** of 1341 vîra-Ballâḷa is said to have erected a pillar of victory at Sêtu (Adam's Bridge at Râmêśvaram, between the Madura coast and Ceylon). The last Hoysaḷa inscription here is **Mr 16**, dated in 1343, where we have Ballappa-daṇṇâyaka again.

Nṛipatunga-kula.

In **CB 41** we have in 1270[2] a Vembi-Dêva, evidently the same as the Byembi-Dêva of **CB 14**, where he is said to be of the Nṛipatuṅga-kula. In the former he is styled mahâ-maṇḍalika, Tribhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep. Ind.* IV, 181, it would appear that Nṛipatuṅga was of Pallava descent, but traced his remote origin to the Gaṅgas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Gaṅga Pallavas. His grand-father is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Râshṭrakûṭa king Gôvinda claims to have conquered in about 804[3]. Nṛipatuṅga's mother was Śaṅkhâ, daughter of the Râshṭrakûṭa king Nṛipatuṅga Amôghavarsha, after whom he was probably named.

Vembi-Dêva has also the epithet *aṇṇan-aṅkakâra,* elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bemba-rasa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagar.

Vijayanagar.

Of the Vijayanagar inscriptions, some are in Tamil, but the majority in Kannaḍa. **Bg 70** professes to be of the date 1336, the very year in which

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[1] **Kl 54** calls him Periya-Vallappa-daṇṇâyaka, son of vîra-Vallâḷa-Dêva.

[2] This date is fixed from an inscription of his in Dêvanhaḷḷi taluq (Bangalore District) dated 1283.

[3] See *Ind. Ant.* XI, 126.

Vijayanagar was founded, and gives a story to account for the foundation. But no original of the inscription is forthcoming, and the copy cannot be received as authentic. So far as the genealogy goes it is supported by several other inscriptions (**Mb 158 Gd 46**, etc.). In a line of kings descended from Yadu of the Lunar race was Bukka, whose wife was Magâmbikâ. Their son was Saṅgama, usually named as the progenitor of the family. By his wife Mânâmbikâ he had five sons,—Harihara, Kampa, Bukka, Mâra and Mudda. The eldest of these became the ruler of the nine continents. On one occasion he crossed the Tuṅgabhadrâ in order to hunt, and in the forest saw a wonderful sight, namely, a fierce dog with long teeth and in its company a hare. He informed this to Vidyâraṇya, the yati in the temple he discovered there of Virûpâksha Pampâ, in order to get an explanation. And the sage, smiling, said it indicated a place worthy of the residence of a line of great kings, and advised him to build there a city. This he did and called it Vidyânagara. He also formed agrahâras, among which the grant relates to one named Vidyâraṇyapura.

Mb 158 of 1344 contains the grant of a village to a great poet (*mahâ-kavi*) named Sôma, the son of Nâchana. He is said to have acquired much wealth by the success of his poetry in eight languages. **Gd 46** of 1370 records another grant to the same man, and here also he is said to be a poet in eight languages. It would have been of special interest if these had been named.

It appears from various inscriptions, as in **Kl 203**, that Muḷuvâyi (Muḷbâgal) was the seat of government for the district under the Vijayanagar empire, and that the king's son was generally the viceroy. Thus, Harihara's son Kampana was ruling there from 1351 (**Kl 202**), and Bukka's son Kampaṇa from 1356 (**Kl 222**) to 1366 (**Kl 162**). Kampaṇa's son Kâṭṭaiya makes a grant in 1359 (**Bp 31**), Kampaṇa himself in 1373 (**Kl 205**), and another son Jommaṇṇa in 1375 (**Ct 94**). Nâgaṇṇa-Voḍeyar ruling the Sâdali kingdom (**CB 63**) and his son Dêpaṇṇa-Voḍeyar (**Kl 80, 67**) are prominent persons during this period. Harihara II's son Immaḍi-Bukka appears as the viceroy at Muḷavâyi in 1388 (**Bp 17**), and he was still there in 1397 (**Mb 74**). His daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi had a channel made to Tirumaṇi in the Penugoṇḍa kingdom, of which undertaking interesting particulars are given (**Bg 10**). The contractors were to return the advances and no payment would be made to them if water did not flow properly through the channel between certain fixed points, and they were to forfeit the gifts of land, horse and bracelets.

In **Bg 33** Dêva-Râya is said to be in the Sîra kingdom in 1406. When he had been permanently anointed to the crown in Vijayanagar, which perhaps

took place in 1408, the date given in **Mb 175,** his son Vijaya-Râya was installed as viceroy at Muḷuvâgil. From **Mb 7** we find the great minister Nâgaṇṇa-daṇṇâyaka in possession of the Muḷuvâgil kingdom in 1416. The temple priests of the goddess Nâchi there entered into an agreement with certain Brahmans for the restoration of the Arali dam on the Pâlâr river, which had been breached from time immemorial and ruined down to the ground level. On the Brahmans at their own expense restoring the dam and the reservoir behind it, and building there an agrahâra named after the goddess, they were to receive rent-free three-fourths of the rice lands under it, one-fourth being reserved for the goddess. And further they were to receive rent-free land on which they could cut down the jungle and form fields. If the tank should be damaged, the Brahmans were to repair it.

Bp 15 informs us that Vijaya-Râya's son (Dêva-Râya see **Sd 94**) was viceroy of the Muḷuvâyi kingdom in about 1417. After he had come to the throne, Lakkaṇṇa-Voḍeyar appears making a grant in 1428 (**Kl 104**), and **Bp 72** shows him in possession of the Muḷubâgil-Têkal-nâḍ. He and his brother Mâdaṇṇa-daṇṇâyaka, called the Heggaḍe-dêvas, are frequently mentioned as in power. See between 1431 and 1433 (**Mb 2, 96, Bp 87**). In 1440 Mâdaṇṇa-daṇṇâyakar is said to have gained some victory at ? Sânupakapaṭṭaṇam.

Meanwhile, in **Mr 3** and **1** we are brought into contact with Gôpa-Râja, to whom, by order of the king, Lakkaṇṇa and Mâdaṇṇa made over Têkal. He was a mahâ-maṇḍalêśvara, of the Sâluva family. His father Tippa-Râja has the titles Kaṭhâri-Sâluva, establisher of Śambu-Râya, and subduer of the southern Suratâla (or Sultân). These are explained by Mr. J. Râmayya, in connection with the Devulapalli plates, by reference to the Telugu *Jaimini-Bhârata* and *Varâha-purâṇam* (see *Ep. Ind.* VII, 76). The earliest historical person mentioned in the Sâluva family, who were of the Yâdava-vaṁśa, is Vaṅki, whose son was Guṇḍa, who had six sons. Of these the greatest was Maṅgu or Maṅgi. He gained success for Sâmpa-Râya or Śambu-Râya, whose son Teluṅga-Râya made certain grants in 1428. The Sultân of the South, who was at war with Sâmpa-Râya, was the Bâhmani Sultân Muhammad Shâh II. Maṅgu had six sons, one of whom, Gauta, had four sons, the eldest being Guṇḍa and the youngest Tippa. Guṇḍa's sons were Timma (of whom there are inscriptions dating 1455 to 1463), and Nṛisiṁha-Râya. The latter's son was Immaḍi-Nṛisiṁha.

The course of events seems to have been that in the reign of Virûpâksha-Râya, Sâluva-Nṛisiṁha, the Sâluva chief called Narasiṅga-Râya-Voḍeyar, was the most powerful in Karnâṭa and Teliṅgâna. As a general of the Vijaya-nagar kingdom he had defended it against the Muhammadans, but himself

usurped the throne, taking the name Nṛisiṁha. His son Immaḍi-Nṛisiṁha succeeded him, but being murdered, their general, also called Narasiṅga, of a Tuḷuva family, in his turn usurped the kingdom. In the time of Nṛisiṁha-Râya, the Bâhmani Sultân invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mâlûr (Kôlâr District), said to be "the greatest of the forts of that country"[1]. Nṛisiṁha took to flight, and afterwards tendered his submission, but the Sultân marched on to Kâñchî, "situated in the centre of the dominions of that malignant one", and plundered the town and temples "which were the wonder of the age".

Mr 3 informs us that Gôpa-Râja's minister had the image of Gaṇḍa-bhêruṇḍa brought from the place where it was in Pâla-nâḍ, and set it up at Têkal in 1431, in a maṇṭapa opposite the Varadarâja temple. In **Mr 1** Gôpa-Râja directed his minister to rebuild the inner and outer forts of Têkal, originally erected in the time of Ballâḷa-Râya, but which had been overturned and gone to ruin. On the completion of the bastion called Râja-gambhîra, Gôpa-Râja and his son Tippaya had tigers brought there and hunted them. In this their hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gôpasamudra, and built palaces for Gôpa-Râja and for himself, from which they could see the spire of the Varadarâja temple.

Kl 33 states that in 1467 Kaṭhâri Sâluva Narasiṅga-Râja (the above Nṛisiṁha) restored to the Bhairava temple at Sihatti (Sîti-beṭṭa) the villages formerly granted as endowments by Râjêndra-Chôḷa and Vîra-Ballâḷa, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Narasiṅga dynasty. Narasa's conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nṛisiṁha. The inscription was composed by Narasiṁhârya, and differs in some respects from the numerous flowery compositions of Sabhâpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbâgal Šrîpâda-râya maṭha of the Mâdhva sect. **Mb 60** is a grant by Šrî-Raṅga-Râya in 1645 to the Âvani maṭha, which belongs to the Smârta sect. It contains the long account of the origin and genealogy of the Râmarâja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhâpati's grandson, and Kâmakôṭi's son, the poet Râma, Sômanâthârya, grandson of Kâmaya Ganapayârya, wrote the šâsana.

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[1] See Major King's account of the *Burhân-i Ma'asir* (*Ind. Ant.* XXVIII, 134).

Âvati.

There are several inscriptions of the Âvatinâḍ prabhus. **CB 40** shows us Kârepura Baire, son of Doḍḍa-Baire-Gauḍa, grandson of Mari-Gauḍa, and great-grandson of Mari-Baire-Gauḍa. It states that Nandi-maṇḍala, five leagues in extent, which was assigned for the god Pañcha-Nandîśvara, had been favoured to him,— and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kârepura, south of the Nandi mountain, to Nandîśvara-guru, son of Nandîśa-guru, grandson of Skanda-guru, and great-grandson of Gaura-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Soṇapa-Gauḍa made a grant (**Gd 52**), and others down to 1792 (**Sd 95**). In **Bg 36** a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

Sugaṭûr.

The Sugaṭûr chiefs have the general name Tamme-Gauḍa. For some military service the title of Chikka-Râya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (**Mb 241**), and they continue down to 1669 (**Mb 114**). In **Mb 76** the chief's sister through her *purôhita* made offerings in 1500 at Âvani, which is called the southern Gayâ, and offerings in which are, it is said, declared by Vâlmîki to secure the same reward as offerings made in Kâsi, Gayâ and Prayâga. And in 1629 the chief, with his wife and others, had the *agnishṭôma* sacrifice performed in the same place by Kṛishṇa-sômayâji (**Mb 62**).

Râyadurga.

The only inscription of this family is **Mb 97**, dated 1527, in which we have Tipparasa and his son Bhôgarasa.

Gummanâyakanpâḷya.

There are a number of inscriptions of this family, but they contain nothing of special importance.

Mahrattas.

Kôlâr formed a part of the *jâgîr* bestowed on Shâhji, the father of Śivâji, by the Bijapur State, and he committed the charge of the district to his son Sambhâji or Sambhôji. Of his time there are several inscriptions, dating

from 1653 to 1680. **Kl 227** calls him the son of Śivâji, of the Bhôśala-nila, and **Mb 154** mentions a son of his. In **Kl 219** he makes a grant for the restoration of the Hôlûr tank.

One of the most interesting is an inscription of his on the Nandi hill **(CB 32)**, dated 1680. It begins with a description of the hill. In the east of the Karṇâṭaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champaka*, fig, orange or citron, and *tamâla* or *honge* trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-fort for the Ballâpura kingdom, being considered secure from the fear of enemies. On one occasion a Mlêñchha (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Śiva-chatrapati's (Śivâji's) son Śambhôji was ruling there, and Bâlâji Kṛishṇa, the governor of hill forts, who had charge of the Jagadêva hill-forts (those of the Channapaṭṇa kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunâtha-paṇḍita. This was Śivâji's minister.

Kl 227, 224 and **254** are grants by Jayitâ-Bâyi, the wife of Śambhâji-Râja. **Ct 54** is a grant by his son Malukôji, who had received some nâḍ, the name of which is partly gone, as a *mirâsi* from the illustrious Chetrapati Śivâji-mahârâjâdhirâja. Kolâḷa is said to be one of the seven nâḍs under the government of Śivâji.

Bg 45 of 1775 is a grant by order of Murâriji Hindu-Râvu Ghôrapaḍe, the Mahratta chief of Gutti (Gooty), who was an ally of the Ballâpur family. They are mentioned in **CB 54.**

Bijâpur.

Of the Bijâpur period there are a few inscriptions. **Mb 98** relates to a dispute in 1703 between two Śivâchâr gurus, one the head of the original or western Tiruvâlaṅgâḍu, and the other that of the new or eastern Tiruvâlaṅgâḍu. Both claimed the Bhava Bhêri merchants of Bêlûr as their disciples. Gulâm Ali Khân Sâheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service **(Kl 74).**

Mughals.

Only two inscriptions come under this head. **CB 9** records a grant on account of the construction of a pond in 1730.

Tâḍigoḷ.

This *pâlya* was in the Šrînivâspur tâluq, and in **Sp 37** is called the Tâḍigolla-Yêrukâluve-šîme. The inscriptions all belong to the 18th century, and call for no special remark.

Kottapâḷya.

Very similar to the above.

Râlapâḍi.

Only one inscription, of no importance.

Iṭikedurga.

The *jâgîrdâr* of this place, which was in Bâgepalli taluq, was a Muhammadan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

Halakûr.

This place is in Goribidnur taluq. The *jâgîrdâr* here also was a Muhammadan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (**Gd 43, 44**).

Mysore.

There are only two inscriptions of the Mysore rulers, both of the time of Ṭîpu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**Kl 119**). In 1798 a grant was made to the Halakûr *jâgîrdâr* on account of a new tank he had caused to be constructed (**Gd 44**).

Architecture.

The most important building in the District, architecturally, is the Nandîšvara temple at Nandi. It contains a maṇṭapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see **CB 26**). But the numerous inscriptions at and on the building show that it was extended in the Chôḷa and Hoysaḷa period, the 11th and 12th centuries. The god is called Bhôga-Nandîšvara in distinction from the Yôga-Nandîšvara on the top of the Nandi hill, which is connected with it and to

which a Chôḷa officer gave a gold plate in 1049 (**CB 21**)[1]. From **CB 29** it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kôlâramma temple at Kôlâr. This was a local deity, called in the Tamil inscriptions Piḍâriyâr, and the Chôḷa kings, on their conquest of Kôlâr, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033 (**Kl 109** *a*). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sômêšvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Âvani are also of interest, and their walls are likewise covered with Tamil inscriptions. There are separate temples dedicated to Râma, Lakshmaṇa, Bharata, Šatrughna, Vâli, and Sugrîva.

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hire-Bidnur, near Goribidnur, of the 17th century. There is also the Imâmbâra, the mausoleum of Haidar Ali's father, at Kôlâr.



[1] A similar gift was made for the Bhôga-Nandîšvara in 1092 by another person (**CB 24**).

Classified List of the Inscriptions, arranged in chronological order.

Date A. D.	Name of Ruler	Taluq	No.	Date A. D.	Name of Ruler	Taluq	No.
	Mahâvalis.						
338	Vadhûvallabha Malla-			c 850	Vikramâditya	Mb	86
	dêva Nandivarmmâ	Mb	157	c 850	Mâvali Bâṇarasa	„	26
c 715	Mahâvali Bâṇarasa	„	261	c 850	Mahâbali „	„	124
c 725	„ „	Bp	13	c 850	Mâbali „	„	230
c 750	„ „	Kl	235	c 890	Mahâbali „	„	243
c 750	„ „	Bp	48	c 890	Mahâvali „	„	244
c 750	„ „	„	86	c 900	(Karoniri Vâṇarasa)	„	211
c 780	Bâṇa-Vidyâdhara	Mb	92	c 900	(Kanda Vânâdi-arasa)	„	227
c 780	Mahâvali Bâṇarasa	Sp	5	c 900	Bijayitta Bâṇarasa	„	243
c 780	„ „	„	6	c 900	„ „	„	244
c 800	Prabhuméru	Ct	107	c 900	Bijayittayya	Sp	40
c 850	Vâṇarasa	Mb	265	909	Bijeyitta Bâṇarasa	Mb	229
c 850	Mahâvali Bâṇarasa	Kl	200	961	Sambayya	„	126
c 850	„ „	Mb	228				
	Gaṅgas.						
c 360	Vishṇugôpa's son	Mb	263	762	Śrîpurusha	Gd	47
c 370	Mâdhavavarmmâ	Mr	73	c 765	„	Sp	65
? 425	Koṅguṇivarmmâ	„	72	767	„	Mb	80
c 725	Mâdhava Muttarasa	Bp	13	c 767	„	„	255
c 750	Śrîpurusha	Kl	229	c 770	„	Sp	57
c 750	„	„	230	c 770	„	Sd	11
c 750	„	„	232	c 800	Śivamâra	Kl	231
c 750	„	Bp	86	? 815	. . .	Gd	54
c 750	„	Sp	20	c 850	Nîtimârgga	Kl	79
c 750	Muttarasa Śrîpurusha	Mr	96	c 850	Permmanaḍigaḷ	Mb	228
c 750	Koṅgaṇi	„	74	903	Râjamalla Satyavâkya	Kl	90
751	Koṅguṇi Muttarasa	Kl	78	c 920	Pilduvipati's son	Gd	4
753	„ Śrîpurusha	„	6	c 970	Mârasiṅgha-Deva	Bp	47
c 753	„ „	„	8	974	„ „	Mb	84
c 753	„ „	„	11	c 985	Rakkasa-Gaṅga		
c 760	Śrîpurusha	Kl	7		Râchamalla	Sp	59
1198	(Vikkirama Gaṅgan)	Kl	131	c 1220	. . . Gaṅgan	Kl	127
1216	Vîra-Gaṅgan	„	120	? 1222	Śella-Gaṅgan	Mb	212
1216	„ „	„	130	? 1225	Vîra-Gaṅgan	Kl	121
1219	„ „	„	120	c 1250	. . .	Mb	221
c 1220	(Vikkirama-Gaṅga's			c 1270	Selva-Gaṅgan	Kl	171
	son)	Kl	129	? c 1270	„ „	„	243

Date A. D.	Name of Ruler	Taluq	No.	Date A. D.	Name of Ruler	Taluq	No.
? c 1270	Uttama-Sôḷa-Gaṅgan	Kl	244	c 1284	Vîra Gaṅgan	Kl	138
? 1273	Gaṅga-Perumâḷ	„	242	? c 1284	Gaṅga-Perumâḷ	„	143
1278	Kariya-Gôpâlan	Sd	110	? c 1284	„	Mb	16
1279	„ Gaṅga-Perumâḷ	Kl	49	1285	„	Kl	55
c 1280	Veṭṭummârabâṇa	„	69	1286	Vâsudêvan	„	45
c 1280	„	„	76	1286	. nna-Gaṅga-perumâḷ	„	95
c 1280	„	„	110	1289	Gaṅga-Perumâḷ	Ct	117
c 1280	„	„	123	? 1298	Irâjarâja - Karkkaṭa -		
c 1280	„	Mb	218		mahârâja	Kl	38
c 1280	„	Bp	55	c 1300	Uttama-Sôla-Gaṅgan	Bp	54
1280	Vâsudêvan	Kl	48	? 1312	„	Sd	36
1281	„	„	47	? 1321	Vikkirama-Gaṅgan	Kl	77
1283	Gaṅga-Perumâḷ	„	46	? 1333	Kumâra-Sikkadêva	CB	18
c 1283	„	„	50	1336	Karkaṭa-nârâyan	Mr	14
1284	Vîra-Gaṅgan	„	137				

Kadambas.

c 390	Kṛishṇavarmmâ	Gd	47	c 890	Dîvâmbikâ	Mb	38
c 390	„	Kl	90	c 890	„	„	50

Chaḷukyas.

c 640	Satyâśraya	Gd	48	757	Kîrtivarmma-Satyâ-		
					śraya	Kl	63

Pallavas.

c 733	Nandipôtavarmmâ	Kl	63	c 880	Noḷambâdhirâja	Gd	5
? c 755	Pallava-mârâja	Bg	77	c 880	„	Ct	36
c 800	„ Râma	Mb	59	c 880	„	„	124
c 800	Noḷamba	Bp	46	c 880	Noḷamba and Mayinda	Sp	30
c 800	„	Sd	59	c 880	Mayinda Vikrama	Mb	227
c 815	Noḷambâdiyarasa	Kl	233	c 880	„ Dharmmarâsi	Sd	39
c 820	„	Bp	45	c 880	Mayindamarasa	Sp	19
c 850	Noḷambâdhirâja	Kl	59	c 880	Mahêndra	Gd	75
c 850	„	„	79	c 880	Mahêndra Noḷamba	Bp	41
c 860	„	Mb	248	c 890	Mahêndrâdhirâja	„	64
c 870	„	Sd	32	c 890	„	Ct	116
c 870	„	Sp	27	c 890	Vira-Mahêndra-Noḷam-		
c 880	„	Mb	102		bâdhirâja	Mb	38
c 880	„	Sp	50	c 900	Ayyapa-Dêva	Sp	29
c 880	„	Sd	33	c 900	„	Bp	112
c 880	„	CB	26	c 900	„	Mr	52

Date A. D.	Name of Ruler	Taluq	No.	Date A. D.	Name of Ruler	Taluq	No.
c 920	Aṇṇayya	Sp	28	c 950	Dilîpayya	Mb	198
c 920	Vîra-Noḷamba	Gd	11	c 950	„	„	93
c 920	Bîra-Noḷamba	Sp	64	c 950	„	„	94
c 920	Aṇṇiga „	Gd	4	c 950	„	„	264
c 925	Bîra-Noḷamba	Sp	58	c 950	Dilîpa Noḷamba	„	161
c 925	„	Kl	9	c 950	„	„	162
c 925	„	„	57	c 950	„	„	163
c 930	„	Gd	85	951	Iṟiva-Noḷambâdhirâja	Ct	49
c 930	„	„	86	c 951	„	„	50
c 930	„	„	87	? 956	Noḷambâdhirâja Noḷa-		
931	„	Ct	43		payya, Dilîpayya	„	143
931	„	„	44	961	Iṟiva-Noḷamba	Mb	126
c 950	Iṟivi-Noḷamba	Kl	158	966	„	Kl	245
c 950	„	Mb	31	969	Nanni-Noḷamba	Mb	122
c 950	„	„	32	974	Noḷambâdhirâja Chô-		
c 950	„	„	108		rayya	„	84
c 950	„ Nolipayya	Bp	4	977	„	CB	45
c 950	„ „	Kl	198	c 985	Pṛi[thvî]-Noḷambâdhi-		
c 950	Dilîpayya	Mb	51		râja	Bp	3
c 950	„ Noḷamba	„	52	? 988	Noḷambarasa	Sp	7
c 950	Dilîpa Noḷamba	Sp	25	1000	Noḷambâdhirâja	Mb	208
c 950	Dilîpayya	Bp	40	1010	Noḷambâdi Chôrayya	Ct	118
c 950	„	„	43	c 1015	Chôraya-Dêva	Sp	14
c 950	„	„	44	1049	Udayâditya-Dêva	Gd	57
c 950	„	Mr	63				

Kâḍuveṭṭi.

c 780	Kâḍuveṭṭi	Sp	6	c 1050	Râjêndra-Chôḷa-		
c 850	Pompallam-Oḍeyar	Kl	79		Pompala	Ct	31
c 880	Kâḍuveṭṭi	Sp	30	1123	Kâḍuveṭṭi	„	160
? 956	Râchâla Pompala	Ct	143	? 1200	Mukkaṇṇa-Kâḍuveṭṭi	Kl	221
974	Naṇṇa. . .	Mb	84	1297	„ „	Ct	45
1047	Râjêndra-Chôḷa-			c 1297	„ „	„	52
	Pompala	Ct	30				

Gaṅga Pallavas.

c 880	Vijaya-Narasiṁha-			c 900	Vijaya-Îśvaravarma	Mb	211
	Vikramavarma	Mb	227				

Vaidumbas.

c 900	Vaidumba-mahârâja	Bg	62	951	Tiruvayya	Ct	49
c 900	„	Sp	85	c 960	Chandraśêkhara	Mb	198
c 950	Vikramâditya Tiru-	Bp	4	c 1100	Vaidumba-gâmuṇḍan	Ct	9
	vayya						

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Âvani.

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
c 920	Mahêndra-bhaṭṭa	Mb 67	c 950	Tribhuvanakartta	Mb 94
931	Tribhuvanakarttara-dêva	„ 65	c 950	„	„ 265
c 950	Tribhuvanakartta	„ 93	1007	Tribhuvanakarttara-bhaṭâra	„ 91

Râshṭrakûṭa.

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
c 950	Kannara	Mr 94	..	...	..

Chôḷas.

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
? c 750	Chôḷiga Muttarasa	Gd 76	c 1030	Râjêndra-Chôḷa-Dêva	Bg 8
c 900	Mayinda Chôḷa-mahârâja	„ 69	c 1030	„	Kl 115
c 900	Chôḷa-mahârâja	„ 72	c 1030	...	Mb 120
c 900	„	„ 73	c 1030	„	Ct 138
c 900	„	„ 75	1033	„	Kl 109 *a*
934	Parakêsarivarmma	Mb 203	1033	„	Bg 6
991	Râjarâja-Dêva	Kl 75	? c 1033	...	„ 7
? 996	„ „	„ 106	1033	„	CB 19
1000	„ Mummaḍi-Chôḷa	Mb 208	c 1035	„	Kl 14
c 1000	„ „	„ 209	1041	„	„ 149 *b*
c 1000	„ „	„ 256	1047	Râjâdhirâja-Dêva	Ct 30
1003	„	„ 123	c 1047	„	Kl 56
1006	„	Kl 106 *b*	1049	„	CB 21
1010	„	Ct 118	c 1050	„	Mb 165
c 1015	Râjêndra-Chôḷa-Dêva	Sp 14	1050	„	„ 105 *c*
c 1015	„	„ 17	1050	„	„ 106 *a*
c 1015	„	Ct 153	? 1051	„	Kl 19
? 1017	...	Kl 24	? 1052	Vijaya-Râjêndra-Dêva	„ 112 *b*
? 1017	...	„ 25	1054	Râjêndra-Dêva	„ 107
1017	„	„ 26	1057	„	Mb 107
1019	„	„ 106 *a*	1069	Vîra-Râjêndra-Dêva	Ct 161
c 1020	„	„ 112 *g*	? c 1069	...	„ 163
1022	„	„ 112 *a*	1071	Râjêndra-Chôḷa-Dêva	Kl 108
1022	„	Ct 47	? 1071	...	„ 106 *d*
? 1023	„	Kl 44	1072	„	Mb 49 *a*
? 1023	„	„ 112 *f*	1072	„	„ 119
c 1025	„	„ 112 *e*	1072	„	Sd 92
c 1025	„	„ 187	1073	„	Mb 105 *a*
c 1025	„	Mb 216	1073	„	„ 106 *b*
1027	„	CB 13	1073	Kulôttuṅga-Chôḷa-Dêva	„ 105 *b*
1027	„	Kl 111	1076	„	Kl 91

Date A. D.	Name of Ruler	Taluq	No.
1079	Kulôttunga-Chôḷa-Dêva	Mb	47
1080	„	Sd	66
1082	„	Kl	43
1089	„	„	149 a
1092	„	CB	24
1096	„	Mb	42 f
? 1096	„	Bp	16
? 1098	„	Mb	42 b
c 1100	„	„	49 c
c 1100	„	Ct	166
1102	„	Mb	54
1102	„	Sd	91
1104	„	Mb	42 c
1108	„	Sd	83
1112	„	Mr	101
1113	„	CB	25
1118	„	Sd	30
1120	Vikrama-Chôḷa-Dêva	„	8 b
1120	„	„	9
1121	„	Ct	78
1123	„	„	160
1124	„	„	162
1127	„	Sp	61
1127	„	Kl	186
1130	„	Ct	70
? 1140	(Timmaya-Dêva-Chôḷa)	Kl	218
? c 1150	Tirumalarasa „ „)	CB	34
1189	Kulôttunga-Chôḷa-Dêva	Mb	44 b
? 1200	Jayaṅgoṇḍa-Chôḷa Iḷavañjiyâr	Kl	221
? c 1200	...	Mb	236 b
1210	Kulôttunga-Chôḷa-Dêva	„	125
1225	Jayaṅgoṇḍa-Chôḷa Iḷavañji-râyan	„	53
1225	„	„	56 a
1228	„	„	41
? c 1228	„	„	70
1228	Jayaṅgoṇḍa-Chôḷa Iḷavañji-râyan	Mb	73
1228	„ „	Bp	35 b
1228	„ „	„	37 a
1229	„ „	Mb	71
1231	„ „	„	72
1231	„ „	Bp	35 a
1231	„ Têkkal-râyan	„	79
? 1234	Yalavañji-Râya	Mb	18
? 1254	Jayaṅgoṇḍa-Chôḷa-Iḷavañji-râyan	„	61
? 1256	„ „	„	192
1260	„ „	„	178
c 1260	Iḷaiya Vâsudêvan	Bp	37 b
1262	„ „	„	32
? 1264	Jayaṅgoṇḍa-Chôḷa-Têkkal-râyan	Mr	33
1268	Kûttâḍun-dêva	Bp	60
1269	Ilaiya Vâsudêvar	„	34
c 1270	„	Mb	42 g
1270	„	„	187
1271	„	„	55
1273	Vâsudêvan	„	184
1277	Iḷavañji-râyar	„	186
1277	„	„	245
1278	Têkkal-râyar		
? c 1280	Iḷavañji-râyar	Bp	38 a
1281	Têkkal-râyan	Mr	36
1281	„	„	37
1284	„	„	38
1291	Iḷavañji-râyar	Kl	239
1298	Kûttâḍun-dêvan	Mb	189
1299	„	Bp	26
1302	„	Mb	42 d
1306	„	„	57 a
1336	Šolappa-perumâḷ	Mr	7
1336	Sembondiyâgan	„	15
c 1408	...	Gd	58
1408	...	„	59

Hoysaḷas.

Date A. D.	Name of Ruler	Taluq	No.
c 1135	Vîra-Gaṅga	CB	17
c 1150	Nârasiṁha-Dêva	Gd	55
1153	Nârasiṁha-Dêva	Kl	100 a
1155	„	„	169

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1155	...	Bp 9	1291	Râmanâtha-Dêva	Mr 43
1163	Nârasiṁha-Dêva	Kl 177	1292	„	Sp 62
1167	„	„ 93	1293	„	Mr 99
1167	„	Bp 8	1293	„	Bp 23
c 1180	Ballâḷa-Dêva	Kl 159	1293	„	„ 27
1180	„	Gd 41	1293	Ballappa-daṇṇâyaka	Kl 102
1185	„	Mb 45	1294	Râmanâtha-Dêva	„ 18
1189	„	„ 44 *b*	1294	„	Bp 33
? c 1200	„	Gd 40	1294	„	Ct 88
? c 1200	„	„ 51	1295	„	Bp 25 *a*
? c 1230	Narasiṅga	Ct 46	1295	„	„ 25 *b*
? 1268	Râmanâtha-Deva	Mb 121 *b*	1297	Viśvanâtha-Dêva	Ct 45
? 1269	„	„ 121 *a*	? c 1300	Ballâḷa-Dêva	Gd 49
1271	„	Mr 45	1301	„	Mr 67
c 1280	„	Kl 13	1301	„	CB 20
c 1280	„	Mb 171 *a*	1301	„	Mr 71
1281	„	Mr 37	1301	„	„ 100
1284	„	Bp 82	1307	„	„ 83
1284	„	Mr 38	1312	„	Sd 36
1284	„	Kl 98	? 1314	„	CB 8
1284	„	Ct 91	1319	„	Kl 82
1285	„	„ 100	1321	„	„ 128
1286	„	Kl 27	1321	„	„ 173
1286	„	„ 95	1323	„	„ 10
1287	„	„ 139	1325	„	Mr 49
1287	„	„ 140	1328	Ballappa-daṇṇâyaka	„ 10
1288	„	„ 92	1328	„	„ 12
1288	„	„ 99	1328	„	„ 13
1288	„	Bp 59	1330	„	„ 18
1288	„	Mr 98	c 1330	Ballâḷa-Dêva	„ 68
1288	„	Sp 36	1333	„	„ 28
1289	„	Mb 44 *a*	1333	„	Gd 16
1289	„	„ 48	1337	„	Bp 63
1289	„	Ct 117	1337	„	Ct 53
c 1289	„	Mb 57 *b*	1338	„	Mb 160
1290	„	„ 100	1338	„	Bp 10
1290	„	Ct 84	1339	Ballappa-daṇṇâyaka	Kl 54
? 1291	„	Kl 28	1339	„	Bp 28
1291	„	„ 234	1341	Ballâḷa-Dêva	Mr 82
1291	„	„ 239	1342	„	Kl 32
1291	„	Bp 68 *a*	1343	Ballappa-daṇṇâyaka	Mr 16

Nṛipatuṅga-kula.

1270	Vembi-Dêva	CB 41	1378	Bembarasa	Ct 68
c 1300	Byembi-Dêva	„ 14	..	...	..



Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
	Vijayanagar				
1336	Harihara	Bg 70	1396	Bukkaṇṇa-Uḍaiyar	Mb 34
1344	Bukka-Râya	Mb 158	1397	„ „	Bg 10
1344	„	Ct 89	1397	Immaḍi-Bukka-Râya	Mb 74
? 1346	„	Kl 201	1397	Harihara-Râya	Kl 248
1346	Hariyappa-Uḍaiyar	Mr 39	1398	„ „	Mb 29
1346	„	„ 61	1402	Dêva-Râya	Gd 2
1351	Kampaṇṇa-Uḍaiyar	Kl 202	1402	„	„ 23
1356	„	„ 222	1402	„	„ 56
1359	„	Bp 31	1403	Harihara-Râya	Ct 86
1360	Bukkaṇṇa-Uḍaiyar	Ct 75	1404	„	Kl 73
1360	„	„ 76	? 1406	„	Mr 87
1361	Kampaṇṇa-Uḍaiyar	Kl 203	1406	Dêva-Râya	Bg 33
1362	„	Mb 58	1406	„	Kl 94
1362	„	Ct 95	1407	Bukkaṇṇa-Uḍaiyar	„ 240
1363	„	Kl 101	1407	Dêva-Râya	Ct 39
? 1366	„	„ 162	1408	Harihara-Râya	Gd 59
1367	Bukkaṇṇa-Uḍaiyar	Mr 79	1408	. . .	„ 58
1367	Râjêndra-Voḍeyar	Kl 134	1408	Dêva-Râya	Mb 175
1369	Bukkaṇṇa-Uḍaiyar	„ 12	c 1410	„	Bp 22
? 1370	Bukka-Râya	Gd 46	1413	„	Ct 81
? c 1370	Virupaṇṇa-Uḍaiyar	Mb 36	1416	„	Mb 7
1371	Bukkaṇṇa-Voḍeyar	CB 63	1417	„	Kl 83
1373	Kampaṇṇa-Voḍeyar	Kl 205	1417	Vijaya-Râya	Bp 61
1375	„	Ct 94	c 1417	„	„ 15
1378	Hariyappa-Voḍeyar	Sd 112	c 1418	(Narasiṅga-Dêva)	Bg 19
1379	. . .	Kl 113	? 1422	Bukka-Râya	Kl 178
1380	. . .	CB 43	? 1423	Vijaya-Râya	Sd 1
1384	Harihara-Râya	Kl 80	1426	Dêva-Râya	Bp 83
1385	. . .	CB 10	1428	„	Kl 104
1386	„	Sp 12	1430	„	Bp 72
1388	Immaḍi-Bukka-Râya	Mb 11	1431	Vijaya-Râya	Mb 2
1388	„ „	Gd 6	1431	Dêva-Râya	„ 96
1388	„ „	Bp 17	1431	„	Mr 3
1389	„ „	Mb 11	1432	„	Gd 17
? 1389	„ „	„ 12	1433	„	Bp 87
1390	Harihara-Râya	Kl 105	1434	„	Sd 94
1391	„ „	Bg 16	? 1434	„	Mr 1
1392	„ „	„ 15	c 1435	„	„ 4
1392	Bukka-Râya	Gd 68	1439	„	Mb 130
1393	„ „	Kl 150	1440	„	„ 101
1393	. . .	Ct 114	1442	„	Ct 157
1395	Harihara-Râya	Sp 54	1444	„	Bp 11

Date A. D.	Name of Ruler	Taluq	No.
1446	Dêva-Râya	Gd	50
? 1454	. . .	„	22
1462	Mallikârjuna-Râya	Bp	24
1465	„ „	„	18
1467	Narasiṅga-Râja	Kl	33
1468	Virûpâksha-Râya	Mb	20
1469	„	„	147
? 1470	„	„	253
1472	„	Bp	19
1478	„	„	69
1485	„	Mb	104
1489	Kaṭhâri Sâluva. . .	Bp	14
1493	Immaḍi-Narasiṅga-Râya	Gd	80
1495	„ „	Kl	34
c 1495	„ „	Gd	78
1496	„ „	Kl	1
1499	Narasiṁha-Râya	Mr	5
1504	Narasiṅga-Râya	Gd	38
1505	„	Mb	242
1505	Nṛisiṁhêndra	Gd	77
1509	Narasiṁha-Râya	Mr	6
1510	Kṛishṇa-Râya	Gd	28
1510	„	CB	4
? 1511	„	„	12
1512	„	Kl	22
1513	„	Sp	88
1518	„	Mb	19
1519	„	Ct	62 *a*
1521	„	Mb	3
1522	„	Sd	10
1523	„	„	79
1523	„	Gd	36
1524	„	Ct	56
1524	Sadâśiva-Râya	Mb	240
1527	Virûpâksha-Dêva-Râya	„	97
1527	Kṛishṇa-Râya	„	37
1527	„	Ct	57
1528	„	Bp	5
1528	Achyuta-Râya	Sd	15
c 1530	„	„	18
1531	„	„	22
? 1532	Sadâśiva-Râya	Mb	201
1532	Achyuta-Râya	Sd	104
1532	Achyuta-Râya	Gd	61
1532	„	Ct	60
1533	„	Bp	39
1533	„	Bg	25
1533	„	Ct	55
1534	„	Bg	72
1534	„	Ct	28
1535	„	Mr	51
1536	„	Bg	41
1537	„	„	4
1537	„	„	5
1538	„	Kl	114
1538	„	Ct	87
1539	„	Bg	37
1541	„	Kl	196
1542	„	Mr	32
1542	Veṅkaṭa-Râya	„	62
1543	Veṅkaṭapati-Râya	Sd	52
1544	Sadâśiva-Râya	Bg	30
1544	„	Kl	84
1544	„	Mb	22
1545	„	Gd	19
1546	„	Mb	30
1546	„	Sd	64
1546	„	CB	50
1547	„	Mb	4
1547	„	Sd	96
1548	„	„	35
1549	„	Gd	21
c 1550	„	„	32
1551	„	Ct	58
? 1552	„	Gd	81
1557	„	Mb	149
1558	„	Kl	147
1558	„	Bg	82
1565	„	Gd	52
1566	„	Mr	75
? 1568	„	Ct	12
1570	„	Sd	88
1570	„	Ct	151
1574	Śrî-Raṅga-Dêva	CB	28
1575	„	„	27
1576	„	Ct	65
1576	„	„	82
? 1577	Veṅkaṭapati-Râya	Mb	1

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
? 1578	Śrî-Raṅga-Râya	Kl 66	1617	Râma-Dêva	Bg 75
1578	„	Mr 41	1619	„	Kl 204
1578	Tirumala-Dêva-Râya	„ 57	1620	„	Mb 177
1579	Śrî-Raṅga-Râya	Bp 77	1629	„	„ 62
1580	„	Kl 153	1630	„	Kl 164
? c 1580	Sadâśiva	Sd 2	1630	„	„ 165
1584	Śrî-Raṅga-Râya	Gd 25	1631	Veṅkaṭapati-Râya	„ 251
1584	„ „	„ 26	? 1635	„	Gd 45
? 1585	„ „	Sd 51	1637	„	Kl 246
1592	Veṅkaṭa-Dêva	Bg 38	? 1640	„	Sd 31
? 1605	Veṅkaṭapati-Râya	„ 20	? 1641	Śrî-Raṅga-Râya	Kl 86
1608	„ „	Kl 241	1641	„	„ 225
1609	„ „	Sd 5	1642	„	„ 163
? 1609	„ „	Gd 27	1645	„	Mb 60
1614	„ „	Kl 157	1646	„	„ 139
1617	Râmachandra-Râya	Bg 40	1665	„	Gd 3

Âvati.

? 1428	Baire-bhûpâla	CB 40	1698	Gôpâla-Gauḍa	Sd 53
1565	Sonapa-Gauḍa	Gd 52	1698	„	„ 56
1574	Mâraya-Gauḍa	CB 28	1698	„	„ 57
1575	„	„ 27	1753	Raṅgappa-Gauni	Bg 36
1617	Havali-Baire-Gauni	Bg 40	1792	Râmasvâmi	Sd 95
? 1640	Immaḍi-Baire-Gauḍa	Sd 31			

Sugaṭûr.

1451	Immaḍi-Tamme-		? 1578	Tammeya-Gauḍa	Kl 184
	Gauḍa	Mb 241	? 1585	„	Sd 51
? 1452	Chikka-Râya „ „	Kl 2	1602	Immaḍi- „	„ 14
? 1494	Mummaḍi- „ „	„ 64	1608	Mummaḍi- „	Kl 241
? 1497	Chikka-Râya „ „	Mb 156	1609	„ „	Sd 5
? c 1500	„ „ „	„ 76	1611	Ayapa . . .	Kl 145
1526	Tammapa-Gauḍa	Kl 228	1614	Tammappa-Gauḍa	„ 157
c 1530	Mummaḍi-Tamme		1616	Mummaḍi-Tammaya-	
	Râya	Bp 67		Gauni	Ct 155
1533	Timmarasayya	Bg 72	1619	Chikka-Râya „	Kl 204
1543	Immaḍi-Saṇṇa-Gauni	Sd 52	1628	„ „	„ 220
? 1552	Ayama-Gauḍa	Mb 69	1629	Immaḍi- „	Mb 62
1565	Tammaya-Gauḍa	Kl 154	1630	Chikka-Râya „	Kl 164
? c 1565	„	„ 156	1630	„ „	„ 165
1575	„	Ct	? 1637	Immaḍi- „ „	„ 247
? 1578	„	Kl 66	? 1669	Chikka-Râya „	Mb 114

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
	Râyadurga.				
1527	Bhôgarasa	Mb 97	...	...	...
	Gummanâyakanpâlya.				
1573	Basava-Nâyini	Bg 14	1736	Guramma-Nâyini	Bg 22
1617	Kṛishṇappa „	„ 75	1738	Narasiṁha- „	„ 31
1653	Gumma- „	„ 28	1741	„ „	„ 52
1671	Narasiṁha „	„ 73	1741	„ „	„ 53
1684	Pedu-Vasanta-Nâyini	„ 74	1756	Kadirappa- „	„ 71
1707	Kadirappa- „	„ 59	1760	Gummi- „	„ 50
1712	Tippa- „	Sp 111	1760	Vasanta- „	„ 54
1723	Narasiṁha- „	Bg 65	1760	„ „	„ 55
1731	„	„ 73	1769	Lakshmi- „	Sp 96
	Mahrattas.				
? 1637	(Śâmaṇṇa)	Sd 49	? 1673	(Kṛishṇappa)	Mb 169
1653	Sambâji-Râja	Mb 154	1680	Sambhâji-chakravartti	„ 117
1654	„	Kl 193	1680	„ râṭ	CB 32
1660	„	„ 176	1685	Malukôji-Râja	Ct 54
? 1662	? Eṅkôji-Râja	Sd 47	1693	Jayitâ-Bâyi	Kl 254
1663	Sambhâji-Râja	Kl 219	1739	Chetrapati-sâhib	„ 63 *bis*
1666	„	„ 227	1767	Mallâri-Râvu	Sp 77
1670	Jayitâ-Bâyi	„ 224	1775	Hindu-Râvu	Bg 45
	Ballâpur.				
? 1646	...	CB 54	..	...	..
	Bijâpur.				
1703	Gulâm Ali Khân	Mb 98	1712	Ali Khân	Kl 74
	Mughals.				
1730	Mîr Laliya	CB 9	1736	Pâkhar Khân	Kl 167
	Tâḍigoḷ.				
? 1704	Tirumalappa-Nâyini	Sp 98	1728	Tirumalappa-Nâyini	Sp 101
1709	„ „	„ 100	? 1731	Kadiripati- „	„ 38
1710	Râmappa- „	„ 37	1732	Râmaṇṇa- „	„ 35
1715	Tirumalappa- „	„ 99	? 1733	Râmappa- „	„ 74

Date A. D	Name of Ruler	Taluq No.		Date A. D.	Name of Ruler	Taluq No.	
? 1747	Tirumalappa-Nâyini	Sp	80	? 1752	Râma-Nâyini	Sp	43
? c 1750	. . .	„	48	1755	Veṅkaṭappa-Nâyini	„	102
1751	Râmappa-Nâyini	„	72	1767	. . .	„	76
1751	„	„	73				

Kottapâḷya.

1735	. . .	Sp	110	? 1754	Nârasiṁha-Nâyini	Sp	84
c 1750	Kadirappa-Nâyini	„	83	1775	Raṅgappa- „	Ct	1

Râḷapâḍi

1765	Râmappa-Nâyini	Sp	107

Iṭikedurga.

1770	Isumâl-sâhêb	Bg	32

Halakûr.

1793	Mîr Husên	Gd	43	1798	Mîr Husên	Gd	44

Mysore.

1786	Ṭîpu Sultân	Kl	119	1798	Ṭîpu Sultân	Gd	44





INSCRIPTIONS IN THE KOLAR DISTRICT.

KOLAR TALUQ.

1

At Âlahaḷḷi (Vakkalêri hobli), on a stone to the north-west of the village.

svasti šrî vijayâbhyudaya-Šaka-varusha 1418 neya Râkshasa-saṁvatsarada Mâgha-ba 30 lû *dharma-mahâ-maṇḍalêšvara mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Yimmaḍi Narasiṅga-Râya-mahârâyaru râjyaṁ geyiuttiralu Muḷuvâya-Amṛitanâta-bâgara-maṭhada šrî-Râmachandra-dêvara amṛitapaḍi-nandâdîpake Vivanasamudrad Apparasarû koṭṭa bhû-dâna namma nâyakatanake saluva Hosakôṭe-sîmeya Âlahaḷḷi-grâmavanû tathâtithi-sûrya-grahaṇa-punya-kâladalu sa-hiraṇyôdaka-dhârâ-pûrvakavâgi .... â-chandrârkavâgi sarva-mânyavâgi anubhavisûdû endu koṭṭa dharma-šâsana šrî-Raghunâtha

2

At the same village, on a stone near the village gate.

šubham astu Âṅgirasa-saṁvatsarada.....šrîmatu mahârâjâ-Chikkarâya..... Râjayyanavaru koṭṭa darmâdâya ....

3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village.

svasti srî vijayâbhyudaya-Šâlivâhana-šakâbdâḥ 1668 nê Akshaya-saṁvatsara-Jêshṭa-šu 7 llu šrîmatu Vakkalêri Channaṇṇanavaru Dyâvarapa-gauḍage hâki koṭa surage-mânya-šâsana Kôḷâla-râjadhânige saluva Vakkalêri-hôbaḷi-voḷagaṇa Tirumalakupa-grâma koḍagi-mânya-hola 3 mûgaḷa gade 3 mûgaḷa yi-prakâra putra-pautra-pâramparavu anubhavisikoṇḍu yiruvadu

6

At Šivârapaṭṭaṇa (same hobli), on a stone in front of the Îšvara temple.

svasti šrî Goṅguṇi-mahârâja-Šrîpurusha pṛithuvî-râjya Vijaya-saṁvatsara ip-padâ-eṇṭaneyoḷu Šivamâra Kadambûra âḷê Kadambu. bhûmoṭṭayôn Kaḷukaṇṭê-švaṅku poyta mammenta kaḷani kaṇḍugaṁ eḷtu.....pâḷu aytu-mâsê ponnindaḷi-

* So in the copy.

aḻidantaṭṭara Koḍimenûrum âḷva-arasanu mâḍisuvôr pokkisuvorai ponnilanunni siṟuduḷḷa . kannibodu atumâ. .yu poliye koṇḍu daḻtipu. . uvodu taḷikka tiṅkaḷḷ omân-ûṭṭuvodu mudal nûrkkaṇḍuga-bhakta poliye koṇḍ-ûṭṭuvodu î-dharmamânn irakshichchidônn-aḍi en-manḍe.lo î-dharmamânn aḻivôn pañcha-mahâ-pâtakan akku . . ikkaṇḍuga ayupuda poytôḍu

7

At the same village, on a stone in the corner of the pond of the Râmêśvara temple.

svasti śrî Śrîpurusha-mahârâjar prithuvî-râjya geye Kûḍalûrppâḍi-oḍeya Nandikâdanâ Eṟanâganâ vyavahârad-antaram sâlam illâm ekke sâkshi Lôkâditya-Eḷa-arasar mmagandir mMallaḍiyuṁ Kadambûrâ nâlpadinbaru Vidattûru nâvida pandemu aṟiya îredettarâ poruḷta. . . .ṟa munig ittu

9

At the same village, on a stone in front of the Âñjanêya temple.

svasti samadhigata-pañcha-[ma]hâ-śabda Pallavânvaya śrî-pṛituvî-vallabha Pallava-kula-tilaka śrîmat-Bîra-Noḻamba pṛitu[vî]-râjyaṁ geye Tombuvvôyana makkaḷ Nâgayyanu Koṇḍayyanu śrî-Meṇḍimaṅgalada mahâjanaṅge padinâṟu-gadyâṇa poṅ goṭṭu koṇḍa dharmma irbba-Brâhmaṇan ikkanti uṇḍa dharmma nelanu chandranuv uḷḷina salvudu idann aḻidoṁ pañcha-mahâ-pâtakan akkuṁ

10

At Uḍupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrî Pôśaḷa-vîra-Vallâḷa-dêvar pṛitvî-râjyam paṇṇi aruḷânilkka Śakâbdam 1244 idin mêl śellâninṟa Dundubhi-saṁvatsarattu Paṅguni-mâsam 5 tiyadi śrîmanu-mahâ-sâmantâdhipati Pemmi. .Varada-bhûppâli-nâyakkarum Têkkalnâṭṭu-nâṭṭavarum śrî-Viṭṭimaṅgala-paṟṟu Śeṭṭipaḷḷi nañjai puñjai nâl-p-pâl-ellai yum śrî-Viṭṭimaṅgala peri-êri-kiḻe periya kaṇḍaga-virai viḻukkiraṭṭâga-k-kaṇḍaga-k-kaḻani oru paṅgâga Toṭṭi śrî-Kṛishṇanukku paṅgu 1 Mâḷigai Varadarukku 2 Kâṟṟaṟe Alailakku 2 Gômaṭhattu Piḷḷarukku 1 Uṟuppuḍa Inâśatânnukku 1 Kañjikkuṟi Varadarukku 1 Iruṅgaṇḍi Alailakku 1 Arappuṟattu Iḷaiyârukku 1 Kokkarai Âṇḍânnukku 1 Gômaṭhattu Tambikku 1 Muḍumbai Âśatânpiḷaikku 1. . . . .

11

At Râmênahaḷḷi, on a stone near the above village.

svasti śrî Koṅgoṇi-mahârâja-Śrîpurushar pṛithuvî-râjya geye Lôkâdity-Eḷa-arasar kKadambûr âḷê Lôkâkhyaḷa-arasar ttammâ varshana kKâttige Kapuli-

(KL-6)

(KL-7)



(KL-9)

SIVĀRA STONE (MR-96)

kKuṟunkki-bhaṭâraka poyda pon nûṟu-gadyâṇame Sikka-Bânûra..nûṟa.. ṭṭu eṇṭaṟa koṇḍa kaḻani uṟvakkaratti kaḻani .peṇḍi -kuṇḍalu mâḍi padinêḷv-ambum oppaḷḷiya señjevaḷḷakaḷ paḍi-tûmbu Moṟagalûra-maḻtiyuḷḷ ay-dûbu intu tâgê mûraḍi-tûmbuṁ dêva-bhôgaṁ î-kaḻani phalamâ koṇḍu beḷesi nâg-ommeyuṁ sâle ûḷuvadu idarke sâkshi Beḷatûrâ mahâjanamuṁ Kaḍatûrâ mahâjanamuṁ Kadambûrâ nâlvadinvaruṁ î-dharmmamâ koṇḍu salisuvo.. pâdaṁ ennâ tale-mêgaṇavu idan aḻidon pañcha-mahâpâtakan akku........................

12

At Vêmgal (Vêmgal hobli), on the bund of the Tâlikere.

(Grantha and Tamil characters.)

..........l šêllâninṟa Sommiya-varushattu Vaiyyâši-mâdam mudal tiyadi šrî-vîra-Bukkaṇṇa-uḍaiyar pṛithvî-râjyam paṇṇâniṟka šrîmanu-mahâ-sâmantâ-dhipati Šoṇṇeya-nâyakkarum Noṇapa......ñjaša.........ḍar uḷḷiṭṭa nâṭṭava-rum Tambi-nâyanukku Vêmamaṅgala......ḷan-êriyai kuḍaṅgaiy-âkki kuḍuttôm â-šandrâditi-varaikkum šellakkaḍavadu nâyakka............vanâtha nâṭṭa-var-oppam šrî-Bhayiravanâtha.........

13

At the same village, on a stone below the Agasarakaṭṭe to the north-west.

(Grantha and Tamil characters.)

svasti šrî Poyšaḷa-vîra-Ra........davarkku yâṇḍu..........vatsarattu Vai. ....dêvar magan Kûga...........vvo.ṅgaḷ ai............... vai pi............

14

At Purahaḻḻi (same hobli), on a stone in a village grove.

svasti šrî Gaṅgeyuṁ Kaḍâramuṁ Pûrvva-dêsamuṁ koṇḍa uḍayâr šrî-Râjêndra-Chôḷa-Dêvargge yâṇḍu irppatta-nâlkâvudu Kayvara-nâḍa Bêbugallaha-Bukayyan-aḷu Maṇiyâchariya aḻiya Pâlpaḍuvina Chôḷâchari Tagaḍun-nâḍa Volleyûra tuṟuvi kaḷḷar koṇḍu pôge tuṟuva voṭṭi kaḷḷan-orbbanaṁ kondu tuṟuva maguḻchi *Maṇḍiyâchariy-aḻiyaṁ Pâlpaḍuvina Chôlâchari iṟidu sarggastan âdaṁ

15

At Kesavinâyakanahaḻḻi (same hobli), on a stone near the village.

Šubhakṛitu-saṁvatsarada Chayitra-su 1 lû Bhayirava-dêvara eṇṭu-mandi stânika-ru Cheñjimaleya gauṇḍa Chimi-jiyana maga Bayiraṇṇa â-tamma Chôku Bayicha yî-mûvarige koṭṭa sâdanada kramav ent endoḍe nîü Sihatti-hiriya-muripandaya keḷage hostâgi karu-šâli kaṭṭuva Bayichakeṟeyanu kaṭi tûbanû yikki kîḻeriyalli âyakaṭṭanu kaṭṭi tiddida gaddey-âyadoḷage dêvara-bhaṇḍârake darama bhâgise

*So in the copy.

magad ondu-bhâgeyâgi vutama-madhyamâdhama-phalake nela hañchikoṇḍu nimma makkaḷu-makkaḷu-pârampare â-chandrârka-sthâyigaḷâgi anubhavisûdu kaḷe bahaḷavâgi keṟe tumbi voḍadarû endendu keṟe nimma bhâgavâgi kaṭṭi-koṇḍu panya-gaddeyanu bitti beḷedukombuvadu stâna-mânya pûrva-maryâda sva-hastada vappa šrî-Bayirava-dêvaru baradâta sênabôva-Hiriyaṇanu šrî šrî šubham astu puṇya maha šrî šrî šrî Cheñjimaleya sîmeyalli Baichaṇanu kaṭṭida hosa-keṟe šrî šrî

17

At Mallâṇḍahaḷḷi (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ âyirattorunûṟṟu-t-toṇṇûṟṟu on. . râm âṇḍâna Šukla-vasha-ttu Âṭṭi-ayanattininṟu Nigarili-Šoḷa-maṇḍalattu-k-Kaivâra-nâṭṭu Šrîpatiyil mu-daligaḷ Maṟaipukkarâman Šipati-nâyanum Vairattammanum ivviruvômuṅ-gûḍi eṅgaḷ gô-bhûmi Neṅgaṟkuṭṭaiyum idil edirvây nîrkoppum kîḻêri nîrpâyu-nilaṅ-gaḷum Peṇmukkan-pulattiṟ padinêḻu kaṇḍaga-k-kollaiyum sarvvamânyamâga. gamâga Maṟaipukkarâma-ch-chaturvvêdimaṅgalattu bhaṭṭargaḷ padinêḻuvarkum šandirâdityavarai dânamâga-ḳ-kuḍuttôm i-dharmatai rakshippâr šrîpâdamkkaḷ talai-mêlê i-dhammattai-k-keḍuttavan Gaṅgai-karaiyil k-kurâ-p-pašu koṇṟâ pâvattai keḷvân i-kallu ippaḍi. nekkanarašagi.

18

At Kalluhaḷḷi (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattirunûṟṟorupattañju šeṉṟu âṟâm âṇḍâna Vijaya-saṁvatsarattu Tai-mâdam irubadân-diyadiyil tiyadiyil Tribhuvana-viḍaṅga-Kshê-trabâla-p-piḷḷaiyâṟku manu-mahâpradhâni maṇḍalika-amâršan Tribhuvanâdan mûvarâyar gaṇḍan Šikkadêvaṇa-daṇṇâyakkan Aṇṇâmalaidêvarena in-nâyanâr dêvadânamâna Kaḷḷippaḷḷiyâna Tirumaḍaiviḷâgattil tari-iṟai taṭṭâr-p-pâṭṭam Âšuva-k-kaḍamai nâṭṭâr-varivu ûṟ-p-paḷachcham irâyaša-nimandi kêḻvi-nimandi vâšal-nimandiyin-âyam šekkiṟai kadai-iṟai uṇmaṟṟâṭṭam maṟṟum eppêṟpaṭṭa varivugaḷum dêvar Irâmanâda-dêvar vâḷukkun-dôḷukkum naṉṟâga-p-pûšai-koṇḍa-ruḷugiṟa nâyanâṟku šandirâditta-varai sarvvamânyañ-jellumbaḍikku udakam-paṇṇi-k-kuḍuttên Šikkadêvaṇa-daṇṇâyakkan Aṇṇâmalaidêvanena it-tanmattai mâṟṟinavan Gamgai-k-kaṟaiyiṟ kurâṟ pašuvai-k-koṉṟân

19

At Mallappanahaḷḷi (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

. . . . yâṇḍu 34 vadu mudal Karikâla-Šôḻa-nallûr ennum peyarâl vanta Parântakanâna Râjarâja-ch-Chôḻa-vêlânukkum ivan vaṟkattâṟkum yâṇḍu 34

vadu mudal tarma-k-kâṇiyâga kuḍuttôm enṟu tirumantiraôlai Jayaṅgoṇḍa-Śôḻa-p-Parambûr-nâṭṭu mûvêntavêḷân eḻuttinâl pirasâdañ-jeydaruḷi vanda muga-ppaḍiyum uḍaṅkûṭṭattu puravuvaritiṇaikkaḷattu variyil iṭṭu-p-puravuvaritiṇai-kkaḷattu mugaveṭṭi Vîrattûr-kuḍi-kiḻavan eḻuttinâl yâṇḍu 34 vadu nâḷ 222 nâl vanta uḷvarippaḍi variyil iḍugav-enṟu adikârigaḷ Vîravichchâdara-mû-vêntavêḷâr êva pura[vu]varitiṇaikkaḷa-k-kaṇkâṇi Nallambar-uḍaiyân Aṇayaṟu-ttaman âna Pâṟâpaśûḷâmaṇi-mûvêntavêḷânum puravuvaritiṇaikkaḷa-nâyagam Iṭṭaikudi-uḍaiyân Kiḍantân Śuppiramaṇṇiyanum mugaveṭṭi Śiṟṟânkâḍ-uḍaiyân Paṭṭâgai Nîṟaṇintânum varippottagam Pallavanâraṇapuram-uḍaiyân Aiññûṟṟu-van Ârâvamudum variyil iṭṭa puravuvaritiṇaikkaḷa-nâyagam Iṭṭaikuḍi-uḍai-yân Kiḍantân Śuppiramaṇṇiyanum paṭṭôlai Koḷvaymaṅgalam-uḍaiyân Muḷḷûr Veṇkâḍanum iruntu yâṇḍu 34 vadu nâḷ 223..............

21

At Suḷidênahaḷḷi (same hobli), on a stone in Banappa's back yard.

svasti śrî vijaya-Sakâbda-varusha 1421......Raudri-saṁvatsara-Chaitra-....śrî-mahâ-aracha-śaraṇa Liṅgasara...pṛithuvî-râjyav âḷuvantayaṁ ..dya-Narasiṅga-Râya-mahîpâla-râyara putra idâṁ. (back)...amṛitapaḍi........ Narasiṅga-Râya.............

22

At the same village, on a stone in the inâmati field of the worshipper of the Gaurêśvara temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1434 ya Âṅgîrasa-saṁvatsarada Bhâdrapada-ba 1 śrîmat-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Kṛishṇa-Râya-mahârâyara pâlaneyalu Nara..ni-Nâyakara nâyaka-tanake saluva Neluvâgila sîme-voḷagaṇa Gaurêśvara-dêvara stânake saluva Surabhidêvanapurada grâma 1 Urubûvanahaḷḷige pratinâmavâda Sômasamu-drada grâma 1 ubha grâ 2 ke..deya hiriya-keṟeya keḷage......kela hâkida ......mâḍi tri-kâladallu dêvara amṛitapaḍi-naivêdya-nandâ.........

25

At the same place.

(Grantha and Tamil characters.)

............ṭṭu iṟai-taṇḍugiṟa Kôyiṟṟamaney âḍu onṟukku taṇḍam pon aiṅ-gaḻañju kamuṭṭina âḍugaḷâl taṇḍi-k-koḷvârâgavum ip-pariśu âḍu iḍakkaḍavân ip-pariśu taṇḍikoḷânâgil paśu-k-konṟa Brahmavatti paḍuvânâgavum Âlginaṟal yiṟṟamanukku nâṭṭu-k-kâmuṇḍanum ivv-ûr ûr-k-kâmuṇḍanum Kôyiṟṟamanukku-ch-chellânâgil poppon nûṟṟuk-kaḻañju pon nivanda-p-paḍuvârgaḷ ivargaḷ nivan-

dappaṭṭa pon Âlginaṟal yiṟṟaman taṇḍi-k-koḷbân ip-parišu i-dharmattai rakshittân šîpâdavân šrî Râjêndra-Šôḷa-dêvarkku ik-Kai............

26

At the same place.

(Grantha and Tamil characters.)

............varmarâna uḍaiyâr šrî Râjêndra-Šôḷa-dêvarkku yâṇḍu âṟâvadu Nuḷamba-pâḍiyâna Nigarili-Šôḷa-pâdi Gaṅgapalla-purattu Kaiyvâra-nâṭṭu-nâṭṭôm in-nâṭṭu-k-Kuṟaṭṭiyar Šeyaṅgoṇḍa-Šôḷa-ch-chaturpêdimaṅgalattu bhaṭṭâraki.. muṇḍêšvarikku ik-Kaivvâra-nâṭṭu-nâttôm i-dêvarkku Ševvâytôṟum......... Ševvây-tôṟum ôrâḍu........kkâvadu kuḍukka-kaḍavômâgavum ip-parišu kuḍukka in-nâṭṭukku nâṭṭu-k-kâmuṇḍu-šeyvânnâga irukkâlam padindu kuḍukka ....ivan ip-pari.............

27

At Maḍivâḷa (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Dvârâvati-pura-varâdhîšvara Yâdava-kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaivoruḷu gaṇḍa gaṇḍabhêruṇḍa kadana-prachaṇḍa êkâṅgavîra Šanivâra-siddhi giridurga-malla chalatamga-Râma vairîbha-khanṭhîrava Makara-râjya-pratishṭhâchârya Pâṇḍya-kula-samuddharaṇa niššaṅka-pratâpachchakra-vartti Hoyišaḷa-bhujabala-šrî-vîra-Râmanâtha-dêvar-arašarukku yâṇḍu 31 âvadu Mâši-mâdattu apara-pakshattu Nayaṟṟu-k-kiḻamaiyum Pañjamiyum peṟṟa Attattin nâl Nigarili-Šôḷa-maṇḍalattu Kaiyvâra-nâṭṭu Ambaḍakki-p-paṟṟu-p-Periya-nâṭṭavarôm Kuṟiṭṭi Ulaguyya-vanda-perumâḷukku-t-tiruppaṇikku vaittu-k-kuḍuttapadi kôḻi kûvina ûr eṅgum ûrâl oru paṇam šandrâditya-varai šellakkaḍa-vadâga vaittu-k-kuḍuttôm it-tanmattukku laṅganâñjeydavan Geṅgai-k-karai-yil k-kurâl-pašuvai-k-konṟan pâpattilê pôgakaḍavan

28

At the same village, at the Channakêšava temple.

(Grantha and Tamil characters.)

............yâṇḍu 37 vadu........ttu Âḍi-mâsa-mudal Aḻagiyâḷan Kuṟiṭṭi Maḍaviḷâgattu Ulaguyya-vanda-perumâḷukku mun-nâḷ Vanniyar kâlam tuḍaṅgi in-nâyanârukku ivv-ûril taṟi-iṟai taṭṭâr-p-pâṭṭam Âšuva-k-kaḍamai ur-p-paḷa-chcham Kâttigai-p-paḍi šekkiṟai mânibamâga kuḍakkayil nâmum ivv-ûril Kâttigai-p-paḍi ûr-paḷachcham taṟi-iṟai taṭṭâr-p-pâṭṭam Âšuva-k-kaḍamai šekki-ṟai kaḍai-iṟai maṟṟumm uḷḷana avalambalamum dêvar tôḷukkum vâḷukkum

jayamâga-t-tirunantâviḷakku-ch-chandrâditya-varai šelvadâga viṭṭên Aḻagiyâḷan it-tammattai vilakkinavan Geṅgai-k-karaiyil kurâṟ-pašuvai konṟân pâvattilê viḻuvân

30

At Maḍivâḷa (same hobli), on a stone in the koḍige-field to the west.

Prajôtpatti-saṁvatsara-Mâgha-ba 2 Guruvâra Appâji-Râyaru Guṇḍappage saha biṭa kerê-kaṭu-koḍigê-hola bîjavarî ka 1½

31

At Hosur (same hobli), on Uppu-baṇḍe.

(Grantha and Tamil characters.)

sva...Šakarai-yâṇḍu. 215 Nandana-varushattu Tai-mâšattil Pâlaparayyan-avaiyaṅgaḷ-m-magan.... ..

32

At Holêrahaḷḷi (same hobli), on a rock south of the village.

svasti šrî Šaka-varusha 1264 ṟa mêle Chitrabhânu-saṁvatsarada Âšvîja-šu 13 Sô Hoyisaḷa-šrî-vîra-Ballâḷaṟasa-Dêvaru prithvî-râjyaṁ ge.............Sômaya-daṇṇâyakara kumâra Balappa-daṇṇâyakara pradhâna-kaḷâvati[a]ha Chavaḍiyakkanavaru prabhu-Bairi-Dêva-bhû....

33

At Šitibeṭṭa (same hobli), at the bottom of the hill.

šubham astu Narasiṅga-Râja-voḍeyaru sarvamânyavâgi koṭṭa dharma-šâsana ‖ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varušu 1388 sandu vartamâna-Vyaya-saṁvatsarada Pushya-ba 1 lû šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara goṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Narasiṅga-Râyar-ayyarâda mahâ-arasu Sihattiya Bayirava-dêvarige puduvaṭṭige koṭṭa dharma-šâsanada kramav ent endare prâkupûrvadalû Râjêndra-Chôḷanu vîra-Ballâḷanu dêvarige nayivêdya-aṅga-raṅga-bhôgake koṭu yidda Vesara-Nâgaṇana....yalapanâḍa-voḷagaṇa Kaivâra-nâḍalu biṭṭu yidda grâmagaḷu â....ra kâla naḍadu-bandu naḍuvê hâvaḷikâṟaru....ṭiyaha grâmagaḷanu kaṭṭikoṇḍu modalinda dêvarige pûjê-punaskâra-aṅga-raṅga-vaibhôga naḍiyadê yinitu pûrva-maryâdeylû grâmagaḷa koṭeka-pûjê-punaskâra-nayivêdya-aṅga-raṅga-bhôga-amṛita-paḍi-tirunâḷu-tiṅgaḷa-divasa-muntâda mahôtsavaṅgaḷanu krama-tappadê naḍisi hosatâgi namma hesaralu madyânada avasarakkê nâlku-harivâṇa-nayivêdya vondu-harivâṇa-pâyasa vondu-harivâṇa appa tiru-mâlyaya-daṇḍe âṟu nandâdîpa âṟu alaṅkâra-dîpa innûṟu hanneraḍu-mandi-Brâhmarigê chhatravanu nitya-stiti naḍisuttâ bandeü puna[ḥ] pratishṭeyâgi

î-dharma sâguva hâge grâmagaḷa koṭṭa-prakâra (4 lines illegible) (back) pratâpa ......Rajêndra-Chôḷanu Hoyisaṇa-vîra-Ballâḷaru koṭṭa Nâgaṇana Havaḍiya Rusu-nâḍa-voḷagaṇa Idaranâḍa Sihattiya-grâma 1 (others named) antu grâma 13 î-grâmagaḷige salluva kiḷêri saha hurubaḷiyalû dêvarige banda kâṇikeyalû mahâ-maṅgalaku pûrva-mariyâdeyalu tappade mâḍi hostâgi madhyânnada avasarake nâlku-harivâṇa-naivêdya ondu-harivâṇa-pâyasa ondu-harivâna appa tirumâlye-daṇḍê âṟu nandâdîpa âṟu alaṅkâra-dîpa innûṟu hanneraḍu-mandi-Brâṁharige Brâṁhaṇa-bhôjanavanû saha stiti â-chandrârka-stâyiâgi chittayisôdu ॥

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ॥
shashṭi-varsha-sahasrâṇi vishṭâyaṁ jâyatê kṛimiḥ ॥
dâna-pâlanayôr madhyê dânâchchhrêyô'nupâlanaṁ ॥
dânât svargam avâpnôti pâlanâd achyutaṁ padaṁ ॥

34

At the same place.

šubhaṁ astu šrî vijayâbhyudaya-Šâlivâhâna-šaka-varusha 1414 neya Ânanda-saṁvatsarada Pushya-ba 5ralû šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhârî-Sâḷuva Sâḷuva-Yimmaḍi-Narasiṅga-Râya-mahârâyaru pṛithuvî-râjyaṁ geyiuttiralû srîman-mahâ-maṇḍalêšvara Timmaya-Dêva-mahâ-arasugaḷa ko-mâra Narasaya-Dêva-mahâ-arasugaḷu Sihattiya Bhayirava-dêvara stânikaru Gûḷiya-pramukharâda stânikarige koṭṭa šâsanada kramav ent endarê namma nâyakatanake saluva Kôḷâlada sîmege nîvu prâku teṟuva kâvalu-kûli-bêḍigê-kâṇikê saha ga 28 aksharadallû yippattu-enṭu honnannu nimma stânada Bayirava-dêvara pâluṇakôsara tirunâḷanu hostâgi rathôtsahavanû mâḍuva sammanda rathôtsahada vombhatu-dinada yâgašâle-nandâdîpa-pûjê-adhika-mahâ-neyivêdya-muntâda vechagaḷigê tathâ-tithi-êkâdaši-puṇya-kâladalu Nara-siṅga-Râya-mahârâyarigû namma tandegaḷu Chikka-Timma-Râjagaḷigêû dharma-vâgabêku yendu namagê teṟuva kâvala-kûli-bêḍigeya yippatteṇṭu-honnanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi varusha-varushaṁ-prati rathôtsahavanu mâḍôdu endu dhâreyan eredu koṭṭevâgi nimma......pariyantaraû â-chandrâ-rka-stâyiyâgi rathôtsavavanû varusha-varushaṁ-prati mâḍi sukhadalû yihadû endu koṭṭa dharma-šâsana ॥

sva-dattâd dvi-guṇaṁ puṇyaṁ para-dattânupâlanaṁ ।
para-dattâpahârêṇa sva-dattaṁ nishphalaṁ bhavêt ॥
(usual final verses) maṅgala maha šrî.

35

On a rock in front of the kalyâṇa-maṇṭapa at the bottom of the same hill.

Sarvadhâri-saṁvatsarada Jêshṭa-ba 2 Â lu šrîman-mahâ-sâvantâdhipati hadi-nenṭu-mammara gaṇḍa Sâmbyaya-Nâyakara kumâra Chivuya-Nâyakaru Sihatti-ya Bayirava-dêvaru(ge) koṭṭa šâsanada kramav ent endaḍe â-Bayirava-dêvaruge

vondu-suvarṇṇada-pâtrakke vondu-na[illegible]gegeü vondu....guḷinda turuvâyanu â-Bayirava[-dêva]rige dhâreyan eṟadu koṭṭa saṁ....Maravâḷahaḷḷige vombhatu..................datta beddalu...........aramane..........
....dhâreyan eradu koṭṭu........

36

On a rock at the bottom of the same hill.

Sarvadhâri-saṁvatsarada Jêshṭa-bahuḷa 2 Â-llu srîmatu-mariya-aṟamaneya-Râmarasara mane-adhikâri Apparasaru Basavaṇṇa......Sihattiya-Bayirava-dêvarige koṭṭa-sâsanada kramav entendaḍe â-Bayirava-dêvarige bandu......
vâda nandâdîvige vondanu stânikan âda Bayirayyanu naḍasi bahudu kaigoṇḍu Puli-nâda Tuṟuvâḷahaḷḷiya-grâmade..........aksharadallu mûṟu-honnu-muppaṇavanu nâü dhâreyan eṟadu koṭṭeu....aḷisidâta..........pâpadalli hôharu.....

37

On a stone in the way to the hill.

svasti srî Šaka-varusha 13..neya Vikrama-saṁvatsarada Kârtika-ba 9 Âdi...
.....Prativasattiya Baḷudaya-makkaḷu Mâda-nâyakaru Sihattiya Bayirava-dêvarige mâḍida-dharma... vâgi amṛitapaḍi Âditya-Âdityavâra dina 1.......neya suṅkakke saluva-grâma-teṟeyalavanu Bayirava-dêvarige mânyavâgi koṭṭa-dharma yî-dharmavanu............

38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti šrî Šrîpatiyiṟ Tribhuvana-viḍaṅga-Kshêtrabâla-p-piḷḷaiyârkku svasti šrî Irâjarâja-k-Kaṟkaṭaka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-k-kuḍutta parišâvadu Mâliyûr-p-paṟṟil Nušavakkiṟai nañjey puñjey nâṟpâl ellaiyilum kîṇôkkina kiṇaṟum mêl nôkkina maramum utppaṭṭa nilattil dêvadânam tiruviḍaiyâḍam nîkki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-aišvariyam uṇḍâga Viḷambi-saṁvatsarattu Mârgaḻi-mâdatil inda Kshêtrabâla-p-piḷḷaiyârk........ttašâma...............

39

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1315 din mêṟ-chellâninṟa Kali-varašam 4494 idan mê...
llâninṟa Šrîmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôḷa-maṇḍalattu Kaivâra-nâṭṭu...Tandakâṟa râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârar Nâgaṇṇa-uḍai pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagañ-jeyvar âna

Paṭṭiyûr Šokkappan magan......kkappanum Kurumburil Vaiyyappanum palarum uḷḷiṭṭa nâṭṭavarum Šrîpatiyiṟ stânattâr............yaṉṉarum............Šendabaṭṭar Nârašanna Kâḷišiyar Šoṉṉamattiyaṉṉa Šômâṇḍai Vaiyaṉṉa Avaiyâṇḍai..............ivarg[illegible] uḷḷiṭ.........................râpati-Vaišyar âna vaṇikapâda-mânâkar âna Vaišiya-vâṇiya-nagara-nantarâl Poyyaṅgiḻar Pammi-šeṭṭiyâṟ magan Periyaperumâḷ-šeṭṭiyâṟ.........................i-nâyanâr tiruviḍaiyâṭṭamâna Šîpatiyil peri êriai kaṭṭugaiyil inda peri êri teṟkka-k-kai-k-kôḍiyilê Periyaperumâḷ.........kku iru-kaṇḍaga kollai kuḍukka kaḍavar inda nilattilê......kaṭṭinâl inday-ûril irai šuṅkam......yâdonṟum..................................paḍi inda-p-periyêri uḷpaḍa varušam onṟukku yiṟukkum ga 13 ip-pon padimûṉṟum kuttagaiyâga..........m onṟu..............ṟu mudal eṭṭu varushattaḷavu sarvamâniyamâga naḍatta-k-kaḍavar idan mêl inda êri kîḻil.......kaḷani...... kuḍaṅgai šella-k-kaḍavadu inda tanmam Pammi-šeṭṭiyâr magan Periyaperumâl.

40 *a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sakarai-yâṇḍ-âyiratt-orunûṟṟu-t-toṉṉûṟṟâna Prabhava-saṁvatsarattu Mâši-mâda-mudalâga svasti šrî Maṟaipukka-Râman Šeṭṭidêvar magan Šîpati-nâyanum Vaḍuganâgan magan Vaiyaritammanum Širîpati-nâyanârkku tiru-mandira-pon 1 amudupaḍikkum....muḍaiya....Šôḻakaṭṭai viṭṭôm Šeṭṭidêvar magan Šîpati-nâyanum Vaḍuganâgan magan Vairittammanum yinda tanmattai mâṟṟinavan Gaṅgai-k-karaiyil kurâṟ-pašuvai-k-konṟa pâvattê pôga kaḍavan

40 *b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-orunûṟṟu-t-toṉṉûṟṟu-muvvâm âṇḍâna Pramôdûta-saṁvatsarattu-p-Paṅguni-mâdam âṟu šenṟa nâḷ mudal svasti šrî Maṟapukka-Râman Vaḍuganâgan magan Vayirittammanena Šîpati-nâyanâṟku-t-tirunandâviḷakku vaittên

41

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-orunûṟṟ-eṉbattonbadu šenṟa edirâm âṇḍâna Prabhava-saṁvaṟcharattu Šittirai-mâsa-mudal Šîpati-Bairava-nâyanâṟku uchchi-šandikku amudupaḍikku-ch-Chambu-kulôṟbhavan Gôdâviri-vallavan virudarâja-bhayaṅkara Trailôkka-râyan âya Tammajayanena Šiṟiyanallâlam nañjey puṇšai

nârpâlalaiyum pûrvamâga udakam-paṇṇi-k-kuḍuttên Tammajayanena šandrâditya-varai muṭṭâmal šella-k-kaḍavadu ittai mâṟṟinavan Gemgai-k-karaiyil kurâṟ-pašuvai konṟân Maṇiyâšâri magan Šîpati veṭṭina eḻuttu

42

At the same place.

(Grantha and Tamil characters.)

........vâ yô harêta vasundhara shashṭi varsha-sahasrâṇi vishṭâyâm jâyatê kkami

43

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kulôttuṅga-Šôḻa-dêvarku yâṇḍu 13 âvadu Kuvaḷâla-nâṭṭu-ch-Châttanûr pâlan Šauṇḍalya-gôtrattu..vijyanâna Vîra-Šôḻa-Brahmârâyan pudukkuvitta Kshêtrapâlar maṇḍapamum pîdamum

44

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru manni vaḷara iru-Nila-maḍandaiyum poru-Šeyaṟ-pâvaiyum Šîr-t-tani-ch-chelviyun-dan perundêviyar âgi inb-uṟa neḍu-tuyil-uḻiyuḷ Iḍaituṟai-nâḍun-duḍar-vana-vêli-p-paḍar-Vanavâšiyuñ-juḻḻi-šûḻ-madiṭ-Koḻḻipâkkaiyum naṇṇaṟk aru-muraṇ-Maṇṇaikkaḍakkamum poru-kaḍal-Îḻattarašar-tam-muḍiyum âṅg-avanṟêviyar ôṅg-eḻil muḍiyum munn avarpakkal Tennavar vaitta šundara-muḍiyum Indiran-âṟamum teṇḍirai-Îḻa-maṇḍala-muḻubadum eri-paḍai-k-Kêraḷar muṟaimaiyiṟ-chûḍuṅ-guladanam âgiya palar pugaḻ-muḍiyum šeṅ-gadir-mâlaiyum šaṅg-adir-vêlai-t-tol-peruṅ-gâval pala paḻan-dîvum šeruviṟ-chinavi irubattoru-kâl arašu kaṭṭa Parašurâman mêlvaruñ-Jândima-t-tîvaraṇ karudi iruttiya šem-bon Tiru-tagu-muḍiyum payaṅ-godu paḻi miga Muyaṅgiyil mudugitt oḷitta Jayašiṅgan aḷapparum pugaḻoḍu pîḍiyal Iraṭṭapâḍi êḻarai-ilakkamum nava-nidi-k-kula-p-peru-malaigaḷum vikkirama-vîrar Šakkaragoṭṭamu-mudira-paḍa-vallai Madura-maṇḍalamum kâ-miḍai-vaḷi Nâmaṇaiyakkoṇaiyum veñ-jilai-vîra-Pañjappaḻḻiyum pâšiḍai Mâšu...........yâdinagavaiyil šandiran-tolkula............tu kiḷaiyoḍum piḍittu pala-danatto...........m šeri-muḷai-Oṭṭa-vishaiyamum pûšura-šêr-nal-Kôšala .... vaṇḍ-urai-šôlai Daṇḍabuttiyum Iraṇašûranai mura............mu Gôvintašantan mâv-iḻind-ôḍa taṅgarâša nal Vaṅgâḷa-dêša .... jama-viḷâgatt añjuvitt-aruli oṇḍiral-yânaiyu............kaḍall Uttara-Lâḍamu veṟi-malar-tîrttatte.. ....

ṟ-koṇḍa Kôp-Parakêšari-parmar âgiya šrî Irâjê...........vadu Nuḷamba-pâḍiy-âna Nigarili-Šoḷa...........ṭṭu šrî-nâma-grâma Šrîpati-malaiyiṟ..........................

45

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-irunûṟṟ-ombad âna Vyaya-saṁvatsarattu Âni-mâsattu Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapâla-p-piḷḷaiyâṟkku...ṅkakkâṟa tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena mMûvâṟṟukk-aḍaitta nañjai puñjai naṟ-pâṟkellaiyum sarvamânyañ-jellumbaḍikku udakam-paṇṇi kuḍuttên Bhairavaṟku Vâšudêvarena idh-dharmattai mâṟṟinavan Gamgai-karayiṟ-kurâṟ-pašuvai-k-konṟân

46

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-irunûṟṟ-âṟâna Svabhânu-saṁvatsarattu-p-Puraṭṭâši-mâsattu Šrîpatiyil Tirupuvana-vidaṅga-Kshêtrapâla-p-pillaiyaṟku Maman-aṅkakkâṟa-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena Mâḍakki-raikku aḍaitta nañjai puñjai nâṟ-paṟkellaiyum sarvamânyañ-jellumbaḍikku udakam-paṇṇi kuḍuttên Bhairavaṟku-k-Kaṅga-p-perumâḷena idh-dharmattai mâṟṟinavan Gamgai-k-karaiyiṟ-kurâṟ-pašuvai-k-konṟanṟan

47

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu âyiratt-irunûṟṟu-nâl-âna Vishu-varushattu Âni-mudal Ayyan-aṅkakkâṟa-t-tuṭṭar-âditya Irâja-Nârâyaṇa-Brahmâdirâšar âna Gaṅga-p-perumâḷ magan Vâšudêvanena Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyârkku amudu-paḍikku Mudugiṟaiyum i-êrikku Kôyilânukku nîṅgina puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gaṅga-p-perumâl-dêvarku itta tiru-mugapaḍiyê viṭṭên Vâšudêvanena i-tanmam iṟakkuvân Gaṅgai-k-karaiyil kurâl-pašuvai konṟân

48

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-irunûṟṟu-mûnṟâna Vikrama-saṁvatsarattu-k-Kârttigai-mâsattu Šrîpatiyil tTirupuvana-viḍaṅga-Kshêtrapâlaka-p-piḷḷaiyâr-

kku amudu-padikku Aîyan-aṅkakkâṟa-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâja Gaṅga-p-perumâḷ magan Vâšudêvanena Kaivâra-nâṭṭu-p-Puḷiyappaḷḷi nañjai puñjai nâṟ-pâṟkkellaiyil en paṅgum Iṅguṟukkiyil Agilâšan êriyum iṟaiy-ili dêvadânam âga viṭṭên Vâšudêvanena it-tanmattai mâṟṟinavan Geṅgai-k-karaiyil kurâṟ-pašuvai-k-konṟân

49

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-irunûṟṟ-âṇḍâna Pramâdi-saṁvatsarattu Ânimudal Šrîpatiyiṟ Tirupuvana-vidaṅga-Kshêtrapâla-p-piḷḷaiyârku svasti šrî Aṇṇan-aṅkakkâṟa-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumâḷena tiru-maṇḍapañ-jeyvittên idaṟku ûṇ âga Kaivâra-nâṭṭu Puḷiyyambaḷḷi nañjai puñjai nâṟ-pâl-ellaiyil ennopâdi paṅgu iṟaiy-ili dêvadânam âga šandrâditta-varai šelvad âga udakam-paṇṇi-k-kuḍuttên Kariya-Gaṅga-p-perumâḷena it-tanmattai mâṟṟinavan Gaṅgai-k-karaiyiṟ-kurâṟ-pašuvai-k-konnṟân

50

At the same place.

(Grantha and Tamil characters.)

svasti šrî Mâman-aṅkakâra-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâyan Gaṅga-perumâl ch-Chîpatiyil Tirupuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyârkku.. ....iṟaiy-ili dêvadânam âga viṭṭên ittai mâṟṟinavan Gamgai-k-karayil kurâṟ-pašuvai konṟân

54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-varusham nâl-âyirattu-nânûṟṟu-nâṟpadu idanuṇîṅgiya Šakâbdam âyiratt-irunûṟṟuttonṟu inmêṟ chellâninṟa Pramâdi-saṁvatsarattu Kâttigai-mâdam mudal šrî-Pôšana-vîra-Vallâḷa-Dêvar kumâran Periya-Vallappa-daṇṇâyakkar vâḷukkum tôḷukkum jayam âga Koḍambuliyûr Dêvapparena Šrîpati Kaḷḷapaḷḷi ivv-iraṇḍûril......ṭṭâr-pâṭṭam uṇmarâṭṭam maṟṟum eppêr-paṭṭa terigaiyum Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyâṟku sarva-mânyam âga viṭṭên idil........šelutta-k-kaḍavar it-tanmattai...van Geṅgai-k-kaṟaiyiṟ-kuṟâṟ-..vai-k-konṟân

55

At Kaḍagattur (same hobli), in Kaṇagaḷa sthaḷa.

(Grantha and Tamil characters.)

svasti šrî gôtra-gô . . râ šantâna-šuddhar âna šrîmal-Lakshâddhyâyi-mudaliyarâ šantânattu šîmat-Prasanna-Šivaṭṭaiyâr âna prathvîšura-Chôḷa-Pâṇḍyargaḷukku gurukkaḷ âna Šurami-dêvar šishyargaḷil Šâṇḍalya-gôtrattu râja-gurukkaḷ âna šrî-Višvêšvara-Šiva-uḍaiyâr piḷḷaigaḷil nâyanmâr. . . . . nâyanârukkum Šômîšvara-dêvarukkum svasti šrî Mâman-aṅkakâṟan tuṭṭar-âdittan Irâja-Nârâyaṇa-Brahmâdhirâjar âna Gaṅga-p-perumâḷena Pâtipa-varshattu Aipaši-mâdam Kaivâra-nâṭṭil Kaḍaikkaṭṭûrkku aḍaitta nanšeyum punšey nâṟ-pâl-ellaiyum kîḻ nôkkina kiṇaṟum mênôkkina maramum idaṟku aḍaitta kuṭṭaigaḷum iḍayarâyamum iv-ûrkku aḍaitta Šuvarnnamaṅgalattil yuḷḷav-evum irai-ili-kâṇiyâga sarvamânyam âga pullum pûḍayum šandirâditta-varai šella-k-kaḍavad âga kuḍuttên Gaṅga-p-perumâḷena

56

At Kyâlanûr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters.)

. . . . it-tiru . . . . ḷâṇḍu . . . . pâḍi . . . . . ḷômum . . . . gattu viḷaṅgumarai. . . . . . . nadu vîṟṟirunda Jayaṅgo. . . . . Kôv-Irâjakêša . . . . šrî-Râjâdhirâja-dêvaṟku . . . . . . li-Šôḷa-maṇḍalattu . . . . srî-Vikkirama-Šôḷa-Brahma . . . . . . Râjâdhirâja-ch-Chôḻa . . . . šel . . . . kali . . . . ip-parišu . . . . gâmuṇḍu . . . . širanum uḷḷa . . . . k-kaḍavarâgavum šeydamai . . . . i-darma aḻitta . . . . ip-parišu adi . . . . p-pa ḍuvittâl . . . . ḍayân vêḷân kiḻavanâga . . . . aṟam-aṟavaṟku aṟamalladu tuṇaiy ille

57

At Kyâlanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallavakula-tilaka šrîmat-Ayyapa-dêvana magaṁ Bîra-Noḷambaṁ sukhânurâgadiṁ râjyaṁ geyyutt ire Patmaṁgeṟey-oḍeya Vachcha-gôtrada Kaṇṇammayyana maga Nirugammayyanuṁ Madukammayanuṁ Âkkanû. . . . Keranûra mahâjanaṁ ayva-dimbarggaṁ ippattu-gadyâṇa pon goṭṭu paḍadar nichchal ondu-parivaḍiyan avargge ayvadimbaralli yeḷduṁ naḍayisala saltôr . . . î-dharmmaṁ Irugammayyag ondu Manukamayyaṅgaṁ Avvabbega vondu-bhâgaṁ salvudu nelanu chandrâdityarkkaḷ uḷḷinaṁ salvudu idan aḷidoṁ Vâraṇâsiyaṁ aḷidoṁ šrîman Meyyaṁ barado maṅgaḷa mahâ srî

58

At the same village, on a stone in the paṭṭe-gadde.

šubham astu Naḷa-saṁvatsarakke saluva Paiṅgaḷa-saṁvatsarada Bhâdrapada-šu 7 llu Kaiyivara-nâḍa-prabhu Kelanûra Chokkappa-gâuṇḍara Parvata-gauṇḍa-ppanû Timvadabâna-Haṅgaliṅganige koṭṭa-kuṇṭe ..karuṇati-sammanda yî-kuṇṭê-baḷiyalû 4 holavanu gaddeya sâmânyavâgi koṭṭev........gavuḍapana dharma srî

59

At the same village, on a stone in the inâmati field near doḍḍa-kere.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya srî-pṛithuvî-vallabha Pallava-kula-tilaka srîmatu-Bhôlati-Râjara dharma....î-keṟeya bhûmiyoḷâda bittukaṭṭiṇa rattavan nânâ-ko........tâgi tri-bhuvana-gô......

60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konûril nâyanâyanâr Šaṅgichchuram-uḍaiyârku viṭṭên Maiyilgâmuṇḍarena Maiyilšamuttirattilê kaṇḍaga-k-kaḷani

61

At the same village, on a stone in Appaiya's field.

svasti srî Koranûru tuṟugaḷoḷa Koranûra Mâpaliûra Sindâvariya makkaḷa Kâdanuṁ chandavaṁ tuḷagidoḷa sattarana....paṭṭi posa-keṟe modal kaṭṭinuḷ ayguḷam kaḷani idan aḷisidaṁ ....

63

On copper plates of Vakkalêri village.

[I b] svasti

jayaty âvishkṛitaṁ Vishṇôr vvârâhaṁ kshôbhitârṇṇavaṁ ı
dakshiṇônnata-daṁshṭrâgra-višrânta-bhuvanaṁ vapuš ıı

šrîmatâṁ sakaḷa-bhuvana-saṁstûyamâna-Mânavyasa-gôtrâṇâṁ Hâritî-putrâṇâṁ sapta-lôka-mâtṛibhis Sapta-mâtṛibhir abhivarddhitânâṁ Kârttikêya-pari-rakshaṇa-prâpta-kalyâṇa-paramparâṇâm bhagavan-Nârâyaṇa-prasâda-samâsâ-dita-varâha-lâñchhanêkshaṇa-kshaṇa-vasîkṛitâšêsha-mahîbhṛitâṁ Châḷukyânâṁ kuḷam aḷaṅkarishṇôr ašvamêdhâvabhṛitha-snâna-pavitrîkṛita-gâtrasya srî-Pole-kêši-vallabha-mahârâjasya sûnuṟ parâkramâkrânta-Vanavâsy-âdi-para-nṛipati-

maṇḍalaḥ praṇibaddha-viśuddha-kîrtti-srî-Kîrttivarmma-pṛithivî-vallabha-mahârâjas tasyâtmajas samara-saṁsakta-sakalôttarâpathêśvara-srî-Harshavarddhana-parâjayôpâtta-paramêśvara-śabdas tasya Satyâśraya-śrî-pṛithivî-va[*II a*]llabha-mahârâjâdhirâja-paramêśvarasya priya-tanayasya prajñâtanayasya khaḍga-mâtra-sahâyasya Chitrakaṇṭhâbhidhâna-pravara-turaṅgamêṇaikênaivôtsâditâśêsha-vijigîshôr avani-pati-tritayântaritâṁ sva-gurôś śriyam âtmasâtkṛitya prabhâva-kuliśa-dalita-Pâṇḍya-Chôḷa-Kêraḷa-Kaḷabhra-prabhṛiti-bhûbhṛid-adabhra-vibhramasyânanyâvanata-Kâñchî-pati-makuṭa-chumbita-pâdâmbujasya Vikramâditya-Satyâśraya-srî-pṛithivî-vallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakasya priya-sûnôr Bâḷêndusêkharasya Târakârâtir iva daitya-baḷam ati-samuddhataṁ trairâjya-Kâñchî-pati-baḷam avashṭabhya karadîkṛita-Kavêra-Pârasika-Siṁhaḷâdi-dvîpâdhipa[*II b*]sya sakaḷôttarâpatha-nâtha-mathanôpârjjitôrjjita-pâḷidhvajâdi-samasta-pâramaiśvaryya-chinhasya Vinayâditya-Satyâśraya-srî-pṛithivî-vallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakasya priyâtmajaś śaiśava-êvâdhigatâśêshâstra-śâstrô dakhiṇâśâ-vijayini pitâmahê samunmûlita-nikhiḷa-kaṇṭaka-saṁhatir uttarâ-patha-vijigîshôr gurôr agrata êvâhava-vyâpâram âcharann arâti-gaja-ghaṭâ-pâṭana-viśîryyamâṇa-kṛipâṇa-dhâras samagra-vigrahâgrêsaras susâhasa-rasikaḥ parâṅmukhîkṛita-śatru-maṇḍalô Gaṅgâ-Yamunâ-pâḷidhvaja-paṭa-ḍhakkâ-mahâ-śabda-chinha-mâṇikya-mataṅgajâdîn pitṛisât-kurrvan parair ppalâyamânair âsâdya katham api vidhi-vaśâd apanîtô pratâpâd êva visha[*III a*]ya-prakôpam arâjakam utsârayan Vatsarâja ivânapêkshitâpara-sahâyakaḥ tad-avagrahân nirggatya sva-bhujâvashṭambha-prasâdhitâśêsha-viśvambharaḥ prabhur akhaṇḍita-śakti-trayatvât chhatru-mada-bhañjanatvâd udâratvân niravadyatvâd yas samasta-bhuvanâśrayas sakaḷa-pâramaiśvaryya-vyakti-hêtu-pâḷidhvajâdy-ujvala-prâjya-râjyô Vijayâditya-Satyâśraya-srî-pṛithivî-vallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakasya priya-putras sakala-bhuvana-sâmrâjya-ḷakshmî-svayaṁvarâbhishêka-samayânantara-samupajâta-mahôtsâhaḥ âtma-vaṁśaja-pûrvva-nṛipati-chhâyâpahâriṇaḥ prakṛity-amitrasya Pallavasya samûlônmûla[*III b*]nâya kṛita-matir ati-tvarayâ Tuṇḍâka-vishayaṁ prâpyâbhimukhâgata-Nandipôtavarmmâbhidhânaṁ Pallavaṁ raṇa-mukhê samprahṛitya *prapalâsya kaṭumukha-vâditra-samudraghôshâbhidhâna-vâdya-viśêshân khaṭvâṅga-dhvaja-prabhûta-prakhyâta-hasti-varân sva-kiraṇa-nikara-vikâsa-nirâkṛita-timiraṁ mâṇikya-râśiñ cha hastê-kṛityâ Kaḷaśabhava-niḷaya-harid-aṅganâñchita-kâñchîyamânâṁ Kâñchîm avinâsya praviśya satata-pravṛitta-dânânandita-dvija-dînânâtha-janô Narasiṁhapôtavarmma-nirmmâpita-śilâmaya-Râjasiṁhêśvarâdi-dêva-kuḷa-suvarṇṇa-râsi-pratyarppaṇôpârjjitârjjita-puṇyaḥ anivârita-pratâpa-prasara-pratâpita-Pâṇḍya-Chôḷa-Kêraḷa-Kaḷabhra-pra-[*IV a*]bhṛiti-râjanyakaḥ kshubhita-kari-makara-kara-hata-daḷita-śuktimukta-muktâphaḷa-prakara-marîchi-jâḷa-viḷasita-vêlâkuḷê Ghûrṇṇamânârṇṇôbhidhânê

* Perhaps a mistake for *prapalâyya*.

dakshiṇârṇṇavê šarad-amaḷa-šašadhara-višada-yašô-râšimayaṁ jaya-stambham atishṭhipad Vikramâditya-Satyâšraya-šrî-pṛithivî-vallabha-mahârâjâdhirâja-paramêšvara-bhaṭṭârakasya priya-sûnur bâlyê susikshita-šastra-šâstras šatru-shaḍ-vargga-nigraha-paras sva-guṇa-kalâpânandita-hṛidayêna pitrâ samârôpita-yauvarâjyaḥ sva-kuḷa-vairiṇam Kâñchî-patêr nigrahâya mâṁ prêshaya ity-âdêšaṁ prârthya labdhvâ tad-anantaram êva kṛita-prayâṇas sann abhimukham âgatya prakâša-yuddhaṁ kartum asamartthaṁ pravishṭa-durggaṁ Pallavaṁ bhagna-šaktiṁ kṛitvâ matta-mataṅgaja-mâṇikya-suvarṇṇa-kôṭîr âdâya pitrê samarpitavâ[*IVb*]n êvaṁ kramêṇa prâpta-sârvvabhauma-padaṟ pratâpânurâgâvanata-sâmanta-makuṭa-mâlâ-rajaṟ-puñja-piñjarita-charaṇa-sarasir[u]hash Kîrttivarmma-Satyâšraya-šrî-pṛithivî-vallabha-mahârâjâdhirâja-paramêšvara-bhaṭṭârakas sarvvân êvam âjñâpayati viditam astu vô'smâbhir nava-saptaty-uttara-shaṭchhatêshu Šaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-saṁvatsarê êkâdašê varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-nâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâṁ šrî-Dôsi-râja-vijñâpanayâ Kâmakâyana-gôtrâya Ṛig-Yajur-vvêda-pâraga-šrî-Vishṇu-šarmmanaṟ pautrâya Kṛishṇašarmmaṇaṟ putrâya Mâdhavašarmmaṇê Pânuṅgal-vishayê Aṛadoṟe-nadî-dakshiṇa-taṭê Tâmara[*Va*]muge-Pânuṅgal-Kiṟuvaḷḷi-Bâḷa-vuru-ity êtêshâṁ grâmâṇâṁ madhyê Neṅgiyûr-nNandivaḷḷi-sahitas Suḷḷiyûr-nnâma grâmô dattas tad âgâmibhir asmad-vaṁšyair anyaiš cha râjabhir âyur-aišvaryyâdînâṁ vilasitam achirâṁšu-chañchalam avagachhadbhir âchandrârka-dharârṇava-sthiti-sama-kâlaṁ yašaš chichîshubhis sva-datti-nirvvišêsham paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ ı
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṁ ıı
svan dâtuṁ sumahachchhakyaṁ dushkham anyasya pâlanaṁ ı
dânaṁ vâ pâlanaṁ vêti dânâchchhrêyô'nupâlanaṁ ıı
sva-dattâm para-dattâṁ vâ yô harêta vasundharâṁ ı
shashṭi-varsha-sahasrâṇi vishṭâyâṁ jâyatê krimir ıı

iti mahâ-sândhivigrahika-šrîmad-Anivârita-Dhanañjaya-puṇya-vallabhasya likhitam idaṁ šâsanaṁ ı

64 (*bis*)

At the same village, on a stone in the koḍagi-garden.

Sidârti-saṁvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râja-šrî Yantâji-basalê-subhêdâru Mâri-gavuḍage koṭṭa kaṭṭukoḍige Dâšêrahaḷḷi-vûru-mundaṇa kere kaṭṭisidakkê mânya hola kha ¼ gadde yî-kere-keḷage kha 1 yî-hola-gadde sarvamânyavâgi koṭṭu yidbêvê kerege maṇṇu-kelasa kallu-kelasa-dinda channâgi kaṭṭisikoṇḍu sukhadalu yihadu yandu kaṭu-goḍage

65

At Garuḍanahaḷḷi (same hobli), on a stone in the suragu-mânya.

šubham astu Ânanda-saṁvatsarada Šrâvaṇa-bahuḷa 5 llu namma râjyada siṁhâsanakke âptarâda Paṭṭada Guru-Nañjê-dêvarigê Suguṭûra Mummaḍi-Tammaya-gauḍaru sarvamânyavâgi koṭṭa Garuḍanahaḷḷi jaya-pura

66

At Gollahaḷḷi (same hobli), on a stone in the suragu-mânya.

svasti srî jayâbhyudaya Šâlivâhana-šaka* 1540 nê Bahudhânya-saṁvatsarada Vaišâkha-šu 10 Šrîraṅga-Dêva-mahârâyaru ratna-siṁhâsanârûḍharâgi prithvî-râjyaṁ gaiyuttam iralu Sugaṭûra Tammaya-gauḍaru binnahade Vîrya...kara makaḷu Chikka-Vîrabhadrayyage koṭṭa Kolâhaḷa.............Tumbikuṇṭe.....

67

At Šeṭṭi-Kottanûru (same hobli), on a stone in the netta-huṇisêmara-field.

svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḍa Yindurâya-Suratrâṇa bhâshige-tappuva-rayara gaṇḍa râjâdhirâja paramêšvara chatus-samudrâdhipati Harihara-Râyanu prithivî-râjyaṁ geyut-iralâgi khaṇḍikâra-râyara gaṇḍa Nâgaṇṇa-Voḍeyarige âyur-ârogyaišvaryâbhivṛiddhi âgabêkendu Nâgaṇṇa-Voḍeyara kumâra Dîpaṇṇa-Voḍeyarige yishṭa-kâmyârttha-siddhi âgabêkendu Nigirali-Chôḷa-maṇḍalada dakshiṇa-Dvârâpuri-paṭṭaṇa-vṛikshâšraya-sêvitam appa Kôḷâla nâḍa mahâ-prabhugaḷu adhikâri Sâdaliya-Lakkarasappa-Mukkkaṇṇa-jîyaru-Soraṇa-jîyaru-Yiri[gi]-šettiyar-oḷagâda-samasta-gavuḍu-prajegaḷu vobiyavâgi vottara-pramâṇaṁ mâḍi Šakâbda 1306 neya Rudhirôdgâri-saṁvatsarada Mâgha-šu 15 Sô sôma-grahaṇa-puṇya-kâladalli Kôḷâla-nâḍa Haḷeya-Kottanûra-grâmada chatus-sîme-voḷagâda gadde beddalu tôṭa tuḍike paḍavareyalu guyyalu nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-akshiṇa-âgâmi vûrdhva-mukhavâda vṛiksha adhô-mukhavâda bhâvi ashṭa-bhôga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi â-chandrârka-sthâyi âgi tâ 7 bâgeya mâḍi ko.vuya hadinâru bhâgiya vivara | ada-vritti 1 Vishṇu-sthânake vṛitti 1 Sâdaliya Nâgarasara Lakkarasarige vṛitti 2 (8 lines gone) antu vṛitti 16

68

At the same village, on a rock to the south-west.

Prabhava-nâma-saṁ | Šrâvaṇa-bahuḷa ... Sugaṭûru-sammattu dêša-kulakarṇi Veṅkaṭa-Râmayyanavaru koṭṭa surugu-mânya ko..... gavuḍa......

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*So in the original.

69

At Chikkaiyur (same hobli), on Jâra-baṇḍe.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-purandaran Gaṅga-kulôṟbhavan Kâvêri-vallavan Nandigiri-nâdan Uttama-Šôḻa-Gaṅgan âna Veḍa ......bâṇan Naḍeûril ....ḍaûr nañjai puñjai nâl-pâl-ellaiyil pâdi inaivârâga viṭṭên i-darumam mâṟṟina avan Gaṅgai-karaiyil kurâl-p-pašuvai konṟa pâvattil pôvân aṟamaṟa......illai

70

At Harâbi Kottanur (same hobli), on the walls of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-varushattu nâlâyirattu-nânûṟṟu-muppattonṟin.mêl šellâninṟa Pramâdôta-varushattu Vaigâši-mâdam 5 ti Tiṅgaṭ-kiḻamaiyum Dvâdašiyum Attamum peṟṟa.........Vîra-Vallâḷa-dêvar pradânaril Šiṅgaya-deṇṇâyakkar makkaḷil manumâ-Prasâyittam Šeḍila.kâ..ninṟa nâḷ Kottanûril..mma.šeṭṭi ena eṅgaḷ tamaiyanâr-pêrâl pratishṭhichcha Irukîšvaram-uḍai........ku.... ....kâṇiy-âga Kottanûṟku vaḍa-puṟattil nân kaṭṭuvitta Iruga-šamuttiram êrikkum kaḻanikkum edirvâkkum.ku........kku ellaikku uṭpaṭṭa puñjai-nilamum Vinavaṇakiṟaiyil Âla-peruṅgaḻani vidaippaḍi pattu-k-kuḷaga...... êriyilê vidai......pattu-k-kuḷaga-kaḻaniyum Paḻaiya-Kottanûrilê šeṭṭiyâr êriyilê vidaippaḍi aiṅgu......paḷḷattil êriyilê aiṅguḷaga-kaḻaniyum Kuvaḷâla-nâṭṭu adikâri Pemmaṇanum Kuvaḷâla-nâṭṭavarum Mukkaṇ.........šettiyârum nâlu-taḷattu stânîkarum Mâhêšvararum Ševiḍapâḍiyil Mâhêšvararum Kaivârattu Vîmašuram-u.....nâṭṭu stânîkarum Mâhêšvarum Šrîpati-dêvar-nâyinâr kôyil stânîkarum Mâhêšvararum pratishṭâ-kâlattilê mu.....udakam-paṇṇi-k-kuḍutta paḍi pû.......šandirâditta-varai šelluvad âga viṭṭên Pemma-šeṭṭiena Kaivâra-nâṭṭu Kuṟukkimugaran êriyilê vidaippaḍi pattu-kuḷaga-kaḻa-niyum viṭṭên in-nâyanârai eṅgaḷ nâyanâr Ulagukku-mûtta-nâyanâr maganâr Šellappiḷḷaiyar Tirumudugunṟattunṟum vandu tiru-pratishṭai paṇṇugaiyil i-kôyil kâṇiy-âga nâyanâr Šellappiḷḷaiyâṟkum ivar tambiyâr Tirumudugunṟam-uḍaiyâṟkum nâyanâr magaḷ Nâchchiyâr magan Pemmaṇanukkum immûvark-kum Šiva-p-Pirâmaṇa-k-kâṇiyum panša-Šaivâchâriyamum maṟṟum eppêṟp-padanavum udaka-pûrvam âga šandirâditta-varai šelluvad âga viṭṭên Pemmi-šeṭṭiena in-nâyanâṟkum padineṭṭu šamaiyam vaittu kuḍutta paṭṭaṇa-p-pagudi ânaikku pattu paṇamum kudiraikku oru paṇamum šêlaikku iraṇḍu kâšum pâkku-podi onṟukku nâṟpadu pâkkum miḷagu-podi onṟukku âḻâkkum veṟṟilai-podikku oru kavaḷigaiyum uppu-podi onṟukku âḻâkkum tavaša-podi onṟukku uriyum aḍimai onṟukku kâšu iraṇḍu pachchavaḍattu iraṇḍu kâšum šêlaikku 5 kâšum maṟṟu uḻavaiyum nâyanâṟku kuḍutôm i-tanmattukku leṅgaṇam-paṇṇinavan Gemgai-k-karaiyil kurâl-p-pašuvai konṟa pâvattilê pôvan

71

At the same place.

(Grantha and Tamil characters.)

svasti šrî-manu-mahâ-paṭṭa-viyâpâri ubaya-nânâ dêšikku mukkiyam âna Pammi-šeṭṭiyâr taṅgaḷ tamayanâr Irugi-šeṭṭiyâr Šukla-varshattu Mârgaḻi-mâdam 21 ti Šiva-lôka-prâpti pannugaiyil Pramôdûta-varshattu Vaigâši-mâdam Šiva-liṅga-pratishṭhaiyum paṇṇuvittu kôyilum-eḍuppittu êriyuṅ-gaṭṭivittu Naḍavâgiṟa-k-Ku varapa-kûttan magan mâḍâpattiyañ-jeyyum Pammaṇanukku dhâra-pûrvam âga udakapaṇṇi kuḍuttên mâḍâpattiyattukku Iruga-šamuttirattilê..p-padin-kuḷaga-kaḻani šandirâditta-varai naḍakka kaḍavadu it-tanmattai mâṟṟinavan Geṅgai kurâ-p-pašuvai-k-konṟân

72

On the basement of the same temple.

svasti šri Šakâbda 1327 neya mêle saluva Pârtthiva-saṁvatsarada Jêshṭa-ba 1 Bu šrîman-mahâ-vaḍḍa-byavahâri ubhaya-Nânâ-dêsiyargge mahâ-prabhu-mu-khyar appa Yirige-seṭṭiyara makkaḷ Yirigi-seṭṭiyaru Yirugêšvara-dêvara Sivâlya jîrnnavâg iralâgi Tendaṭṭa šrî-Mûlasthâna-dêvara sthânikaru Kappagavaṭṭa Nandiyappa-Bâmi-jîya-Châmaṇa yivaru-voḷagâdavariṅge â-Yirugêšvara-dêvara Sivâlya jîrṇṇôddhâravanu avare mâḍidavar âgi â-dêvarige saluvanta kshêtra-vanu â-dêvara pûje-punaskâra.........yallavanu mâḍikombiri..bhâgadalli uḷḷanthâ-kshêtra-ellavanu nimage naḍasi bahevu î-dharmma chandrâdityavara end endigu naḍadu sukhadiṁ yihudu endu silâ-liptavâgi koṭṭevu

73

At the same village, on a rock to the west of the Virabhadra temple.

svasti šrî Šakâbda 1325 neya Târaṇa-saṁvatsara-Jêshṭa-su 1 Sô-lû srî vira-Harihara-mahârâyaru râjyaṁ geyuvalli srîman-mahâ-vaḍḍa-byavahâri ubhaya-Nânâ-dêšîyarge mahâ-prabhu-mukhyar appa Yirigi-šeṭṭiyara makkaḷu Yirigi-seṭṭiyaru Vîrabhadra-dêvara Sivâlyavanû mâdisi â-Vîrabhadra-dêvara amṛita-paḍige koṭṭanta kshêtra Benavaṅgereya keḷage gaddê khaṁ ½ (here follow details of gift) antu gadde yikkaṇḍuga hola hadimû-gaḷavanû koṭṭev â-Vîrabha-dra-dêvara stânavanû Âdinâtha-voḍeyarige dhârâ-pûrvavâgi yeredeu â-dêvara pûjê-punaskâravanu mâḍuvaru yî-dharmma â-chandrârkka-stâyiyâgi koṭṭev yî-dharmmakke âr aḷupidaru Gaṅgeya taḍiyal abaleya konda pâpadali hôharu maṅgaḷa mahâ šrî

74

At Holêrahaḷḷi (same hobli), on a stone in Chandakka's field.

svasti šrî vijayâbhyudaya Šâlivâhana-šaka-[varshaṅ]gaḷu 1633ne Khara-nâma-saṁvatsara-Mâgha-šu 15 Ra Pâtapannaha subhêdâru Lajaphara Bijâpura-sammatu Havêli-paragaṇe Kôlahâra sarakâ Karṇâṭaka Aliyakhânu-sâhêbaru sannu 1121 lu Vakalêri Tammaṇṇa-komâra Bayichaṇṇage netra-goḍige pâlisida vivarâ yi-Bayichṇṇanu svâmi-kâryada mêle bandu nirvahisi antarisida-kâraṇa sâhêbaravaru tamma kârakûnaru phavujadâ Kârokabêgu-Vôbayya-Šâmaṇa-sâhêbaru Vakkalêri Dêvaṇṇa yivarigê netra-goḍigeyâgi vondu grâma koḍôdû yandu appaṇe âgalâgi yivaru Kôḷâla-râjadhânige saluva Havêli taraphu Vakkalêri-vaḷagaṇa-Holêrahaḷḷi-grâma 1 ndu netra-goḍigege biṭṭu yi-grâmakke saluva yale-chatus-sîmê-vaḷagaṇa nidhi-nikshêpa-akshîṇa-âgâmi-jala-taru-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-svâmyaṅgaḷannu âchandrârka-stâyi-yâgi nimma putra-pavutra-pâramparyavannû sarvvamânyavâgi anubhvisi sukhadallu yîhadu yandu hâkisi koṭṭa šilâ-šasana....................

75

On Kendaṭṭi Hill (same hobli), on the basement of the Chandramallêšvara temple.

(Grantha and Tamil characters.)

svasti šrî pû maruviya poḻil êḻu Râjarâja-dêvakku yâṇḍu êḻâvadu Kâñjipura-paramêšvaran Mukkarašar Kâḍuveṭṭiyân Râjêndra-Šôḻa-Palvarâdittanena Nigarili-Šôḻa-maṇḍalattu Kuvaḷâla-nâṭṭu Šûṟur Vîra-šrî-tiru-malaiyil Šômîšvaram-uḍaiya Mahâdêva-kôyil eḍuppichchu Mahâdêvakkum pala-paḍi-nimandakkâṟkum Puṟakuṭṭaiyai dêvadanam âga viṭṭên it-dharmam yiṟakkinân Gaṅgai-k-karaiyil kurâl-pašu-k-konṟân Brahmavatti-paḍuvân yidukku kaḍavan Udaiyabaṭṭar

76

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâlapura-paramêšvaran Gaṅ[ga]-kulôṟbavan Kâvêri-vallavan Nandi-giri-nâdan Uttama-Šôḻa-k-Kaṅ[ga]nâna Veḍummârabâṇa ena Šûṟuril Šômîšvaram-uḍaiya-nâyanâṟku dêvadânattukku nilavari avichchu-p-pâṭṭa vâlapana manaipaṇam eppôṟpaṭṭa varivu viṭṭô ittai laṅkhanam-panninavan Gaṅgai-karaiyil k-kurâṟ-pašuvai vadhichcha Brahmahattiyilê viḻuvân it-tanmam šandiradittavarai šela-k-kaḍavadu pala-Mâhêšvara-rakshai

77

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâlapura[ra]-paramêšvaran Gaṅga-kulôdbhavan Kâvêri-vallabhan Nandigiri-nâthan Uttama-Šôḻa-k-Kaṅgan magan Vikkirama-Gaṅganum en pradhânaraṟ Šananâḍâḻvân Kômuttan âna Taḻaišiya-râyanum avan tambi Vîman âna Gaṅgâda-râyanum im-mûvômum Rôdri-saṁvatsarattu Taiy-mâšattu-k-Kuvaḷâla nâṭṭu-ch-Chûṟûril malai-mêliṟ-Chômîšvaram-uḍaiya-nâyanâṟku-ch-chen-neṟ-paḍikku en pâṭṭan pôdê dêvadânam ây varugiṟa Puṟakkuṭṭai-k-kîḻ-nilattuḷḷê šrî-Mûlastânam-uḍaiyârkku-ch-chen-neṟ-paḍikku..ga-k-kaḻani êḻu kaṇḍagamum nâṟṟukkâl nilaṅ-gaṇḍagamum âga nilam eṭṭu-k-kaṇḍagamum nîkki allâda nilamum êriyum en pâṭṭan pôde kâṇiyâlan ây varugiṟa Šiva-Brâhmaṇan Haritava-gôtrattu Bahudhânya-sûtrattu-p-Ponnabaṭṭanukku-k-kâṇiy âga-ch-Chûṟûr-p-paṟṟil Pallavakaṭṭil uḍaiyâr Šrî-Kai[yi]]lâsam-uḍaiya-nâyanâṟku-ch-chen-neṟ-paḍikku dêvar Gaṅgapperumâḷ podu nîṅgina nilam Vaṇḍarpâ.nâl kaḻani aṟu-kaṇḍagamum vaḍa-paṟṟil Mudugiṟaiyil Vîmîšvaram-uḍaiyârkku-ch-chen-neṟ-paḍikku Mudugiṟaiyil nîṅgina kaḻani aṟu-kaṇḍagamum dêvadânam âga viṭṭôm en pradhânaril Taḻaišiya-râyanum Virudar-kôvan âna Gaṅgâda-râyanum šilâlêgai it-tanmam iṟakkuvâr Gaṅgaiyiṟ-kuṟâṟ-pašuvai-k-konṟâr pâvattilê viḻuvâr aṟamaṟavaṟku aṟam alladu tuṇaiy illai tila-sarshapa-mâtrêṇa dêvasvam bhakshayê nara narakâṇata vartatê yâvat-chandra-divâkarau šrî-pan-Mâhêšvara-rakshai

78

At the same village, on a virakal in Nañje-gauḍa's field.

svasti srîman-Koṅgoṇi-Muttarasarkku ippattâ-ârane-varsha Du...puli nôḍi âptada vâkkiluḷ sagu...neḍe eḷadu viḻdo

79

At Maḍivâḷa (same hobli), on a stone near the pond of the Mûlêšvara temple.

svasti Nîtimârgga-Koṅgoṇivarmma-dharmma-mahârâjâdhirâja paramêšvara Nandagiri-nâtha Kovaḷâlapura-varêšvarâ srîmat-Permmanaḍigaḷ Gaṅgavâḍi-tombhattaru-sâsirama pratipâlisi pṛithuvî-râjayaṁ geye 1 svasti samadhigata-pañcha mahâ-šabda Pallavânvayâ šrî-pṛithuvî-vallabha Pallava-kola-tilaka srî-Noḷambâdhirâjaṁ Gaṅga-aru-sâsiravuman âḻuttire Noḷambâdhirâjara besadiṁ svasty-anêka-guṇô satya-šaucha-sîlâchâra-sampanna Beṅgadanâtha-srîma[t] Pompallam-Oḍeyam ûrgge pâḍiyoḷ oḍḍi Bâṇarasaruḷ kâdi palaran iṟidu biḻdu bîra-lôkam eydida adakke mechchi Noḻambâdhirâjarâ binnapadinda Nîtimârgga-Permmânaḍigaḷu Noḻambâdhirâjaru Sûrûraṁ bâḻgarchchu goṭṭar Gaṅgara-

Noḷambârâ okkal â-chandra-târakam arsu geyvannegaṁ î-dattiyam Pompalla-veṅgadara okkalge salipô satyamanta idan aḻivô Bâraṇâsi aḷida pañcha-mahâ-pâtakan akkum

80

On the left entrance of the same temple.

svasti šrî Šakâbda 1306neya saṁvatsarada mêlê saluva Raktâkshi-saṁvatsarada Bhâdrapada-su 3 lu svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḍa bhâshege-tappuva-râyara gaṇḍa srî-vîra-Bukkaṇṇa-Voḍeyara kumâra râjâdhirâja râja-paramêšvara Harihara-mahârâyaru prithuvî-râjyaṁ mâḍuvalli srîmatu kanti-kâṟa-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêbaṇṇa-Voḍeyarige âyur-ârô-gya-aišvarya-abhivṛiddhi-sakala-sâmrâjya âgabêkendu avara maneya adhikâri Sâdaliya Lakkarasara Nikarili-Chôḷa-maṇḍalada Kôḷâla-nâḍa-prabhugaḷu Mum-kaṇṇa-jîya Soṇṇa-gavuṇḍa Yirigi-šeṭṭiyaru Tendaṭṭa šrî-Kayilâsavâda srî-Mûla-sthâna-dêvarige amṛitapaḍi-aṅga-raṅga-bhôgakke yî-Kôḷâla-nâḍa Chikka-Hayû-rige saluva ûrdhva-mukhavâda vṛikshaṅgaḷu adhô-mukhavâgidda bhâvigaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srî-Mûlasthâna-dêvarige koṭṭa-darmma î-darmmakke âru tappidaru Gaṅgeya taḍiyali kapileya konda-pâpadali hôharu šrî maṅgala mahâ srî

81

To the right of the same doorway.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1315 mêl Bhâva-saṁvatsarattu Âni-mâdam 25 ti Tendaṭṭu-Maḍaivilâgattil šrî-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâšyapa-gôtrattil Mâdavabaṭṭar piḷḷaigaḷ nâyinâr Mâdavabaṭṭar Nâchchiyappan Kâma-ṇan Ponni-p-piḷḷaiy-uḷḷiṭṭârôm eṅgaḷil-ch-chammadittu Šuṟûru-ch-Chômîšuram-uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Šâmandabaṭṭar magan Šiṟu-ch-Chomaṇanukku nâṅgal kshêtram viṟṟa paḍi eṅgal târâpûrvam âna šrî-Mûla-sthânam-uḍaiyâr dêvadânattil eṅgal paṅgu inda stânattil eḍam voṇṟum idil uḷḷa manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiraṇyâdi vastra-tâna grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam nañjai puñjai nâṟ-p-pâl-ellaiyum kîḻ nôkkiya kiṇaṟu mêl nôkkiya maraṅgaḷum šuṟṟuḷḷa piḍâgaigaḷum bhûta-vatta-mâna-bhavishya-kâlaṅgaḷil naḍakkum svâmyaṅgaḷum eppêṟppaṭṭa sakala-šamu-dâyaṅgaḷum uḷpaḍa nâṅgal ivaṟkku dârâpûrvam âga-p-ponn aṟa-k-koṇḍu maṇṇ-aṟa-k-kuḍuttôm šandirâdittiya-varai šella-k-kaḍavadu

82

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî......kâlattu Siddhâtti-saṁvatsarattu Vaigâši-mâsam 5 tiyadi svasti šrîman-mahâmaṇḍalêšvara malerâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-

patiy-ây uḷḷa šrî-Vîra-Vallâḷa-dêvar prithuvi-râjyam-paṇṇâniṟka svasti[sti] šrî vaṭṭa-viyâpâri ubeya-nânâ-dêšiyaṟku mukkiyar âna Kolliyâdipan Uppanelli-pura-varâdîšvaran Naḍavar-âdityan Nigarili-Šôḷa-maṇḍalattu Kôḷâla-nâṭṭu nâṭṭu-nâyagañjeyvâr Irugi-šeṭṭiyâr Koḷâla-nâṭṭu Kottanûṟ-kîḷ Tendaṭṭu-Maḍaiviḷâgattil šrî-Kailâsam âna šrî-Mûlastânam-uḍaiyâr kôyil eḍuttu inda Maḍaivilâgattukku-ch-chelluñ-jûlakkallukkuḷ chatus-sîmaiyum Mâṅguṭṭai Taṭṭân-kuṭṭai Puṟakuṭṭai-yil mûnṟil oru paṅgu Arakkiṟayil kaṇḍagam Kottanûril Vî. .ṅgiṟaiyil iru-kaṇḍa-gam kaḷani inda kshêtrattukku uḍaiyavargal Malliyûril Kâsyapa-gôtrattil Maṇiyabaṭṭar piḷḷaigaḷ Periya Kaṟpakabaṭṭar Šiṟu-Kaṟpakabaṭṭar iruvaṟkum nâlattonṟu Kâšyapa-gôtrattil Kêraḷabhaṭṭar Kaušya-gôtrattil Kanakasvabhâpati-âḻvâr magan Mûlasthânam-uḍaiyâṟku udakam-vâttu kuḍutta kshêtram nâlat-tonṟu Prajâpati-varushattu Kâttigai-mâšattil Kâšiya-gôtrattil Pâlabaṭṭar magan Šâmi-nâyan Haritava-gôtrattil Nâchchabaṭṭar maga......Tiru. mu-maiya nâyanâṟku..lum..trattil kâṇi ena paguṟṟi uḷḷadu ivaṟku nân udakam-paṇṇi kuḍuttôm Nâyinâr Nallappan Šômaṇa im-mûvarum pagund-uṇṇa kaḍa-vargaḷ

83

On the left wall of the same temple.

svasti srî Kali-varusha 4518 Šakâbda 1339 neya mêle saluva Hêvilambi-saṁ-vatsarada Âshâḍha-su 1 Sô srîman-mahârajâdhirâja râja-paramêšvara śrî-vîra-pratâpa-Dêva Râya-mahârâyaru prithivî-râjyava mâḍuvalli srîman-mahâ-pradhâ-na-Nâgaṇṇa-daṇṇâyakara nirûpadiṁ Bayacheya-daṇṇâyakara kâladallu srîman-mahâ-sâvantâdhipati-Hebbare-nâyakara Appaya-nâyakaru srîmatu Kôḷâla-nâḍa-prabhu-Mukkaṇṇa-jîya-Soṇṇa-gauṇḍa-Yirigi-šeṭṭiyaru svasti srî abhinava-Kailâ-savâda Tendaṭṭi-Maḍivâḷada srî-Mûlasthâna-dêvarige srîman-mahâ-prabhu-Yirigi-šeṭṭiyara makkaḷu Bayiri-šeṭṭiyaru koṭṭa-dharmma-šâsanada kramav entendare Nikarili-Chôḷa-maṇḍalavâda Kôḷâla-nâḍa Tendaṭṭi-samîpada Maḍiva-ḷavanû â-Maḍavaḷakke saluvanta gadde-beddalu-tôṭa-tuḍake-vitalu-ayalu-guyalu akshîṇa-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-vṛiksha-bhâvigaḷu-sahita â-Maḍava-ḷavanû sarvamânyavâgi srî-Mûlasthâna-dêvarige aṅga-raṅga-bhôga-amṛitapaḍi-vaibhavakke dhârâ-pûrvakadiṁ â-chandrârkka-sthâyiyâgi koṭṭevu (usual final verses)

84

At the same place.

šubham astu srî vijayâbhyudaya Šâlivâhana-šaka-varusha 1466 neya Krôdhi-saṁvatsarada Šrâvaṇa-šuddha 15 lu srîman-mahârâjâdhirâja paramêšvara srî-vîra-pratâpa-Sadâšiva-Dêva-Râya-mahârâyaru pṛithvî-râjyaṁ geutaṁ yiralu avara pâlana... ...

85

At Pemmaseṭṭihaḷḷi (same hobli), on a stone at the village entrance.

Sidhârti-nâma-saṁvatsara-Šrâvaṇa-ba 5 Bhânuvârâ namma vajîratanadâ sîme . hâsina Saradâra-Khânaravaru Kottanûra daḷavâyi Vîre-gauḍana komâra Liṅge-gauḍanige Pemmaseṭihaḷḷi-grâma sarvamânya koṭṭadu šâsana-patra Šâli-vâhana-šaka 1661 ralu putra-pâramparya anubhavisôdu......

86

At the same place.

(Telugu characters.)

šrîmatê Râmânujâya namaḥ Višu-saṁvatsaraṁ 12 yalu srîman-Nalân-chakra-varti Veṅkaṭâchâryulayyavâriki Šrîraṅga-Râyaluvâru Pemmišeṭṭihaḷḷi-grâmaṁ dhârâ-pûrvakaṅga yichitimi šilâ-šâsanaṁ šrî

87

At Sûlûr (same hobli), on a rock called Kâḷiguṇṭe-baṇḍe.

Biḷambi-saṁvacharadali Sômavâradali Bašeṭiya komâra Bayire-Šeṭiyaru Lakimi-bavina Jambukaḍi-Mappanakaru Kasmîra šrî-Sargaki-voḍala-Sataya-Dêpayyage puṇyavâgi bhûmi-danava yidana vaḍeyava.....

88

At the same village, on a stone in the north-east.

Raktâkshi-saṁvatsara-Âshâḍha-sudda..-rallû šrîmatu Kottanûra-daḷavâyi Bha-dre-gauḍana kere kaṭṭukoḍige-hola khaṁ ayigu ‖

90

On copper plates in possession of the šyânabhôga of Narasâpura.

(*I b*) svasti jitam bhagavatâ gata-g[h]ana-gag(h)anâbhêna Padmanâbhêna srîmaj-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍgaika-prahâra-khaṇ-ḍita-mahâ-silâ-stambha-labdha-bala-parâkramô dâruṇâri-gaṇa-vidâraṇôpala-bdha-vraṇa-vibhûshaṇa-vibhûshitaḥ K(h)âṇvâyana-sa-gotraḥ srîmat-Koṅguṇi-varmma-dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya-(vinay a)vihita-vṛittas samyak-prajâ-pâlana-mâtrâdhigata-râjya-pra(*II a*)yôjanô vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-šâstrasya vaktṛi-prayôktṛi-kušalô Daṭṭaka-sûtra-vṛittêḥ praṇêtâ srîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ pitṛi-paitâmaha-guṇa-yuktô'nêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yašâḥ šrîmadd-Harivarmma-mahâdhirâjaḥ tat-

putrô dvija-guru-dêvatâ-pûjana-parô Nârâyaṇa-charaṇânudhyâtaḥ šrîmad-Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryambaka-charaṇâmbhô[ru]ha-rajaḥ-pavitrîkṛitôttamâṅgaḥ sva-bhuja-bala-parâkrama-kraya-krîta-râjyaḥ Kaliyu(*II b*)ga-bala-paṅkâvasanna-(d)dharmma-vṛishôddharaṇa-nitya-sannaddhaḥ šrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ Kadamba-kula-gagana-gabhasti-mâlinaḥ Kṛishṇavarmma-mahâdhirâjasya priya-bhâginêyô vidyâ-vinayâtišaya-paripûritântarâtmâ niravagraha-pradhâna-šauryyô vidvatsu prathama-gaṇya[ḥ] šrîmân Koṅguṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijṛimbhamâṇa-šakti-trayaḥ Ândari-Âlattûr-pPoruḷare-Peḻnagarâdy-anêka-s(h)amara-mukha-makha-huta-prahata-šûra-purusha-pašûpahâra-vighasa-vihastîkṛita-Kṛitântâgni-mukhaḥ Kirâtârjjunîya-pañchada(*III a*)ša-sargga-ṭîkâkârô Durvvinîta-nâmadhêyas tasya putrô durddânta-vimardda-vimṛidita-višvambharâdhipa-mauli-mâlâ-makaranda-puñja-piñjarîkriyamâṇa-charaṇa-yugaḷa-naḷinô Mushkara-nâmadhêyaḥ tasya putraḥ chaturddaša-vidyâsthânâdhigama-vimalamatiḥ višêshatô'navašêshasya nîti-šâstra-vaktṛi-prayôktṛi-kušalô ripu-timira-nikara-nirâkaraṇôdaya-bhâskaraḥ Šrîvikrama-prathama-nâmadhêyaḥ tašya putraḥ anêka-samara-sampâdita-vijṛimbhita-dvirada-radana-kulišâbhighâta-vraṇa-samrûḍha-bhâsvad-vijaya-lakshaṇa-lakshmîkṛita-višâla-vakshasthalaḥ samadhigata-sakala-šâstrârttha-tatvaḥ samârâdhita-trivarggô niravadya-charitaḥ pratidinam abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhê(*III b*)yaḥ api cha ॥

nânâ-hêti-prahâra-pravighaṭita-bhaṭôraḥ-kavâṭôtthitâsṛig-
dhârâsvâda-pramatta-dvipa-šata-charaṇa-kshôda-sammardda-bhîmê ।
saṅgrâmê Pallavêndran narapatim ajayad yô Viḷandâbhidhânê
râjâ Šrîvallabhâkhyas samara-šata-jayâvâpta-lakshmî-vilâsaḥ ॥
tasyânujô nata-narêndra-kirîṭa-kôṭi-
ratnârkka-dîdhiti-virâjita-pâda-padma[ḥ] ।
Lakshmyâ svayaṁ-vṛita-patir nNava-Kâma-nâmâ
sishṭa-priyô'ri-gaṇa-dâraṇa-gîta-kîrttiḥ ॥

tasya Koṅgaṇi-mahârâjasya Šivamârâpara-nâmadhêyasya pautraḥ samavanata-samasta-sâmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyaṇa-charaṇa-(*IV a*)nihita-bhaktiḥ šûra-purusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dâruṇa-samara-širasi nihitâtma-kôpô bhîma-kôpaḥ prakaṭa-rati-samaya-samanuvarttana-chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttaḥ su-durddharânêka-yuddha-mûrdhni labdha-vijaya-sampad ahita-gaja-ghaṭâ-kêsarî râja-kêsarî । api cha ।

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasa[n]-
mârttaṇḍô'ri-bhayaṅkaraš šubha-karaḥ san-mârgga-rakshâkaraḥ ।
saurâjyaṁ samupêtya râja-samitau râjan guṇair uttamaiḥ
râjâ Šrîpurushaš chiraṁ vijayatê râjanya-chû(*IV b*)ḍâmaṇiḥ ॥
Kâmô râmâsu châpê Dašaratha-tanayô vikramê Yâmadagnyaḥ
prâjyaišvaryyê Balârir bahu-mahasi ravis s[v]a-prabhutvê Dhanêšaḥ ।

bhûyô vikhyâta-šaktiḥ sphuṭataram ak[h]iḷa-prâṇabhâjâṁ vidhâtâ
Dhâtrâ sṛishṭa-prajânâṁ patir iti kavayô yaṁ prašaṁsanti nityaṁ ׀
sa tu prati-dinaṁ pravṛitta-mahâ-dâna-janita-puṇyâha-mukharîkṛita-mandirôdaraḥ Srîpurusha-prathama-nâmadhêyaḥ Pṛithivî-Koṅgaṇi-mahârâjaḥ tat-putraḥ pratâpa-vinamita-sakala-mahîpâla-mauli-mâlâ-lâlita-charaṇâravinda-yugalô nija-bhuja-virâjita-nišita (5th plate is missing)
(*VI a*)kṛitaḥ ׀׀ api cha

*jâṭânâṁ saṅghâtair iha bhuvi kṛitônyûna-vipadâṁ
kalânâṁ kshôdô budha-jana-hitô .. naya-paraḥ ׀
guṇânâṁ šuddhânâm api niyatam utpatti-bhavanaṁ
nṛipâṇaṁ nêtâ yaḥ kavir iti mataḥ kâvya-kušalaḥ ׀׀

guru-charaṇa-sarôja-vinamana(ḥ)-pavitrîkṛitôttamâṅgaḥ Mudugundûr-nnâma-grâma-pravishṭa-Râshṭrakûṭa-Châḷukya-Haihaya-pramukha-pravîra-sanâtha-Vallabha-sainya-vijaya-vikhyâta-prabhâvaḥ šri-Šivamâra-Dêvaḥ ׀ tasya bhrâtâ Vijayâditya[ḥ]

tasmâd abhût suta-varô jagatô hitâya
têjô-hatânya-timirô nuta-Râjamallaḥ ׀
bhûbhṛichchhirô-nihita-pâda-virâjamânô
râjâmbudhêr iva šašî sakaḷaṁ gatôghaḥ ׀׀

šrî-Râjama(*VI b*)lla-dvitîya-nâmâ Satyavâkyô tat-putraḥ api cha

*châpônmukta-šarôtkaraugha-varshê chaṇḍâsi-vidyut-tatô
kôpôddâma-gajêndra-nîla-jaladê rakta-pravâhê sanê ׀
bhîmê yudda-ghanâgamê haya-mahâ-vâtê ripûn ûrjitaṁ
râjâ Ṛâmaḍu-nâmni yas samajayâ râjâgraṇi lîlayâ ׀׀

šrî-Nîtimârgga[s] tat-putraḥ api cha ׀

tasyâbhûd bâlya êva kshiti-bharaṇa-sahô yauvarâjya-prapannaḥ
putraš šrî-Râjamallaš šaši-višada-yašô-ruddha-dik-chakravâḷaḥ ׀׀
Lakshmyâ svêchchhâ-vṛitatvât patir akhiḷa-dharâ-maṇḍalasya pratâpa(ḥ)-pradhvastârâti-varggas sakala-guṇa-nidhir vvandinâṁ kalpa-vṛikshaḥ ׀׀

šrî-Satyavâkya-Pe(*VII a*)rmmânaḍigaḷ pṛithivî-râjyaṁ geye Šakâbdam eṇṭu-nûṟa irppatta-nâlkaneya Phâlguna-mâsada šukla-pakshada pañchamî-dinaṁ Budhavâraṁ Rôhiṇî-nakshatram âgê udaka-pûrvvakaṁ dattaṁ ׀ Kamuṅgaṟeya Kaḍahura-bhaṭâra-sishyar Uttanindipurî-maṇḍala-bhaṭârara šishyantiyar kKamuṅgaṟe-kantiyargge Poḷmada Haḍade-nandâkara magan Ayyammade-nandâkara magaṁ Tenandâka-gâdeyaṁ Kaṇṇamaṅgaladoḷ vasadi mâḍisi â-basadige koṭṭa maṇṇu basadiya paḍuvaṇa eḷe-dôṇṭamuṁ paḍuvaṇa-toṟeya Mûḍagaṇeya posa-dôṇṭamuṁ keṟeya keḷage tembelattapaḷḷa-kaḷani mûgaṇḍuga-veḍe ׀׀ Sottiyûr-Ereyama(*VII b*) Dammayyana maga Šrîvarmmayya Kaṇṇamaṅgaladoḷ basadi mâḍisi .... koṭṭa maṇṇu basadiya poragaṇa pittil

*So in the original.

dôṇṭamuṁ *tembâladoḷu eṉgoḷa-veḍe Eḷenomme-Divyaya magaṁ Ayyapaṇam-meyana koṭṭa maṉṉu basadige paḍuvaṇa teṅga-tôṇṭamuṁ temvoladoḷ nâlgoḷa-veḍe paḷḷa-kaḷani

sarvvân êtân bhâvinaḥ pârtthivêndrân
bhûyô bhûyô yâchatê Râma-dêvaḥ ।
samânyô'yaṁ dharmma- šêtur nṛipâṇâṁ
kâlê kâlê pâlanîyô bhavadbhiḥ ॥

91

At the same village, on the wall of the Bâṇêšvara temple.

(Grantha and Tamil characters.)

Šakarai-yâṇḍu 99 . svasti šrî Kô-v-Irâjakêšari-pammarâna šakkiravattigaḷ šrî-Kulôttuṅga-Šôḻa-dêvarkku yâṇḍu êḻâvadu Nigarili-Šôḻa-maṇḍalattu Kaivâra-nâṭṭu Veḷḷiyûr âna Jananâta-ch-chatuppêdi-maṅgalattu Kumârâṇdai Kâṭṭamai-yanna Iru. .ḍi-Šôḻa-Mâyalaṭṭi Veḷḷiyûr-t-toṟu mîṭṭu ûr aḻiyâmai kâttu sva-ggastar ânâr avar magan Kêttirapâlanan Irumuḍi-Šôḻa-Mâyalaṭṭi kal niṟutti-nân..............Kuvaḷḷâla............ ....šala.........

92

At Beḷḷûr (Narasâpura hobli), at the doorway of the Kaṇvêšvara temple.

(Grantha and Tamil characters.)

švasti srî Šakarai-yâṇḍu âyirattu-irunûṟṟu-orupatt-oṉṟu šeṉṟa Kaliyuga-varusha nâlâyarattu-muṇûṟṟu-toṇṇûṟu šeṟa nâḷ sârvabhûma-chakravatti šrî-Pôšaḷa-vîra-Râmanâda-dêvarkku yâṇḍu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-mâsam mudal svasti šrî-Bhujabala-Vîra-Nârâyaṇan Toyyakuṟa-nâṭṭu-maṇḍala-kan Aṇṇan-aṅkakâṟa nâlêrgaṇḍan Šômanâ-dêvar magan Gaṅgâdarena Veḷḷi-yûr âna šrî-Vishṇuvaddhana-chaturvêdi-maṅgalattu šrî-Kailâsam-âna Tiru-k-Kambîšvaram-uḍaiya nâyanârkkum šrî-Mûlastânam-uḍaiyârkkum uchchi-samddhi amudupaḍi nâḻi arišiamudu-ševvippadâga Kaivâra-nâṭṭu Ambaḍakki paṅgu kâllu Veḷḷiyûrillê onnâ .diyâl uḷḷa yiṟai antarâyamum sarvamâniya-mum uḍaiyârkku viṭṭôm k-Kaṅgâdaranena

93

At the same place.

(Grantha and Tamil characters.)

............hita šrîman-mahâmaṇḍalêšvara Tribhuvanamalla Taḻaikkâḍu Koṅgu Naṅgaliy-Uchchaṅgi Vanavasi Pâṇuṅgal Peḷvalaṅ-goṇḍa Bhujabala-

*So in the original.

Vîra-Gaṅga-pratâpa šrî-Nârasiṁha-Pôšaḷîšvara pritevi-râjyam-paṇṇi aruḷâniṟka Sarvajit-saṁvatsarattu Âḍi-mmâsattu irubattêḷân-tîyadiy-âna Nâyaṟṟu-k-kiḻa-mai nâḷ Kaiyvâ..................

94

At Beḷḷûr (Narasâpura hobli), on a stone at the entrance of the Kaṇvêšvara temple.

Šaka-varusha 1328 mêle Vyaya-saṁvatsara-Mârgašira-su 15 Guruvârayandu sôma-grahaṇa-puṇya-kâladali šrîman-mahâ-pradhâna Bommaṇṇa-daṇṇâyakara kumâra Dêva-Râyara dharma-nirûpadiṁ srî-Vishṇuvardhana-chaturvêdimaṅga-lavâda Beḷḷûra Sômaya-dêvarige aṅga-raṅga-bhôga-amṛita-paḍige Kannara-Dêva-Râyaru koṭṭa Beḷḷûra sthaḷada Bayiḷanakuṇṭe emba haḷḷi â-Dêva-Râyaru biṭṭa Sujilahaḷḷiyanu î-yaraḍ-ûrige saluva chatus-sîmeyanu gadde-beddalu-tôṭa-tuḍike-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-muntâgi ashṭa-bhôga-têja-svâmyavanu dhâra-pûrvakavâgi â-chandrârka-sthâyiyâgi biṭṭaru â-nirûpadiṁ Duḷi-Niḍivarâṇiyara maga Malidêvirâṇiyaru â-sîmeya dêvara sthânikadalu sthânikara mane-modalâda madavaḷike salu..râya-kâṇike suṅka teravâḷike saha sarvamâ..â-dêvara.....gaḷu teruva vibhûti.....

95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Pôšaḷa-vîra-Râmannâta-dêvaruku yâṇḍḍu muppatt-iraṇḍâvadu Vyaya-saṁvasarattu Mârgaḻi-mâsattu Veḷḷiyyûr âna šrî-Vishṇuvaddhana-ch-chaturvêdi-maṅgallattu šrî-Kailâsam (sam)-uḍaiyyârkkum šrî-Mûlastânam-uḍaiyarkum Aiyan-aṅkakâṟa tuḍârâtta Šavâši-nâyan maga..........nna Gaṅgaperumâḷ-enna iv-ûril ennôpâdil.......Kailâsam-uḍaiyarkum šrî-Mûlastâna-uḍaiyarku dhânam viṭên viṭṭa iṟaiyaiy mâṟinâgavanâgal g-Gamkai-karai kurâ-pašuvai korana pâvatilê pôvân

96

At the same place.

(Grantha and Tamil characters.)

svasti šrî Irâjarâjapurattu Kuṟukkaiy-uḍaiyâr magaḷai.chcha.kêttara-viṭṭâḷ Ponnâṇḍâḷ ik-kôyiṟ-paḷḷiyiṟai-Nâchchiyârai ugandaruḷavittu tiru-kalliyâṇam-paṇṇuvittu amudu-paḍi nitta.nâḻiy-arišiyâl šelvadâgaum Paṅgini-Uttiram grâma-pradakshaṇam eḻundaru........................

98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî sârva-bhuvana-šakavattigaḷ Pôšaḷa-vîra-Râmanâta-dêvaṟku yâṇḍu muppat-onṟâvadu Târaṇa-varušattu Mârgiḻi-mâdam añjân-tiyadi Veḷḷiyûr â

šrî-Vishṇuvaddhana-šaturvêdi-maṇalattu nâyanâr Vâvanda-perumâḷukku Tokkarai-šâniyena tiru-viḷakkuy uḍal âga viṭṭa kuḻi âṟaṟai âṟaṟaiyum kuḷakkaraiyir-k-kâlukku kiḻakku..........kku mêṟku Irâyurargaḷukku teṟku šandrâditya-varai šella kaḍavad-âga viṭṭên Neḍuṅgal-êri kîḻê Villiyârukku iru-kaṇḍaga-k-kaḷani šandrâditya-varai šella-kaḍavadu Âdittagoṇḍan-êri vaḍakuḍaiilê êḻu-kuḷagam Nellikiṟai Šâmâṇḍai kuḍaṅgai padinaiṅ-guḷagamum Vâḻavanda-perumâḷukku mâṟṟinavan Geṅgaiy-karaiil kurâl-pašuvai konṟâdai kaḍavan

99

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-orunûṟṟuy-irubadu-onṟu šenṟa nâḷ Kaliyugam nâlâyirattu............ sârva-bhuvana-šakkaravatti šrî-Poyšaḷa-vîra-Râma-nâtha............Sarvadhâri-varusham Kâttigai-mâdam šrî-Bhujabala-Vîra-nukku......nâṭṭu maṇḍalika Aṇṇa............tiru-amudu-paḍikk-uḍal-âga Ambaḍakkikku ivv-ûrillê............di munṟu tôṟi iv-ûra............in-nâyanâṟ Vâḻavanda-perumâḷukku..........tiru-amudu-paḍikkum âga viṭṭên inda dhammattai............karaiyil kurâl-pašuvai konṟân paṭṭudu paḍu-vargaḷ.....n

100 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâmaṇḍalêšvara Tripuvanamalla Taḷaikkâḍu Koṅgu Naṅgili Gaṅgapâḍi Nulambapâḍi Uchchaṅgi Vanavaši Pâṇuṅgal koṇḍa Bhujabala-VîraGaṅga Jaganêkamalla šrî-Nârasiṁha-Poyšaḷa-dêvan prativi-râjjyam-paṇṇiy-aruḷâniṟka Nigarili-Šôḻa-maṇḍalattu Kaiyvâra-nâṭṭu Veḷḷiyûr-âna šrî-Vishṇuvatdhana-šatuppêdi-maṅgalattu Tigupelikôyilân ši-Nârašiṅga-Viṇṇagara........n viṭṭa vṛitti onṟu šabaiyâr viṭṭa vṛitti onṟu Mâdêva-šeṭṭi koṇḍu viṭṭa vṛitti onṟu ivv-ûr Bhâgasuvâmi Pêrâyiram-uḍaiyân-bhaṭṭan Brâhmaṇi Âḻvanaṅgai-šâni Veṇṇaikkâmayaruḷiya-v-Emberumânukku tiru-p-paḍi-mâṟṟukku viṭṭa vṛitti arai iv-vṛitti araiyum Šrîmuka-saṁvatsarattu Šittirai-mâdattil tiru-p-Puṇarpûšatti-nâḷ kuḍuttadu idil ivv-Âḻvânaṅgai-šâni kuḍutta ivv-arai-bhâgamum Bhâva-sama.ttilê Periyapiḷḷai sannidhiyilê šrî-Vaishṇavar-ôḍuṅgûḍa ivaḷ koḷundan.......................

100 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1302 kku mêl šellâninṟa Raudri-varusham Aṟpaši-mâdam 13 tiyadi svasti šrî Veḷḷiyûr-âna šrî-Vishṇuvaddhana-šaturvêdi-maṅgalattu

perumâṭ Vâḻavanda-perumâḷ kôvilil nambimâr Vâḻavanda-perumâḷ Periya-perumâḷ Šiṅgar uḷḷiṭṭâr ivv-ûril Šiṟappaṇšâri Nallapiḷḷai magan Maṇḍala-purušarukku ik-kôvilil tiru-p-paṇi-nimittam-âga-k-kêttiram periya-êri Kêša-vapiḷḷai-t-talaiyîṭṭu Oḍaiyâṟ-paḷḷattukku-t-teṟkku Šenbekayanukku teṟkku kollai-yum. .lai manaigaḷil mêlaiy-agamum sarvamân iyam-âga udakam-p-paṇṇi-k-kuḍuttôm šandirâditta-varai šella-k-kaḍavadu idukku alla enṟavan kural-pašuvaiy-k-konṟân-âga kaḍavan

101

At the same place.

(Grantha and Tamil characters.)

svasti samasta-vijaya-prašasti-sahitar-âna šrîman-mahâ-maṇḍalêšvara harirâya-vibhâṭa bhâshakku tappuva râyara gaṇḍa ubhaya-samudrâdhipati šrî-vîra-Bukkaṇṇa-uḍaiyar kumarar Kampaṇṇa-uḍaiyar prithivi-râjyam-paṇṇâniṟkka ivar aramanaikku sarva-nirvâhakan Abhaṅga-Garuḍa-Nârâyaṇa-Chakrakola-vijaya-chûḍâmaṇi Duggaṇṇan Šakâbdam 1284 kku mêl šellâninṟa Šôbhakrit-varushattu Âni-mâsattu pûrva-pakshattu Uttiraṭṭâdiyum Veḷḷi-(ki)kiḻamaiyum Dvâdašiyum peṟṟa nâḷ Veḷḷiyûr-âna šrî-Vishṇuvaddhanas-chaturvêdi-mamkalattu perumâḷ Vâḻavanda-perumâḷukku inda Veḷḷiyûr sthâ........nañjai puñjai nâl-p-pârkk-ellaiyill uḷḷanuvum mêl-pon stâvara makka-tiṟai im šakkiṟai...... kku pûrvâyam apûrvâyam uḷḷaduvum maṟṟum eppêṟppaṭṭa pala-vaṟivum uḷḷûr-p-pulattil uḷḷa prâpti nañjai puñjai nal-p-pâl-ellaiyum sarvamânyam-âga...inda Vâḻavanda-perumâḷukkum Villiyarkum tiru-v-ârâdhanai tiru-viḷakku amudu-paḍi šattu-p-paḍi nritta-gîta-vâdya......kkum sarvamânyam-âga viṭṭôm

102

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1215 yidin mêl šellâninṟa Vijaya-saṁvatsarattu Aippiši-mâsam 2 m tiyadi svasti šrî-pratâpa-chakravatti šrî-Pôšaḷa-vîrâ-Vallâḷa-dêvar kumârar Narasiṅgapa-daṇṇâyakkar kummarar Vallapa-daṇṇâyakkar Veḷḷiyûr-p-perumâḷ Vâḻavanda-perumâḷukku pramâṇam-paṇṇi kuḍutta paḍi Kanyanâṟ Alaikku strî-dâyamâ tanta Kêšava-p-piḷḷai...Allai-pakkal nâm koṇḍa kuḻi onṟukku on oṟukâl-paṇam âga pon pattukku koṇḍa paṅgu onṟukkum aḍaitta Veḷḷiyûr yêrikiḻ tôṭṭa-k-kûṟṟil kuḻi 8. talai-iḍu iraṇḍâm-iḍu mûnṟu-iḍu nâlâm-iḍu shambrantam Tollappai-kuṭṭai maṟṟum iv-ûr-k-kuṭṭai Kaḍaḷḷi-kuṭṭaigaḷ iv-ûr-kollai-manai iv-ûril kiḻ-nôkkina kiṇaṟum mêl-nôkkiya maramum ip-paṅgu oṟukkum varum prâptigaḷu maṟṟum âgâmi-âna gô-bhû-hiraṇṇyâdi-sakala-prâptigaḷum ip-pon pattum pon aṟa kuḍuttu maṇṇ uṟa koṇḍa-p-paṅgu onṟum

ip-paṅgu onṟum Vâḻavanda-perumâḷukku amudu-paḍi šâttu-p-paḍi tiru-viḷakku-kku uḍal âga viṭṭôm Vallappa-daṇṇâyakkar

103

At Taḷagunda (same hobli), on Kaṇigala-baṇḍe.

Krôdhana-saṁvatsarada Phâlguṇa-su 1 Budhavâradalu Chimarasara maga Chokkarasanu mâḍisida mêjagaḷi

104

At Achaṭṭanahaḷḷi (same hobli), on a stone to the west of the Nâgalakere bund.

šubham astu svasti šrî jayâbhyudaya-Šaka-varša 1350neya Kîlaka-saṁvatsarada Vayišâkha-šu 15 lu šrîmatu Lakhaṇṇa-Voḍayaru Âšvalâyana-sûtrada Âtrêya-gôtrada Ruku-šâkheya Siṅgarasara makkaḷu Annadâtagaḷige goṭṭa dharma-šâsana Muḷavâyi-râjyakke saluva Beḷḷûra sîmeyalu nimma Danakani-dêviya kaṭṭida kereyanu Vayišâkha-šu 15 lu Tuṅgabhadrâ-tîradalu heruha.....šrî-Virûpâksha-dêvara sannidhiyalu Dêva-Râya-mahârâyarige dharmav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭevâgi â-kerê-keḷage nîru harivashṭu gadde yidakke saluvanta holana ashṭa-bhôga-têja-svâmya-sahitavâgi â-chandrâr-ka-sthâyi âgi sukhadi bhôgisudu yidan aḷidava.........

105

At Garuḍanapâḷya (same hobli), on a stone to the west of the tank.

svasti šrî Šakâbda 1312 mêle Kali-yuga sanda 4491 myâlê salluva Pramôdûta-saṁvatsarada Âsvîja-ba 30 lu uparâga-sûrya-grahaṇa-kâladalli biṭṭa dharmma svastî šrî-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa šrî-vîra-Bukka-Râyara komâra chatus-samudrâ-dhipati Harihara-Râya su-prîtadi râjya-mâḍuvalli šrîmatu kantikâra-râyara gaṇḍa Nâgaṇṇa-Voḍeyarige saluva Nigarili-Chôḷamaṇḍala-dakshiṇa-Dvârâvatî-vaṭa-vṛikshâšraya-sêvitam appa Kôḷâla-nâḍa Mantriguṇḍiyâda Lakshmînâtapura-vanu šrîmatu Hibbare-Lakumayya-Nâyaka hâkidda dharma Kôḷâla-nâḍa prabhugaḷu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šeṭṭi paṭṭaṇasvâmiyu mattu iddanta dharma-purusharu mukhyavâgi â-Lakshmînâtapurake saluva chatus-sîmeyoḷa-gaṇa gadde-beddalu-yêta-yereyalu guyyalu (stops here)

106 (*a*)

At Kolar, on the outer wall of Saptamâtrike temple.

(Grantha and Tamil characters.)

svasti šrî Tiru manni vaḷara iru-Nila-maḍantaiyum pôr-Šaya-p-pâvaiyuñ-Jîr-t-tani-ch-chelviyun-tan-perun-têviyar âgi inb-uṟa neḍu-tuyal-ûḻiyuḷ Iḍaituṟai-

nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavâšiyum šuḷḷi-ch-chûḻ-madit-Koḷḷippâkkai-yum naṇṇaṟk-arum-araṇ-Maṇṇaikkaḍakkamum poru-kaḍal-Îḻatt-araišar-tam-muḍiyum âṅg-avan-dêviyar-ôṅg-eḻil-muḍiyum munn-avar-pakkal Tennavan vaitta šuntara-muḍiyum Intiran-âramum teṇḍirai-Îḻa-maṇḍala-muḻuvadum eṟi-paḍai-k-Kêraḷan muṟaimaiyiṟ-chûḍum kuladanam-âgiya palar pugaḻ-muḍi-yum šeṅ-gadir-mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruṅ-gâvaṟ-pala paḻan-tîvuñ-jeruviṟ-chinavil-irubattorukâl-araišugaḷai kaṭṭa Parašurâman mêvaruñ-Jânti-mat-tîv-araṇ-karudi iruttiya šemboṟṟiru-t-tagu-muḍiyum mâ-p-poru-daṇḍâṟ-koṇḍa Kô-p-Parakêšari-pammar-âna uḍaiyâr šrî-Râjêntra-Sôḻa-dêvarkku yâṇḍu eṭṭâvadu Šôḻa-maṇḍalattu Uyyakkoṇḍâr-vaḷa-nâṭṭu-t-Tiraimûr-nâṭṭu-ch-Châtta-maṅgalattu-ch-Châttamaṅgalam-uḍaiyân Araiyan Râjarâjan-âna Vikkirama-Šôḻa-ch-Chôḻiyav-araiyar Nuḷambapâḍiy-âna Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâ-la-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyârku šandirâditta-vaṟa erikka-kaḍavad-âga vaiytta tiru-nundâviḷakku onṟukku vaiytta šâvâ mûvâ nall-erumai aiñjum ivai it-têvarai ârâdikkum Šiva-Brâhmaṇar Kaušika-gôttirattu-ch-Chornapuḷiya-num Vinakkâlanum ivv-iruvaruṅ-gaiykkoṇḍu erikka-kaḍava tiru-nundâviḷakk-onṟu idu pam-Mâhêšvarar rakshai

106 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ko-Râjakêsari-pammar-âna uḍaiyâr šrî-Râjarâja-dêvarkku yâṇḍu 22 âvadu Gaṅgâsâyarattu-k-Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyârku-t-ta... chche...na pemburama..it-têvarai ârâdikkum Šiva-Brâhmaṇan Kaušikan... ḷiṭṭa bhaṭṭan kaiyyil dhârai-aṭṭi-k-kuḍutt-aruḷina dêvadânam Kuvaḷâla-nâṭṭu Aṟaiyûrai sarva-bâdhâ-parihâram-âga-k-kuḍutt-aruḷinâr

106 (*c*)

At the same place.

(Grantha and Tamil characters.)

.........yâṇḍu 10......2.1 nâl Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâla-nâṭṭu Pâkkam......in-nâṭṭu-k-Kuvaḷâlattu-p-Paḍâriyârkku vêṇḍum nivantaṅgaḷukku yâṇḍu 12.vadu.....iṟuppad-âga dêvadânam-âga pugunta kêḻvi variyil iṭṭa paḍi................

106 (*d*)

At the same place.

(Grantha and Tamil characters.)

............pala-paṇi-nivanta-k-kâṟarkku mâḍâpattiyam Kannâṭa....onṟukku nel tûṇi-p-padakk-âga....nûṟṟ-aṟupadinukku nel nûṟṟ-eṇbadin kalam tiruvâ-

râdanai-šeyyu.....hmaṇan Gautama-gôttiran Mârašiṅga-baṭṭanukku nâḷ oṉṟukku nel padakkâga nâḷ munnû.....nukku nel aṟupadin kalam-agappaḍa kâšu iraṇḍukku nel aiṅ-galanê-tûṇi-p-padakku pa..hâra-mâṇigaḷ nâlvarkku nâḷ oṉṟukku aiñ-ñaḻiy-âga nâḷ munnûṟṟukku nel eḻupatt-aiṅ-galam-agapaḍa viša.. ..l kâšu araiy-âga kâšu iraṇḍukku nel aiṅ-galanê-t-tûṇi-p-padakku tiru-mañjaṇa-nîr vaip..oruvanukku nâḷ oṉṟukku nel nânâḻi..ga nâḷ munnûṟṟ-aṟupadinukku nel padinaiṅ-galam tiruppaḷḷi-t-tâmam paṟittu-t-tiruppaḷḷi-t-toṅgal-iḍuvâr iruvarkku nâḷ oṉṟukku-p-...nel nânâḻiy-âga nâḷ munnûṟṟ-aṟupa...ku nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêrâl nel kkuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel ttoṇṇûṟṟu-kka....gappaḍa vîšam pêrâl kâšu oṉṟâga kâšu mûṉṟukku nel eṉ-kalanê-mukkuṟuṇi tiru-nantavana-k-kuḍigaḷ iruvarkku-p-pêrâl nel kuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel aṟupadin kalam yôgi-nigaḷ nâl...kku-p-pêrâl nel nânâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel aṟupadin kalam yôgêšvarar nâlvarkku-p-pêrâl nel aṟu-nâḻi...ga nâḷ munnûṟṟ-aṟupadinukku nel ttoṇṇûṟṟu-k-kalam Bhayirava-mudalivi-Râjêntra-k-Kaliyuga-Bhayiravanukku nâḷ oṉṟukku nel padakk-âga nâḷ munnûṟṟ-aṟupadinukku nel aṟupadin kalam Bhayiravar mûvarkku-p-pêrâl nel kkuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel ttoṇṇûṟṟu-k-kalam uvaichchan talaippaṟai-koṭṭuvân oruvanukku nâḷ oṉṟukku nel kkuṟuṇi-nâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel naṟpatt-aiṅgalam mattaḷaṅ-goṭṭuvâr iruvarkkuṅ-gaṟaḍigai-koṭṭuvân oruvanuñ-jêgaṇḍai-koṭṭuvân oruvanuṅ-gaimmaṇi-koṭṭuvân oruvanum šaṅgut.. ûduvar iruvarum âga âḷ êḻukku-p-pêrâl nel nânâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel nûṟṟ-aiṅ-gala kambâḍaviyan oruvanukku neṟ-kuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel muppadin kalam naḍavavan oruvanukku nâḷ oṉṟukku nel kkuṟuṇi-iru-nâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel muppatt-êḻu-kalanê-t-tûṇi-p-padakku.gappaḍa vîšattukku-k-kâšu oṉṟukku nel iru-kalanê-iru-tûṇi-k-kuṟuṇi karaṇan oruvanukku nâḷ oṉṟukku.....y-âga nâḷ munnûṟṟ-aṟupadinukku nel muppadin-kalam-agappaḍa vîšaṅ-gâšu oṟukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi dêvar-aḍiyâr peṇḍugaḷ irupattu-nâlvarkku-p-pêrâl nel aṟu-nâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel aiññûṟṟu-nâṟpadin kalam tiru-maḍaippaḷikku kuša-kûlam uḷḷiṭṭu veṉ..ni..ñ-gušavan oruvanukku nâḷ oṉṟukku nel nânâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel padin-aiṅgam parišaṭṭam-vâṭṭum karaṅgoḷḷi oruvanukku nâḷ oṉṟukku nel nânâḻiy-âga nâḷ munnûṟṟ-aṟupadinukku nel ppadinaiṅ-galam jôdishañ-jolluvân oruvanukku nâḷ oṉṟukku nel..ṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel muppadin kalam-agappaḍa vîšaṅ-gâšu oṉṟukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi vyâkaraṇamum yâmaḷamum vakkâṇippân oruvanukku nâḷ oṉṟukku nel kkuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel muppadin kalam agappaḍa vîšaṅ-gâšu oṉṟukku nel.ru-kalanêy-iru-tûṇi-k-kuṟuṇi dêvakammi oruvanukku nâḷ oṉṟukku nel kkuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadinukku nel muppadin kalam kôyil-ppudukkum

tachchan oruvanukku nâḷ onṟukku nel kkuṟuṇiy-âga nâḷ munnûṟṟ-aṟupadi-nukku nel muppadin kalam ‖ âga ippaḍi niva. . . .šeydamaikku ivai puravu-vari-tiṇai-k-kaḷattu mugaveṭṭi Nirupa-šikâmaṇi Viḻuppa. .yann eḻut. .ivai Vîra-šikâ-maṇi muvênta-vêḷânn eḻuttu ‖ svasti šrî

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At the same place.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-eḻarai-ilakkamuṅ-goṇḍu Kollâpurattu jaya-stamha-nâṭṭi Pêrâṟṟaṅ-garai Koppattu Âhavamallanai añjuvitt-avan ânaiyuṅ-gudiraiyum peṇḍir baṇḍâramuṅ-gaikkoṇḍu vijaya-abishêkam-paṇṇi vîra-šiṅgâšanattu vîṟṟ-irund-aruḷina Kô-p-Parakêšari-pammar-âna uḍaiyâr šrî-Râjêntra-dêvarkku yâṇḍu mûnṟâvadu Vijaiya-Râjêntra-maṇḍalattu-k-Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyâr piḍaligaivâriyâl yâṇḍu mûnṟâvadu nâḷ eṇbattâṟu-varai kûḍi mudal-âna pašu-naḍai uru aṟupattu-mûnṟum daṇḍanâyaka-kaṅgâṇi Šôḻa-maṇḍalattu Pâṇḍi-kulâšani-vaḷa-nâṭṭu Viḷâ-nâṭṭu Taṇḍaṅguṟai Taṇḍaṅguṟai-uḍaiyân Veṭṭan Pañchanedi-vâṇan-âna Madurântaka-t-Tamiḻ-pperaiyan nilaiyuru-k-koṇḍu šandirâditta-vaṟa erippad-âga it-têvarai ârâdikkum Šiva-Brâhmaṇar Kaušika-gôttirattu Šaṅkaran Tiyambakan-âna Bûpâlarâja-Brahma mârâyanum Âlan Mârašiṅgan-âna Râjaparâkkirama-Brahmamârayanum erippad-âga vaitta tiru-nuntâviḷakku iraṇḍu ip-pašuvâl vanda âkka-p-perukkam taṅgaḷidâga-vum ip-parišu vaitta tiru-nundâviḷakku iraṇḍu ivai pam-Mâhêšvarar rakshai ‖

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At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru manni viḷaṅgum-i. .ku. . . .na. tan tôḷum vâḷun-tuṇaiy-ena-kKeḷi. . nai kaḍantu Vayirâgarattu-kkuñjara-kkuḻâm pala vâri añjali-Šakkaragoṭṭattu-tTârâvarašanai-ttikku nigaḷa-ttiṟai-koṇḍ-aruḷi arukkan-udaiya-ttišaiyil irukkuṅ-gamalam-anaiya Nila-magaḷ-tannai munniv-an-nâḷ tiru-Mâl-âdi-kkeḻil-âgi yaḍu-ttanav-iyâduñ-jaliyâvagaiy-inid-eḍuttu-t-tan kuḍai-niḻalil-inb-uṟa irutti tigiri-yum puliyun-tišai-toṟu naḍâtti-p-pugaḻun-tarumamum. . . .niṟutti vîramun-tiyâgamu mânamuṅ-garuṇaiyum urimai. .yâttala nigaḻa jayamun-tânum vîṟṟ-iruntu kulamaṇi-makuṭa muṟaiyiṟ-chûḍi-t-tan-kaḻal târâdivar šûḍa-ch-cheṅgôl Nâva. .m puvitoṟum naḍâttiya Kô-Râjakešarivarmar-âna. .ḍayâr šrî-Râjêntra-Šôḻa-dêvarkku yâṇḍu iraṇḍâvadu adikâri. .ḻa-maṇḍalattu-k-Kâliyûr-kkoṭṭattu-p-Pembuliyûr-nâṭṭu-p-Pâṇḍiyampâkkattu-p-Pâṇḍiyampâkkam-uḍaiyâr Ambala-van Tiruppontaiyâr-âna Vîra-šikâmaṇi-mûvêntavêḷâr Vijaiya-Râjêntra-maṇḍalattu-k-Kuvaḷâla-nâ. . . . . .ttu-p-Piḍâriyâr kôyilin-uḷḷâl ttiru-ch-chuṟṟu-maṇḍapattu-k-kôyiṟ-karuma-mârâyar. .runtu it-têvar dêvadânam-âna ûrgaḷâl

vanta mâḍai nell-âkki it-têvarkkum patipâdamûla-ppaṭṭuḍaiya....pala-paṇi-nivantakkâṟkkum nivantañ-jeydapaḍi uṇḍô-v-eṉṟu it-têvarkku mâḍâpattiyañ-jeygiṟa Kannâṭaka-paṇḍitaraiyum patipâdamûla-ppaṭṭuḍai-p-pañchâchâriya-t-têvakammigaḷaiyuṅ-gêtka uḍaiyâr šrî....ḷa-dêvarkku yâṇḍu iraṇḍâvadu-varaiyum nivantañ-jeydad-illaiy-eṉṟu šolla mêṟpaḍiyârgaḷaiyum puravu-vari-tiṉai-kaḷattu mugaveṭṭi...yûr-k-koṭṭattu Araṇinilai Mummuḍi-Šôḷa-Nallûr i.. vêḷân Kaṉbu...mâna Nirupa-šikâmaṇi Viḻupparaiyanai vaiyttu-kkoḍa..tu adi-kârigaḷ Vîra-šikâmaṇi-mûvênta-vêḷar nivantañ-jeydapaḍi dêvadânam kuṟuṇi nel mâḍai nûṟṟ-eṉbattêḻê-mûṉṟu-mâ || Parakkamballi mâḍai irunûṟṟu-iraṇḍê-mâkâṇi || ..ṟaiyûr mâḍai patt-araiyê- oru-mâva...kaḷai...mâṉṟan pa...eṉṉûṟṟ-orupaṟto ....l âga.aiññûṟṟ-orupattêḻê-mûṉṟu-mâkâṇiyinâl mâḍai oṉṟukku kâšu iraṇḍ-âga kâšu âyirattu-muppattu-nâlêḻum-mâ-v-araikku kâš-oṉṟukku Râja......nellu. ira.ṭit..nellu iraṇḍâyirat...nê-tûṇiyinâl kalañ-galanê-tûṇi-nânâḻi vâši...ṟṟi Arumoḻidêvan marakkâlâl nellu iraṇḍâyiratt-eṉṉûṟṟu-nâṟpattu-mukkalanêy-iru-tûṇi-mukkuṟuṇikkum nivantañ-jedapaḍi || Vîrabhadra-dêvarku sa...oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamu iraṇḍum aḍaikkâya........mudu nâlum Brahmâṇiyârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Îšvariyârkku santi oṉṟukku tiru-v-amudariši.....kaṟiyamudu iraṇḍum aḍai......ṇḍum ilaiyamu ....ârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇ-ḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Vaiyishṇaviyârkku santi oṉṟukkn tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu.. ..ilaiyamudu nâlum Vârâhi............yamudu iraṇḍu aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Indrâṇiyârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum šrî-Châ......ḍêšvariyârkku santi oṉṟukku tiru-v-amudariši nâ.......kuṟuṇi-nânâḻiyum arda-yâmattukku tiru-v-amudariši nânâḻiyum santi nâlukku kaṟiya-mudu eṭṭum aḍaikkâyamudu eṭṭum ilaiyamudu padinâṟum Gaṇapatiyâr Arumukkiya...tu......ârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum..... .ḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mûlasthânattu Châmuṇḍêšvari-yârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Yôgêšvariyârkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum.....m ilaiyamudu nâlum Kshêtrapâla-dêvarkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mahâšâstâvukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiya-mudu nâ......kku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍai-kkâyamudu iraṇḍum ilaiyamudu nâlum Sûrya-dêvarkku santi oṉṟukku tiru-v-amudariši nânâḻiyum kaṟiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiya-mudu nâlum âga dêvargaḷukku nâḷ oṉṟukku......munnûṟṟ-aṟupadinukku tiru-

v-amudariši irunûṟṟ-eḻupadin-kalattinâl iraṇḍ-añjâkki nel aṟunuṟṟ-eḻupatt-aiṅ-galam kaṟiyamud-onṟukku nel uḻakk-âga nâḷ onṟukku nel kuṟuṇi-oru-nâḻi ....munnûṟṟ-aṟupadinu..muppattu-mû...........ṟukku aḍaikkâyamudu muppattâṟ-âga nâḷ munnûṟṟ-aṟupadukku aḍaikkâyamudu pannîr-âyirattu-toḷâ-yiratt-aṟupadukku aḍaikkâyamudu pattukku nel nâḻiy-âga padin-mukkalanê-tûṇi-p-padakku nâḷ onṟukku ilaiyamudu oru....nâḷ munnû..........kku-t-toḷâyirattu-irupadukku ilaiyamud-irupadukku nel nâḻiy-âga nel padin-mukkalanê-tûṇi-p-padakk-âga dêvargaḷukku ôr-âṭṭaikku nellu eḻunûṟṟu-muppatt-aiṅ-galanêy-iru-tûṇi-k-kuṟuṇi uttaram-ayana...nti nâḷ.......gaikku kalaša-ttin kîḻ aṭṭa nel tûṇi ariši nânâḻiyâl nel kuṟuṇi snapana-dravyam vêṇḍuvana koḷḷa-k-kâšu kâlukku nellu iru-tûṇiy-iru-nâḻi piradâna-kumbañ-jûḷa-p-puḍavai onṟukku-k-kâšu arai...kku nellu tûṇi-oru-nâḻi perun-tiru-v-amudariši tûṇi.. ..ṇḍ-añjâkki nel kalanê-mukkuṟuṇi kaṟiyamudu nâlukku nel-iru-nâḻi aḍaikkâyamudu irupadukkum ilaiyamudu nâṟpadukku nel nânâḻi Yôgini-Yôgêšvara-pûjaikku mattiya-pânam iru-kalattukku nel kala..tûṇiyinâl iraṇḍ-añjâkki nel iru-tûṇi-p-padakku..kâšu kâlê-araikkâlukku nel kalanê-munnâḻi dakshaṇam-ayana-samkrânti nâḷ snapanam âḍi aruḷugaikku kalaša-ttin kîḻ-aṭṭa nel tûṇi ariši nânâḻiyâl nel kuṟuni piradâna-kumbañ-jûḷa-p-puḍavai onṟukku kâšu araikkâlukku nel tûṇi-oru-nâḻi snapana-dravyaṅ-goḷḷa-k-kâšu kâlukku nel iru-tûṇi-iru-nâḻi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl iraṇḍ-añjâkki nel..kalanê-mukkuṟuṇi kaṟiyamudu nâlukku nel iru-nâḻi aḍaikkâ-yamudu irupadukkum ilaiyamudu nâṟpadukkum nel nânâḻi Yôgini-Yôgêšvara-pûjaikku mattiya-pânam iru-kalattinâl neṟ-kalam ariši tûṇiyinâl iraṇḍ-añjâkki nell-iru-tûṇi-p-padakku âḍ-onṟinâl kâšu kâlê-araikkâlinâl neṟ-kalanê-munnâḻi sûrya-grahaṇattu nâḷ snapanam-âḍi aruḷugaikku kalašattin kîḻ-aṭṭa nel tûṇi ariši nânâḻiyinâl nel kuṟuni....mbañ-jûḷa-p-puḍavai onṟukku kâšu araikkâ-lukku nel tûṇi-oru-nâḻi *snapana-dravyattukku vêṇḍuvana koḷḷa-k-kâšu kâlukku nel iru-tûṇi-iru-nâḻi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl iraṇḍ-añjâkki nel kalanê-mukkuṟuni kaṟiyamudu nâlukku nell-iru-nâḻi aḍaikkâya-mudukkum ilaiyamudu nâṟpadukkum nel nânâḻi Yôgini-Yôgêšvara-pûjaikku mattiya-pânattukku iru-kalattukku neṟ-kalam ariši tûṇiyinâl iraṇḍ-añjâkki nell-iru-tûṇi-p-padakku âḍ-onṟukku-k-kâšu kâlê-araikkâlukku neṟ-kalanê-mû-nâḻi Kârtigai-k-Kârtigai nâḷ snapanam âḍi aruḷugaikku kalašattin kîḻ-aṭṭa ne.tûṇi ariši nânâḻiyinâl neṟ-kuṟuṇi piradâna-kumbañ-jûḷa-p-puḍavai onṟukku-k-kâšu araikkâlukku nel tûṇi-oru-nâḻi snapana-dravyam vêṇḍuvana koḷḷa-k-kâšu kâlukku nell-iru-tûṇi-iru-nâḻi perun-tiru-v-amudukku ariši tûṇi-p-p.. kinâl iraṇḍ-añjâkki neṟ-kalanê-mukkuṟuṇi kaṟiyamudu nâlukku ne..l-iru-nâḻi aḍaikkâyamudu irupadukkum ilaiyamudu nâṟpadukkum nel-iru-nâḻi viḷakk-iḍa eṇṇai padinâḻikku eṇṇai nâḻikku neṟ-padakk-âga neṟ-kalanê-iru-tûṇi

* The succeeding portion of this inscription is by mistake printed as No. 112 *a* in the Tamil text.

Yôgini-Yôgêšvara-pûjaikku mattiya-pânam iru-k..tukku neṟ-kalam ariši tûṇiyinâl iraṇḍ-añjâkki nell-iru-tûṇikku......nṟukku-k-kâšu kâlê-araikkâlukku neṟ-kalanê-mûnâḻi ôr-âṭṭai-nâḷil Ševvây..ṟukku nâḷ onṟukku-t-tiru-v-amudariši kuṟuṇiyum balikku arišiy-iru-nâḻiyum Astradêvarkku-t-tiru-v-amudarišiy-iru-nâḻiyum tirunâḷ onṟukku ariši kuṟuṇi-nânâḻiy-âga nâḷ aimbattiraṇḍukk-ariši aṟu-kalanê-tûṇi-p-padakkinâll-iraṇḍ-añjâkki neṟ-padinaṟu-kalanê-mukku-ṟuṇi nâḷ onṟukku-k-kaṟiyamudu iraṇḍukku nel-iru-nâḻiy-âga nâḷ aimbatt-iraṇḍukku nel tûṇi-p-padakku-nânâḻi naḷ onṟukku aḍaikkâyamudu nâlâga nâḷ aimbattiraṇḍukku aḍaikkâyamudu irunûṟṟ-eṭṭukku neṟ-padakk-aññâḻi nâḷ onṟukku ilaiyamudu eṭṭâga nâḷ aimbattiraṇḍukku ilaiyamudu nânûṟṟ-orupatt-âṟukku nel padakk-aññâḻi aṅgâra-balikku nâḷ onṟukku âḍ-onṟâga nâḷ aimbattiraṇḍukku âḍ-aimbattiraṇḍu âḍ-onṟukku kâšu kâlâga kâšu padinmûnṟukku kâš-onṟukku nel iru-kalanê-iru-tûṇi-k-kuṟuṇiy-âga nel muppattaiṅ-galanê-iru-tûṇi-k-kuṟuṇi bali-pôdu..pattu-viḷakkukku nâḷ onṟukku eṇṇai uriy-âga nâḷ aimbattiraṇḍukku eṇṇai irupattaṟu-nâḻi eṇṇai nâḻikku neṟ-padakkâga nellu nâṟ-kalanê-tûṇi kanniyâ-pûjaikku-p-peṇ-piḷaigaḷ eḻuvarkkum Vikkêšvara-mâṇi oruvanukkum nâḷ onṟukku ariši kuṟuṇiy-iru-nâḻiy-âga nâḷ aimbattiraṇḍukku ariši aiṅ-galanê-aiṅ-guṟuṇiyinâl iraṇḍ-añjâkki ne.padinmukkalanê-tûṇi-p-padakku-nânâḻi nâḷ onṟukku-k-kaṟi nâ.lukku nel nânâḻiy-âga nâḷ aimbattiraṇḍukku nell-iru-kalanê-padakku nâḷ onṟukku veṟuṅgâya padinâṟ-âga nâḷ aimbattiraṇḍukku veṟuṅgâ yaṇṇûṟṟu-muppatt-iraṇḍukku nell-iru-tûṇi-p-padakku-munnâḻi-uḻakku nâḷ onṟukku veṟṟilai muppattiraṇḍ-âga nâḷ aimbattiraṇḍukku veṟṟilai âyiratt-aṟunûṟṟ-aṟupattu-nâlukku nell-iru-tûṇi-p-padakku-munnâḻi-uḻakku ôr-âṭṭai-nâḷil tiṅgaḷ-saṁ-krânti pattukku saṁkrânti onṟukku-t-tiru-v-amudariši kuṟuṇi-nânâḻiy-âga nâḷ ppattukku-t-tiru-v-amudariši kalanê-mukkuṟuṇiyinâl iraṇḍ-añjâkki nel mukkalanê-kuṟuṇi-nânâḻi nâḷ onṟukku kaṟiyamudu iraṇḍukku nel nâḻiy-âga aiñ-ñâḻi nâḷ onṟukku aḍaikkâyamudu iraṇḍâga nâḷ ppattukku aḍaikkâya-mudu irupadukku nell-iru-nâḻi nâḷ onṟukku ilaiamudu nâlâga nâḷ ppattu-kku ilaiyamudu nâṟpadukku nel iru-nâḻi tiṅgaḷ tirunâḷ tiruviḻâ-p-panni-raṇḍukku nâḷ onṟukku tiru-v-amudariši padakk-âga nâḷ panniraṇḍukku tiru-v-amudariši iru-kalattinâl iraṇḍ-añjâkki nel aiṅ-galam nâḷ onṟukku kaṟiyamudu nâlukku nel iru-nâḻiy-âga nâḷ panniraṇḍukku nel mukkuṟuṇi nâḷ onṟukku aḍaikkâyamudu nâṟpatteṭṭukku nel nânâḻi-muḻakku nâḷ onṟu-kku ilaiyamudu eṭṭâga nâḷ panniraṇḍukku ilaiyamudu toṇṇûṟṟ-âṟukku nel nânâḻi-muḻakku nâḷ onṟukku tiru-viḷakku eṇṇai nânâḻiyâga nâḷ ppann-iraṇḍukku eṇṇai nâṟpatteṇṇâḻikku nell-eṇ-kalam Yôgini-Yôgêšvara....nâḷ onṟukku mattiya-pânam iru-kalattukku neṟ-kalam-âga nâḷ ppanniraṇḍukku neṟ-panniru-kalam nâḷ onṟukku ariši tûṇiy-âga nâḷ panniraṇḍukku ariši nâṟ-kalattinâll-iraṇḍ-añjâkki neṟ-padinkalam nâḷ onṟukku âḍ-onṟâga nâḷ

ppanniraṇḍukku âḍ-onṟukku kâšu kâlê-raikkâl-âga-k-kâšu nâlaraikku neṟ-panniru-kalanê-tûṇi-nânâḻi Paṅguni-Uttira-t-tirunâ..viḻâ-v-eḻuntaruḷa-t-tiru-k-koḍi êṟugaikku-t-tiru-muḷaiyaṭṭa-p-pâligaiy-iḍa-kkîḻ-aṭṭa neṟ-kuṟuṇi arišì nâḻiyinâl nel iru-nâḻi Šâmuṇḍâ-kumbañ-jûḷa-p-puḍavai onṟukku-k-kâšu araikkâlukku nel tûṇi-oru-nâḻi tiru-v-amudarišì iru-nâḻikku nel aiñ-ñâḻi kaṟiamudukkum aḍaikkâyamudukkum ilaiyamudukkum nel nâḻi tiru-k-koḍikku-p-panniru-muḷa-p-puḍavai onṟukku-k-kâšu araikku nellu-kkalanê-mu-nnâḻi dhvajam-eḻuduvânukku kâšu araikkâlukku nel tûṇi-oru-nâḻi âšâriya-nukku uḍaiyum uttiriyamum iḍa-p-puḍavai iraṇḍukku-k-kâšu kâlukku nell-iru-tûṇi-iru-nâḻi tiru-nayana-môksham-paṇṇu....kku dakshaṇaikku-k-kâšu araikkâlukku nel tûṇi-iru-nâḻi Dhvaja-dêvaṟkku-k-kalašattin kîḻ aṭṭa nel nânâḻi Dhvaja-dêvarkku nâḷ onṟukku-t-tiru-v-amudarišì iru-nâḻiy-âga nâḷ êḻukk-arišì kuṟuṇiy-aṟu-nâḻiyinâl iraṇḍ-añjâkki nel tûṇi-oru-nâḻi nâḷ onṟu-kku aḍaikkâyamudu iraṇḍu ilaiyamudu nâlum-âga nâḷ êḻukku aḍaikkây-amudu padinâlum ilaiyamudu irupatteṭṭukkum nel munnâḻi nâḷ onṟukku-k-kaṟiyamudu onṟukku nel uḷakk-âga nâḷ êḻukku nel nâḻi-muḷakku..ṟum nâḷukku Dhvaja-dêvarkku âḍu onṟukku-k-kâšu kâlukku nel iru-tûṇi-iru-nâḻi dhvajam-iḻichchu-nâḷ âḍ-onṟukku-k-kâšu kâlukku nell-iru-tûṇi-iru-nâḻi Astra-dêvarkku-ch-chârtti aruḷa-p-pariyaṭṭam onṟukku-k-kâšu araikkâlukku nel tûṇi-oru-nâḻi santi onṟukku-t-tiru-v-amudarišì iru-nâḻiy-âga santi iraṇḍukku-t-tiru-v-amudarišì nânâḻiy-âga nâḷ êḻukku arišì mukkuṟuṇi-nânâḻiyinâl iraṇḍ-añjâkki nel iru-tûṇi-aṟu-nâḻi santi onṟukku-k-kaṟiyamudu onṟâga santi iraṇḍukku-k-kaṟiamudu iraṇḍukku nel uriy-âga nâḷ êḻukku nel munnâḻi-uri tiruviḻâ-v-aṟaivânukku-p-puḍavai onṟukku-k-kâšu kâlukku nel iru-tûṇiy-iru-nâḻi êḻânâḷ-t-tiruviḻâv-eḍukka-t-tiru-muḷaiy-aṭṭa-p-pâligai-k-kîḻ aṭṭa nel kuṟuṇi arišì nâḻiyinâl nel iru-nâḻi Šâmuṇḍâ-kumbañ-jûḷa-p-puḍavai onṟukku kâšu araikkâlukku nel ttûṇi-oru-nâḻi tiru-v-amudukku arišì iru-nâḻikku nel aiñ-ñâḻi kaṟiyamudukkum aḍaikkâyamudukkum ilaiamudukkum nel nâḻi Šâmuṇḍâ-hômattukku santi onṟukkum uriy-âga santi iraṇḍukku ney nâḻiy-âga nâḷ êḻukku ney êḻu-nâḻikku neṟ-kalanê-padakku hôma-chcharu onṟukku arišì iru-nâḻi âga santi iraṇḍukku arišì nânâḻi âga nâḷ êḻukku arišì mukkuṟuṇi-nânâḻiyinâl iraṭṭi nel êḻu kuṟuṇi eḷḷukkum porikkum toraikkum nâḷ onṟukku neṟ-kuṟuṇiy-âga nâḷ êḻukku nel êḻu kuṟuṇi hômattukku nâḷ onṟukku âḍu onṟâga nâḷ êḻukku âḍu êḻâga âḍu onṟukku kâšu kâl-âga kâšu onṟê-mukkâli-nâl nel nâṟ-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâḻi Nava-dêvataiga..kku santi onṟukku pêrâl tiru-v-amudarišì iru-nâḻiy-âga santi iraṇḍukku arišì tûṇi-nânâḻiy-âga nâḷ êḻukku-t-tiru-v-amudarišì iru-kalanêy-eḻu-kuṟuṇi-nânâḻiyinâl iraṇḍ-añjâkki nel aṟu-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâḻi nâḷ onṟukku-k-kaṟiy-amudu iraṇḍukku nel nâḻi âga nâḷ êḻukku nel mukkuṟuṇi-nânâḻi nâḷ onṟukku....kkâyamudu muppattâṟ-âga nâḷ êḻukku aḍaikkâyamudu irunûṟṟ-

aimbattettukku adaikkâyamudu pattukku nel nâḻiy-âga nel mukkuṟuṇi-oru-nâḻi-muḻakku nâḷ onṟukku ilaiamudu eḻupattiraṇḍ-âga nâḷ êḻukku ilaiamudu aiññûṟṟ-orupatt-âṟukku ilaiyamudu irupadukku nel nâḻiy-âga mukkuṟuṇi-nânâḻi-muḻakku šârtti aruḷa-p-puḍavai onbadinukku-k-kâšu onṟê-araikkâlukku nel mukkalanê-kuṟuṇi-oru-nâḻi šârtti aruḷa-t-tirukkâppu nâḷ onṟukku-p-pon mûnṟu mañjâ-ḍikku-k-kâšu araiyinâl neṟ-kalanê-tûṇi-nânâḻi bali-chcharuvukku santi onṟukku ariši iru-nâḻiy-âga santi iraṇḍukku ariši nânâḻiy-âga nâḷ êḻukku ariši mukkuṟuṇi-nânâḻiyinâl iraṇḍ-añjâkki nel iru-tûṇi-aṟu-nâḻi nitta-hômam-paṇṇuvân oruvanukku dakshaṇai nâḷ onṟukku-k-kâšu araikkâl-âga nâḷ êḻukku-k-kâšu mukkâlê-araikkâlinâl. . . l. . . lanê-tûṇi-eḻu-nâḻi nitta-t-tiruviḻâv-eḻuntaru-lum nâḷ santi onṟukku-t-tiru-v-amudariši padakk-âga santi iraṇḍukku-t-tiru-v-amudariši tûṇiy-âga nâḷ êḻukku-t-tiru-v-amudariši iru-kalanê-tûṇiyinâl iraṇḍ-añjâkki nel aiṅ-galanê-iru-tûṇi-p-padakku nâḷ onṟukku-k-kaṟiyamudu iraṇḍu-kku nel iru-nâḻiy-âga nâḷ êḻukku neṟ-kuṟuṇi-aṟu-nâḻi nâḷ onṟukku adaikkây amudu eṭṭâga nâḷ êḻukku adaikkâyamudu aimbat. . . . nâl nel aiṅ-ñâḻi-uri nâḷ onṟukku ilaiy amudu padinâṟ-âga nâḷ êḻukku ilaiy amudu nûṟṟ-orupa. . . ṇḍi nâl nel aiṅ-ñâḻi-uri tiruviḻâv-eḻuntarulum iḍattu tiru-viḷakk-erikka nâḷ onṟukku eṇṇai padinâḻiy-âga nâḷ êḻukku eṇṇai eḻupadinâḻi eṇṇai nâḻikku neṟ-padakk-âga neṟ-padinoru-kalanêy-iru-tûṇi kaputtîrttam âḍi aruḷumpôdu sâttiy-aruḷa-p-puḍavai onṟukku-k-kâšu araikkâlukku nel tûṇi-oru-nâ. . . . tîrtt. . . . . ḍi šârtti aruḷa-p-pariyaṭṭam onṟukku-k-kâšu araikkâlukku nel tûṇi-oru-nâḻi Brahmatvam-paṇuvân oruvanukkum mantra-japam-paṇṇuvân oruvanukkum stôtram viṇṇappañ-jeyvân oruvanukkum pêrâl dakshaṇaikku-k-kâšu kâlum Irukkuvêdi oruvanukkum Sâmavêdi oruvanukkum Yašurvêdi oruvanukku dakshaṇaikku-p-pêrâl kâšu araikkâl-âga kâšu onṟê-araikkâlukku nellu mukka-lanê-kuṟuṇi-oru-nâḻi tiruviḻâvil šêvittârum âḍinârkkum pâḍinârkkum prasâ-daṅ-guḍukka-p-parišattaṅ-goḷḷa-k-kâšu nâlukku neṟ-padinoru-kalam mâtiru-šanti šeyya-t-tiru-muḻaiy-aṭṭa neṟ-padakku toraiyum uḻuntum uḷḷiṭṭu vêṇḍuvana koḷḷa neṟ-padakku pôḍâḍikkum iḍattu kan. . . yâv-oruttikku savvâpara. . tukku-p-pon arai-k-kaḻañjukku-k-kâšu onṟukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi uḍukka-k-kaṟai onṟukku-k-kâšu kâlukku nel iru-tûṇi-iru-nâḻi bhêri-vêṭṭikka-p-puḍa. . . . . . nṟukku. . . . šu kâlukku nel iru-tûṇi-oru-nâḻi bhêri-kkîl aṭṭa neṟ-kuṟuṇi . šâ-kkoḍikku-p-puḍavai onṟukku-k-kâšu araiyinâl nel kalanê-tûṇi-nânâḻi bali iḍa âḍu onṟukku-k-kâšu. . . lukku nel iru-tûṇi-iru-nâḻi tiru-v-amu-dukku santi onṟukku ariši iru-nâḻi âga nâḷ êḻukku-t-tiru-v-amudariši kuṟuṇi-aṟu-nâḻiyinâl nel tûṇi-munnâḻi santi onṟukku kaṟiyamudu onṟukku nel uḻakk-âga nâḷ êḻukku nel nâḻi-muḻakku santi onṟukku adaikkây amudu iraṇḍâga nâḷ êḻukku adaikkây amudu padinâlukku nel nâḻi-uri santi onṟukku ilai amudu nâlâga nâḷ êḻukku ilai amudu iru. . . tteṭṭukku nel nâḻi-uri santi onṟukku-t-tiru-viḷakku onṟukku eṇṇai oru ševiḍ-âga nâḷ êḻukku eṇṇai

oru-ševiḍ-âga nâḷ êḻukku eṉṉai âḻâkkê-iru-ševiḍukku nel iru-nâḻi-uri yâga-šâlaiyil irukkum Šâmuṇḍâ-kalašam oṉṟum nava-..mbaṅgaḷum irukkum šayana-vêdikai mêl aṭṭa nel padakku ariši nânâḻiyinâl neṟ-kuṟuṇi kumbañ-jûḻa-p-puḍavaikku-kkâšu oṉṟ-araikku nel nâṟ-kalanê-kuṟuṇi-nânâḻi nâḷ oṉṟukku nantâviḷakku oṉṟukku eṉṉai uḻakk-âga nâḷ êḻukku eṉṉai nâḻi-muḻakkinâl nel mukkuṟuṇi-nânâḻi kumba-devataigaḷ padinmarkkum Astra-dêvarkkum santi oṉṟukku-ppêrâl tiru-v-amudariši iru-nâḻiy-âga nâḷ oṉṟukku ariši padakku-nânâḻiy-âga nâḷ êḻukku-ttiru-v-amudariši kalanê-aiṅ-guṟuṇi-nânâḻiyinâl iraṇḍ-añjâkki nel mukkalanê-êḻu-kuṟuṇi-aṟu-nâḻi santi oṉṟukku-kkaṟiy-amudu iraṇḍukku nel nâḻiy-âga nâḷ êḻukku nel êḻu nâḻi santi oṉṟukku aḍaikkâyamudu irupattiraṇḍ-âga nâḷ êḻukku aḍaikkâyamudu nûṟṟ-aiym-..ttu-nâlukku...ṟuṇi-êḻu-nâḻi-uri santi oṉṟukku ilai amudu nâṟpattu-nâl-âga nâḷ êḻukku ilai amudu munnûṟṟ-eṭṭukku neṟ-kuṟuṇi-êḻu-nâḻi-uri šiṟu-kâlai-ppalikku ariši iru-nâḻiyum madhyâna-balikku ariši iru-nâḻiyum udira-balikku âḍu oṉṟum antiyampôdu arkki..balikku ariši iru-nâḻi ardha-yâma-balikku ariši iru-nâḻiyum âḍu oṉṟum âga nâḷ êḻukku ariši kuṟuṇiy-âga nâḷ êḻukku ariši êḻu-kuṟuṇiyinâl neṟ-kalanê-aiṅ-guṟuṇi..nâḻi âḍu padinâlinâl âḍu oṉṟukku-k-kâšu kâl-âga-k-kâšu mûnṟ-araiyinâl nel onbadin-kalanê-êḻu-kuṟuṇi-nânâḻi graha-šântikkum aṟputa-šântikkum nâḷ oṉṟukku âḍu oṉṟâga nâḷ êḻukku âḍu êḻinâl kkâšu oṉṟê-mukkâlukku nel naṟ..lanê-iru-tûṇi-k-kuṟuṇi-aṟu-nâḻi balipôdu pîḍattu-ppiḍiviḷakku iraṇḍukku eṉṉai muḻakk-âga nâḷ êḻukku eṉṉai aiṅ-ñâḻi-uḻakkinâl nel iru-tûṇi-p-padakku-nânâḻi nava-hômattukku-ch-charu onbadukku nâḷ oṉṟukku ariši padakk-iru-nâḻiy-âga nâḷ êḻukk-ariši kalanê-mukkuṟuṇi-aṟu-nâḻiyinâl nel mukkalanê-mukkuṟuṇi-mun..ḻi hômattukku nâḷ oṉṟukku ney nânâḻi-uriy-âga nâḷ êḻukku ney muppattoru-nâḻi-uriyinâl ney nâḻikku neṟ-padakk-âga nel aiṅ-galanê-mukkuṟuṇi Šâmuṇḍâ-hômattukku nâḷ oṉṟukku âḍu oṉṟâga nâḷ êḻukku âḍu êḻinâl âḍu oṉṟukku-k-kâšu kâl-âga kâšu oṉṟê-mukkâlinâl nel nâṟ-kalanê-iru-tûṇi-k-kuṟuṇi-aṟu-nâ...yamu...šikku nâḷ oṉṟukku-p-perunti tiru-v-amudariši kuṟuṇiy-âga nâḷ êḻukku tiru-v-amud-ariši kalanê-mukkuṟuṇiyinâl iraṇḍ-añjâkki nel mukkalanê-kuṟuṇi-nânâḻi nâḷ oṉṟukku-kkaṟiy-amudu irandukku ne. iru-nâḻiy-âga nâḷ êḻukku neṟ-kuṟuṇi-aṟu-nâḻi santi oṉṟukku-ttiruviḷakku iraṇḍ-âga santi mûnṟukku tiruviḷakk-âṟukk-eṉṉai âḻakkê-iru-ševaḍ-âga nâḷ êḻukku eṉṉai nâḻi-iru-ševiṭṭukku neṟ-padakk-oru-nâḻi samâptiyil erumaiy-eṭṭu erumai oṉṟukku-k-kâšu iraṇḍukku nel aiṅ-galanê-tûṇi-p-padakku..pašuvukku âḍu oṉṟukku-k-kâša kâlinâl nel iru-tûṇi-iru-nâḻi...ṇya-vadaikku âḍu oṉṟukku-k-kâšu kâlukku nel iru..ṇi-iru-nâḻi muttirâšâriyanukku uḍaiyum uttiriyamum iṭṭa puḍavai iraṇḍukku-k-kâšu araikku neṟ-kalanê-tûṇi-nânâḻi dakshaṇaikku-p-pon mukkaḻañjukku-k-kâšu âṟukku nel ppadinaṟu-kalanê-tûṇi-p-padakku šû..nukku uḍaiyum uttiriyamum-iḍa-p-puḍavai iraṇḍukku-k-kâšu araikku neṟ-kalanê-tûṇi-nânâḻi uḍaiyum utti....mum-iḍa-p-p...iraṇḍukku-k-kâšu araikku neṟ-kalanê-tûṇi-nânâḻi

idu iraṭṭippu dakshaṇai-p-pon kaḻañjukku-k-kâšu iraṇḍukku nel aiṅ-galanê-tûṇi-p-padakku bali-iḍum âšâriyanukku uḍaiyum uttiriyamum-iḍa-p-puḍavai iraṇḍukku-k-kâšu nâlukku nel iru-tûṇi-iru-nâḻi dakshaṇaikku-p-pon kaḻañjukku-k-kâšu iraṇḍu. .nel aiṅ-galanê-tûṇi-p-padakku nava-hômam-paṇṇuvâr onbadin-markku dakshaṇaikku-p-pêrâl kâšu araiy-âga-k-kâšu nâl-araikku neṟ-panniru-kalanê-tûṇi-nânâḻi šânti-šeyyum êḻu nâḷum Yôgini-yôgêšvara-pûjaikku nâḷ onṟukku mattiya-pânaṅ-galam-âga nâḷ êḻukku mat. .pânam êḻu kalattuk. .nel mukkalanê-tûṇi-p-padakku nâḷ onṟukku âḍ-araiy-âga nâḷ êḻukku âḍu mûnṟ-aṟaikku kâšu mukkâlê-arai-araikkâlinâl nel iru. .lanê-tûṇi-êḻu-nâḻi nâḷ onṟukku arisi padakk-âga naḷ êḻukku arisi kalanê-padakkinâl iraṇḍ-añjâkki nel iru-kalanê-iru-tûṇi-mukkuṟuṇi šânti-šeyyum êḻu nâḷum mû. . .rkkuñ. . .kkum pâḍinâṟkum-âḍinâṟkum šôṟṟukku nâḷ onṟukku arisi tûṇi-ppadakk-âga nâḷ êḻukku arisi mukkalanê-tûṇi-ppadakkinâl iraṭṭi. . . . .

109 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru. . .vaḷara iru-Nila. . . .ntaiyum pôṟ-Chaya-p-pâvai. . . . . .ni-ch. . . . . .perun-têviyar-âgi inb-uṟa ne. .ti. . . . .ḷ-Iḍaituṟai-nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavâšiyuñ-juḻḻi-šûḻ-madit-Koḻḻippâkkaiyum naṇṇaṟk-arum-araṇ-Maṇṇaikkaḍakkamum poru-kaḍal-Îḻatt-araiyar-tamuḍiyum âṅg-avan-dê. . . . . .kkaṟ Tennavan vaitta šuntara-mudiyum I. . . . . . .te. . rai-Îḻa-maṇḍala-muḻuvadum eṟi-paḍai-k-Kêraḷan muṟaimaiyiṟ-chûḍuṅ-guladanam-âgiya palar pugaḻ-muḍiyuñ-jeṅg-adir-mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruṅ-gâvaṟ-pala-paḻan-tîvuñ-jeruviṟ-chinavil-irupattoru-kâl araišugaḷai kaṭ. . . . . .tîv-araṇ-karu-di iruttiya šemboṟ-Tiru-t-tagu-muḍiyum bayaṅgoḍu paḻi miga Mušaṅgiyil mudug-iṭṭ-oḷitta Jayašiṅgan aḷapparum pugaḻoḍum pîḍiyal Iraṭṭapâḍi-êḻarai-ilakkamum nava-nedi-k-kula-peru-malaigaḷum vikkarama-vîra. Šakkaragoṭṭamum mudira-vaḍa-vallai Madu. .ṇḍalamuṅ-gâ-mi. . . . . .yum veñ-jilai-vîrar Pañja-p-paḻḻiyum pâšaḍai-p-paḻana Mâšuṇi-dêšamum ayarv-il vaṇ-kîrtti Âdinagaravaiyiṟ-chantiran-ṟol-kulatt-Intirâšunai viḷaiy-amar-kaḷattu-k-kiḷaiyoḍum piḍittu-p-pala-danattôḍu niṟai-kula-dana-kkuvaiyuṅ-gittaruñ-jeṟi-miḷai Oṭṭa-vishaiyamum pû. . .šêr naṟ-k-Kôšalai-nâḍun-Tanmapâlanai vemmunai aḻittu vaṇḍ-uṟai-šôlai-t-Taṇḍabuttiyum Iraṇašûranai muraṇ-uga-t-tâkki-t-tikk-aṇai-kîrtti-t-Takkaṇa Lâḍamuṇ-Gôvi. . . . . .ḍu-kaḻaṟ-Chaṅgoṭṭal-Mahipâḷanai veñ-jamar-viḷâ-gatt-añjuvitt-aruḷi oṇḍiṟal-yânai. .m peṇḍir-baṇḍâ. . . . . .la-neḍuṅ-gaḍal-Utti. . Lâḍamum veṟi-malar-t-tîrttatt-eṟi-punaṟ-Kaṅgaiyum alai-kaḍal-naḍuvuṭ-pala-kalañ-jelutti Šaṅgirâma-vijaiyôrtuṅga-paṇman-âna Kiḍâratt-araiyanai vâr-ka-yam. . . . . . . .ṟ. . . . . . . .ppiṟakkamum ârtt-avan-aga-nagar-p-pôr-t-toḻil vâšalili Vichchâdira-t-tôraṇamum pottoḻi-punai-maṇi-p-pu. . . . .na-maṇi-kkadavamum

(ni)niṟai-šri-Vijaiyamun-tuṟai-nîṟ-Pannaiyum van-malaiyûraiyiṟ-ṟon-Malaiyûrum âḻ-kaḍal-a. .ḻ-šûḻ Mâyiruḍiṅgamuṅ-galaṅgâ-val-vinai Ilaṅgâšôbamuṅ-gâpp-uṟu. . . . . . . ppappâḷamu. . . . . mum viḷai-p-pain-tûṟ-iḍai Vaḷaippandûṟuṅ-galai-t-takkôr-pugaḻ talai-t-Takkôlamun-tida-mâval-vinai Mâdamaliṅgamuṅ-galâmudir-kaḍun-tiṟal Nil.muri-dêšamun-tênakkalâ-poḻil Mânakkavâramun-toḍu-kaḻaṟ-kâvaṟ-kaḍu-muraṭ-Kiḍâramu-mâ-pporu-daṇḍâṟ-koṇḍa Kô-pParakêšaripanmar âgiya uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvaṟku yâṇḍu 22 âvadu. . . . Šôḻa-maṇḍalattu-k-Kaṅgâšâyarattu-k-Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyâr kôyi. . munbu iṭṭigaiyâl-eḍuttu ninṟadu. .ṅgi uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvar aruḷichcheyya eḍuppittân Šôḻa-ma. .lattu Uyyakkoṇḍâr-vaḷanâṭṭu Veṇṇâṭṭu Amaṇakuḍiy-âna Kêraḷântaka-chaturvêdi-mamgalattu Nârkkaṇa-šrî-Kṛishṇan Raman âna Râjêntra-Šôḻa-Brahmamârâyan magan Mârâyan-Arumoḻiy-âna šênâpati Uttama-Šôḻa-Brahma-mârâyan ik-kôyil eḍuppittu i-dêvaṟku chantrâditya-vaṟa erikkakaḍa-vid-âkki Janavârkalpagam-ennu. . . . . .ta tiruṉuntâviḷakk-onṟinukku ik-kôyilil Šiva-Brâhma(ma)ṇan Âlan Vinaganuñ-Jaṅkaran Tiyambakanum uḷḷiṭṭâr-vašam vaitta šâvâ mûvâ nall-erumai êḻu iv-viḷakku ninṟ-eriya iṭṭa nuntâviḷakku niṟai Âyiravanadu. . kôlâl nûṟṟu-p-palam ivaṟkây-t-tirukkôyil-eḍuppittân Jayaṅgoṇḍa-Šôḻa-maṇḍalattu Šeṅgâṭṭu-kkoṭṭattu Mâgiṇûr-nâṭṭu-k-Kâṭṭumâna-pâkkattu Brâhmaṇan Mûtta-vagaittûdan Tiruppori Ambalattâḍi Kshatrišikâ-maṇi-vaḷanâṭṭu Veḷânâṭṭu Eyinaṅguḍaiyân-âna Mûtta-vagai-ttiruppaḷḷi-t-toṅgal-uḍaiyân Šintâmaṇi Šaṅkaran Kuvaḷâlattu-p-Piḍâriyârkku chantrâditya-vaṟa erippadâga it- têvarai ârâdikkum Šiva-Brâhmaṇar-vašam oru santi erippadâga vaitta šanti-viḷakku onṟu

109 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî ip-pîḍañ-jeyvittân Aṇḍa. .ḍaiyân Mâdavan pôr-êṟu

110

At Kôlâr, on the outer wall of Kôlâramma temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟpavan Kâvêri-vallabhan Nandigiri-nâthan Uttama-Šôḻa-k-Kaṅgan-âna Veṭṭummâra-Bâṇanena Kuvaḷâla-Nâchchiyâr dêvadânaṅgaḷilum dêvargal dêvadânaṅgaḷilum maṟṟuṅ-Kuvaḷâla-nâṭṭil-uḷḷa dêvargal dêvadânaṅgaḷilum tiruviḍaiyâṭṭam paḷḷichchantaṅgaḷilum-uḷḷa nila-vari avichchu-p-pâṭṭamum manai-paṇamum vâ. . paṇamu-maṟṟuḷḷa vari-vugaḷum viṭṭên it-tanmattai yaṟakkuṉân Gemgai-k-karaiyiṟ-kuṟâṟ-pašuvai-k-konṟân Piramavattiyilê viḻuvân-âga idu pan-Mâhêšvara-rakshai. .šivam-astu aṟam-aṟivaṟk-aṟam-alladu tuṇaiy-illai

111

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pûrva-dêšamuṅ-Gaṅgaiyuṅ-Gaḍâramuṅ-goṇḍa Kô-Parakêsaripanmarâna uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvar yâṇḍu 1. âvadu. 240 nâl Nigarili-Šôḻa-maṇḍalattu Kaivâra-nâṭṭu Vikkirama-Šôḻa-purattu viṭṭ-aruḷina kôyilin-uḷḷâl âṭṭattu-v-veḻikkûḍattu eḻuntaruḷiy-iruntu Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâla-nâṭṭu-p-Piragampaḷḷi veḷḷân-vagaiyil mudalil yâṇḍu padinâṟâvadu mudal tavirntu ivv-ûr kâṇi-kkaḍan nellu nûṟṟu-eḻupattaṟu-kalanê-nâ-ttûṇi-p-padakku-nânâḻi-muḻakkum pon nûṟṟu-muppattiru-kaḻañjê-mûnṟu-mañjâḍiyum âṟu mâkkâṇi yam in-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyârkku vêṇḍum nivantaṅ....yâṇḍu padinâṟâvadu mudal iṟuppadâga dêvadânam-âga variyiliṭṭu-k-kuḍukka-v-enṟu tiruvâymoḻintaruḷinâr enṟu tirumantiravôlai Nittavinôda-vala-nâṭṭu Veṇ......Gaṅgaikoṇḍa-Šôḻa............ḻuttinâlum tirumantiravôlai-nâyagam Gaṅgaikoṇḍa-Šôḻa-purattu Râjavijjâdara-pperunteruvil Šonakanšâvûr Parañjôti âna Râjêntra-Šôḻa-kKantiruvapperayanum Uyyakkoṇḍâr-vaḷa-nâṭṭu Veṇṇâṭṭu Kêraḷântaka-ch-charuppêdi-maṅgalattu Nârkkaṇa-mârâyan Râjarâjan-âna Râjarâja-Brahma-mârâyanum Kôvanâchchan-âna Gaṅgaikoṇḍa-Šôḻa Aṇimuri-nâḍ-âḻvânum Uyyakkoṇḍâr-vaḷanâṭṭu.........ḍayân.........tama-Šôḻa....karanum oppiṭṭu-p-pugunta kêḻvippaḍiyê variyiliṭṭu-k-koḷgav-enṟu Uyyakkoṇḍâr-vaḷa-nâṭṭu Veṇṇâṭṭu Kêraḷântaka-ch-charuppêdi-maṅgalattu Nârkkaṇa-mârâyan Jananâdanâr-âna Râjêntra-Šôḻa-Brahmâdirâyar êva ivar êvinapaḍiyê uḍan-kûṭṭattu adikârigaḷ Mummaḍi-Šôḻa-maṇḍalatt-Añjippontakôḻai adikârigaḷ Nittavinôda-vaḷanâṭṭu Âvûr-kûṟṟattu Kiḻiñalûr-kiḻavar Viḍaṅgan Dêvanâr âna Jayaṅgoṇḍa-Šôḻa-mûvêntavêḷârum Kshatriyašikâmaṇi-vaḷanâṭṭu-t-Tirunaṟaiyûr-nâṭṭu-ch-Chembiyanalûr-uḍaiyâr Ninṟân Paṭṭanârum viḍaiyil adikârigaḷ Kshatriyašikâmaṇi-vaḷanâṭṭu Veḷânâṭṭu Šiṟukûṟṟunallûr-kiḻavar Kollaiputtanâr-âna Uttama-Šôḻa-p-Pallavadarayarum Uyyakkoṇḍâr-vaḷanâṭṭu Ambar-nâṭṭu Perumpoḷa-uḍaiyâr Kuḍitâṅgi Šeṭṭânârum Pâṇḍikulâšani-vaḷanâṭṭu Eyinâṭṭu Pugaiyuṇikuḍi-uḍaiyâr Âlaṅguḷavan Šaṅgamaṇiyârum Arumoḻidêva-vaḷanâṭṭu Tenbali-nâṭṭu Šentamaṅgalam-uḍaiyâr Kuru...ṟṟiyâr-âna Kaḍâraṅ-goṇḍa-Šôḻa-mûvêntavêḷârum Nittavinôda-vaḷanâṭṭu Vîra-Šôḻa-vaḷanâṭṭu Šentamaṅgalam-uḍaiyâr Attikôvan-Âdittanârum...ḻi-dêva-vaḷanâṭṭu Puliyûr-nâṭṭu Muruganallûr-uḍaiyâr Kâḍan Gaṇavatiyâr-âna Irumaḍi-Šôḻa-mûvêntavêḷârum Kshatriya-šikâmaṇi-vaḷanâṭṭu Paṭṭana-k-kûṟṟattu...lâḍagai-uḍaiyân Ninṟân Araṅganârum Râjêntrašiṅga-vaḷanâṭṭu-t-Tiruvintaḷûr-nâṭṭu Madurântakanallûr-uḍaiya...kaḍavan Eṟintoḍiyâr-âna Parakêšari-mûvêntavêḷârum...kkum.....ḍi-nâṭṭu Irâjêntra-Šôḻa-vaḷanâṭṭu Šôḻa-Pâṇḍiya-vaḷanâṭṭu-t-Tirupputtûr..lâchchan Vasantayâji šrî...shṇapura-Nârâyaṇa-baṭṭarum êva-p-puravuvari-tiṇai......ṇi

Râjarâja-Pâṇḍi-nâṭṭu Râjêntra-Šôḻa-vaḷanâṭṭu-k-Kîḻkuṇḍâṟṟu-ch-Chôḻašikâmaṇi-nallûr-uḍaiyân Âšanakampanum Šôḻa-maṇḍalattu Arumoḻi-dêva-vaḷanâṭṭu Valivilakkûṟṟattu Vikkirama-Šôḻa-nallûr-uḍaiyân Baladêvan Lôkašûḻâmaṇiyum puravuvaritiṇaikkaḷam Arumoḻidêva-vaḷanâṭṭu Puṟaṅgarambai-nâṭṭu-k-Kuḻa-lûr-uḍaiyân Nâgana...yum Râjarâja-Pâṇḍi-nâṭṭu Madurântaka-vaḷanâṭṭu Aḻaṟṟûr-nâṭṭu Jananâdanallûr-uḍaiyân Kaiyilâyan Ambalamum mugaveṭṭi in-nâṭṭu Muḍikoṇḍa-Šôḻa-vaḷanâṭṭu Veṇḍaikkuḍi-nâṭṭu Iḷaveṇmai-uḍaiyân Uttaman Araṅganum Aiññûṟṟuvan Ârâvamurdum varippotta-kkaṇakku Šôḻa-maṇḍalattu Râjêntrašiṅga-vaḷanâṭṭu Maṇṇi-nâṭṭu-ppaṭṭam-uḍaiyân Ševûrka..puramum variyiliḍu Nittavinôda-vaḷanâṭṭu Muḍi-chChôṇâṭṭu Vâḷuva..ka..ḍayân Toṅgal Ambalamum paṭṭôlai Puḷiyaṅguḍaiyân Šiṟiyân Veṇkâḍanum dêvadânam variyil-iḍuvitta pura..varitiṇaikkaḷattu mugaveṭṭi Aññuṟṟuvan Ârâvamudum vâšiṭṭa varippottaga-k-kaṇakku Šôḻa-maṇḍalattu Râjêntra-šiṅga-vaḷanâṭṭu Innambara-nâṭṭu-p-Periyaṅguḍaiyân Tiruvišalûr Kûttâḍiyum paṭṭôlai-eḻudina Pâṇḍi-kulâšani-vaḷanâṭṭu Eyil-nâṭṭu Kovvaimaṅgalam-uḍaiyân Baṭṭan Baṭṭa...... ......yâṇḍu padinâṟâvadu nâḷ irunûṟṟ-eṇbatt-oṉṟinâl yâṇḍu padinâṟâvadu mudal dêvadânam âga variyiliṭṭadu ivai puravuvaritiṇaikkaḷattu mugaveṭṭi Aiññûṟṟuvan Ârâvamudan-en eḻuttu ivai puravuvaritiṇaikkaḷattu mugaveṭṭi Iḷaveṇbai-uḍaiyân eḻuttu

112 (*a*)

At the same place.

(Grantha and Tamil characters.)

yâṇḍu padinoṉṟu nâḷ irunûṟṟu-eḻupadu Pûrva-dêšamuṅ-Gaṅgaiyuṅ-goṇḍa Kô-pParakêšaripanmar âna uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvar Kâñchî-purattu-k-kôyilin-uḷḷâl âṭṭattu veḷi mêlai-maṇḍapam Râjêntra-Šôḻanil eḻuntaruḷi iruntu Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâla-nâṭṭu Pašaipâḷa kârâṇmai miyâtchi-yum migudi-k-kuṟaimaiyum uḷḷaḍaṅga veḷḷân-vagaiyil mudal yâṇḍu êḻâvadu mudal tavirntu ivv-ûr kâṇi-kkaḍan nellu nûṟṟ-eḻupatt-eṇ-kalanê-oru-nâḻiyum pon nuṟṟ-orupatt-iru-kaḻañjê-iraṇḍu-mañjâḍiyum iraṇḍu mâkkâṇiyum in-nâṭṭu-k-Kuvaḷâlattu-p-Paḍâriyârkku veṇḍu-nivantaṅgaḷukku iṟuppadâga yâṇḍu êḻâvadu mudal dêvadânam-âga variyiliṭṭu-k-kuḍukkav-eṉṟu tiru-vâymoḻintaruḷinâr-eṉṟu tirumantiraôlai Râjêntra-Šôḻa-nallûr-kiḻavan eḻutti-nâlum tirumantiraôlai-nâyagam Râjêntra-Šôḻa-kKantiruvapperaiyanum Râja-râja-Brahma-mârâyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôḻa-ch-Chôḻakônum oppiṭṭu-p-pugunta kêḻvippaḍiyê variyiliṭṭu-k-kuḍukkav-eṉṟu Uyyakkoṇḍâr-vaḷanâṭṭu Veṇṇâṭṭu-k-Kêraḷântaka-ch-charuppêdi-maṅgalattu Nârkkaṇa-mârâyan Jananâdanâr-âna Râjêntira-Šôḻa-Brahmâdhirâjar êva ivar êvinapaḍiyê uḍaṅkûṭṭattu adikârigaḷ Uyyakkoṇḍâr-vaḷanâṭṭu-t-Tiruvaḻuntûr-nâṭṭu Mântai-kiḻâr Mâṟan Mananilaiyâr-âna Nittavinôda-mûvênta-vêḷârum

Šayaṅgoṇḍa-Šôḻa-maṇḍalattu-k-Kâliyûr-k-koṭṭattu-p-Pâgûr-nâṭṭu Ukkal-uḍaiyâr kumarar Kâḷan Vâšudêvanârum Pâṇḍikulâšani-vaḷanâṭṭu Ârkkâṭṭu-kkûṟṟattu Ârkkâḍu-kiḻâr Pugaṇidi Râjâdittanâr âna Uttama-Šôḻa-Ârkkâṭṭu-mûvêntavêḷarum Arumoḻidêva-vaḷanâṭṭu Iṅgaṇâttu Iḷaiyânkuḍaiyâr Râjâdittan Kûttâḍiyâr-âna Parakêšari Viḻupparaiyarum Râjarâja-pPâṇḍi-nâṭṭu-k-Kiḍachchembi-nâṭṭu Šembil-nâḍu-kiḻavar-kiḻavan Šaturanâr-âna Vânavan-mûvêntavêḷârum Arumoḻidêva-vaḷanâṭṭu-p-Puliyûr-nâṭṭu Muruganallûr-uḍaiyâr Kâḍan Gaṇavatiyâr-âna Irumaḍi-Šôḻa-mûvêntavêḷârum naḍuv-irukkum Nittavinôda-vaḷanâṭṭu-k-Kiḻâr-kkûṟṟattu-p-Puḷḷa-maṅgalattu Paramêšvarabatta Savva-kkirutu-yâjiyârum viḍaiyil adikârigaḷ Nittavinôda-vaḷanâṭṭu Âvûr-kkûṟṟattu-k-Kiḻinallûr-kiḻavar Viḍaṅgan Dêvanâr âna Šayaṅgoṇḍa-Šôḻa-mûvêntavêḷarum Kshatriyasikâmaṇi-vaḷanâṭṭu Veḷâr-nâṭṭu-ch-Chiṟukuṟṟanallûr-kiḻavar Kollaiputtanâr âna Uttama-Šôḻa-p-Pallavadaraiyarum Jayaṅgoṇḍa-Šôḻa-maṇḍalattu-ch-Cheṅgâṭṭu-k-koṭṭattu Mâgaṇûr-nâṭṭu Vaḷâmaṅgalam-uḍaiyâr Vêṅgaḍavan Eṟiñjoḍiyârum Šôḻa-maṇḍalattu Arumoḻidêva-vaḷanâṭṭu Vaṇḍâḻaivêntar-k-kûṟṟattu-p-Panaṅgâḍi-kuḍi-uḍaiyâr Šaḍaiyan Puttanârum êva-p-puravuvaritiṇaikkaḷattu-k-kaṇkâṇi Jayaṅgoṇḍa-Šôḻa-maṇḍalattu-t-Tirumunaippâḍikkunṟattûr-nâṭṭu Âṟṟûr-uḍaiyân Pôḍan Echchilum Baladêvan Lôkašûḻâmaṇiyum pâvarvaritiṇaikkaḷam Šôḻa-maṇḍalattu Arumoḻidêva-vaḷanâṭṭu Puṟaṅgarambai-nâṭṭu-k-Kuḻalûr-uḍaiyân Nâgan Nantiyum mugaveṭṭi Râjarâja-p-Pâṇḍi-nâṭṭu Madurântaka-vaḷanâṭṭu Veṇbaikkuḍi-nâṭṭu Iḷaveṇbai-uḍaiyân Uttaman Araṅganum varippottaga-k-kaṇakku Jayaṅgoṇḍa-Šôḻa-maṇḍalattu-p-Puliyûr-k-koṭṭattu-t-Tuḍarmuṇi-nâṭṭu-p-Pêḷûr-k-Kumarântai Kâraṇanê-Kadiranum variyiliṭṭu Šôḻa-maṇḍalattu Šaya-šiṅgakulakâla-vaḷanâṭṭu-t-Ten-Panaṅgâḍu-nâṭṭu Šâttanûr-uḍaiyân Vîraraṇan Araṅganum paṭṭôlai Pâṇḍikulâšani-vaḷanâṭṭu-k-Kiḷiyûr-nâṭṭu-k-Kôvaimaṅgalam-uḍaiyân Baṭṭan. . pâlakanum iruntu yâṇḍu padinmûnṟâvadu nâḷ irupatt-onbadinâl Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâla-nâṭṭu-p-P. . . . ḷa veḷḷân-vagaiyil mudal yâṇḍ-êḻâvadu mudal tavirntu ivv-ûr kâṇi-kkaḍanellu nûṟṟ-eḻubatt-eṇ-kalanê-oru-nâḻikkum pon nûṟṟ-orupatt-iru-kaḻañjê-iraṇḍu-mañjâḍiyum iraṇḍu mâkkâṇiyum Nigarili-Šôḻa-maṇḍalattu-k-Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu-p-Paḍâriyârkku vêṇḍum nivantaṅgaḷukku iṟuppadâga. . . . . . mudal dêvadânam-âga variyiliṭṭu-k-kuḍuttadu ivai puravuvaritiṇaikkaḷa-nâyakan Kuḻalûr-uḍaiyân eḻuttu ivai mugaveṭṭi Iḷaveṇbai-uḍaiyân eḻuttu ||

112 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vîra-Pâṇḍiyan talaiyuñ-Jê. . . n Šâlaiyum Ilaṅgaiyum Iraṭṭapâḍi-êḻaraiy-ilakkamuṅ-goṇḍu Kalliyâṇa-purattu jaya. . . m nâṭṭi vîra-siṅgâsanattu vîṟṟiruntu Vijai-Râjêntran-eṉṟ-abhishêkañ. . . . ḷina Kô-pParakêšaripanmar âna

uḍaiyâr šrî-Vijaiya-Râjêntra-Dêva...muppattaiñjâvadu Vijaiya-Râjêntra-maṇḍalattuk-Kuvaḷâla-nâṭṭu šrî Kuvaḷâ...........

112 (*c*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Arumoḻidêva-vaḷanâṭṭu Têvûr-nâṭṭu Âṇḍakkuḍaiyân Mâdavan pôr-ēṟu

112 (*d*)

At the same place.

(Grantha and Tamil characters.)

...........tiru..shêkam o..nâl.......laṅju tiru-neṟṟiyiṟ-paḍam oṉṟinâl niṟai pon nâṟpadin-kaḷañju mâlai..munnaḍi.ṟa........maikkâṟaiyim âga-p-pon aymbattêḻu kaḷañjum paṭṭa mûṉṟinâṟ-pon irubattu...ḷañju........n patton-badin kaḷañjê-mukkâlu tiruttôḷiṟ-k-kaṭṭina paṭṭam eṭṭinâṟ-pon...pon....ḷañ-jum...l oṉṟinâ niṟai pon padin-mukkaḷañjaraiyum veḷḷikkachche..m oṉṟinâl niṟai..ḷañjê....idu ivv-ûr...ti...yârum-ippaṇḍâram..rakshikkakaḍavar âgavum vaḷañjiyattukku...kkaṇḍu rakshippa..râḍu o....bhi..idha koṇḍu erikka kaḍava nuntâviḷakku.mûṉṟu-šantiyum erikkuñ-janti-viḷakku 12 nišatam ....amudu aivumu...hmaṇar....dêvadânam Pašaivâḷa ûrâr nekkaḍamaikku erikka nuntâviḷakk-oṉṟu ivûr vâṇiyar.ti..ṭṭuñ-jekk-iraṇḍinâl nuntâviḷakku 2 i dê.....ṟaiyûrâr nekkaḍamaikk-erikku-nuntâviḷakk-oṉṟu.kâlai-viḷakku i. ṟumbukâṇi viḷakku 4 mâga maṇi..ṟum-irumbum-utpaḍa.............

112 (*e*)

At the same place.

(Grantha and Tamil characters.)

.......ḍaituṟai-nâdun-tuḍar-vana-vêli-p-paḍar-Vanavâši........šaṅg-adir-mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruṅ-gâva........ṭṭu-k-Kuvaḷâlattu-p-Paṭṭâla-gakku-t-tiru.............kku....mêlâl................

112 (*f*)

At the same place.

(Grantha and Tamil characters.)

..............koṇḍa Kô-pParakêsaripanmar âgiya uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvarkku yâṇḍu 1.vadu Nigarili-Šôḻa-maṇḍalattu Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu Bhaṭṭarukku........kku santi mûṉṟukku erikka oru vilakki...ik-kôyilil tiru-v-ârâdanai-šeyyum Šiva-Brâhma(ma)ṇar-vašam tiruviḷakku oṉṟukkum..... Kshatrišikâmaṇi-vaḷanâṭṭu Tirunaṟaiyûr-nâṭṭu Nanti-purattu Vîra-Šôḻa... ....

112 (*g*)

At the same place.

(Grantha and Tamil characters.)

..........nnavar pakka........mâ.....kkoṇḍa......k-Koḷḷippâkkaiyu naṇṇaṟk-arum-araṇ Maṇṇaikkaḍak............viṟ-chchinavil irubattoru-kâl araišugaḷai katta Para............ṇiya............Râjê...ḷa............ tumê......ten..ku...............

113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradoḷage Saka-varusha sâvirada mûnûra vondaneya Siddhârtti-saṁvatsarada Chayitra-su 1 Sô svasti srîmanu-mahâ-maṇḍalêšvara ari-râya-vibhâḍa râya-gaja-mastaka-sûla virôdhi-râya-nir-dhûma.....raṇa-Bhayirava saṅgara-Vîrabhadra-..râya-Râḷa prithivî-pati-râya-bhayaṅkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voḍa-yara kumâra Dêpaṇṇa-voḍayaru darâ-prutuvî-mahântugaḷu Dêpaṇṇa-voḍaya-Mâmmalaga-râhutaru Kôḷâla-nâḍa-prabhu-Muttaṇṇa-jîyaru Soṇṇa-gauṇḍaru Yirigi-seṭṭi paṭṭaṇasvâmi-Amarâṇdala-jîya ma......Hogariya Mânirâṇḍa-jîyara maga Bayyappa Nâyaṇṇa Kimbavâḍiya Mâra-dêva Abbiṇevîrâ makaḷaṁ Hambûyi-jîyanu Hudakuḷada Vâḷândi-jîyyara maga Vôbaṇṇanu voḷagâda samasta-gauṇḍu-prajegaḷû Kôḷâladaliya stânikarû Vâsudêva-mârâyanu .. kaṇṭha-mârâyanu oḷagâda stânikarû â-dêviya stânake mukhyarâda Dêvappa-jîyarige koṭṭa sâsanada kramav entendaḍe nimage dêviya stânika jîyya-paṭṭavanu kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôḷâla-nâḍa Andigana-hariya-grâma 1 kaṁ saluva chatus-sîmeyanuḷa gadde beddalu muntâgi vondu mêlu-vonnu sakaḷa-suvarnnadâya sarvâ-bâda-parihâravâgi naḍavudu yî-darma â-chandrârkka-stâyiyâgi naḍeyaluḷadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-gaḷige âvâva sîme vuṇṭu â-sîmegaḷû yî-stânada..Dêvappa-jîyage saluvudu i-dharmake ârâdarû tappidarû Gaṅgeya taḍiyalu kavileya kon.......

114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1459neya Viḷambi-saṁvatsarada Jêshṭa-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-dhirâja râja-paramêšvara vîra-pratâpa-srî-Achuta-Râya-mahârâyarû prithivi-râjyaṁ gayiutaṁ.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara pârupatyadallû ....srî.......Kôḷâlake pratinâmavâda Kôḷâla-Bhârgava-Parašurâma-pratishṭhe Kôḷâla-dêvî chatur-yuga-pûjita puṇya...kshêtra.... dêva-stânada grâmagaḷige.........

115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrî Râjêndra-Śôḻa-dêvar tiru-nâmattâl Kaḍambanâkkai-nâṭṭu Kanaka-pavvadam âna-ch-Chûḻkalmalai-kkîḻ Iṭṭakirai Tribuvanaiyan magaḷ Jakki-yappai eḍuppitta-ttiru-ch-churṟu-maṇḍagam śrî-Râjêntra-Śôḻa-dêvan

118

On the Bagu Baoḍi in Kolar.

(Persian characters.)

1200—Huval Hâfiz
kulo shayin hata nal mâyi katabuh

119

At the tank in Kolar.

(Persian characters.)

Zil ullâhil malik il malnân Ṭîpu Sultân
pâdshâh e ghâzi khal adallâhu mulkahu o saltanatahu
ba farmân e Sultân e Shâh e jahân
ke Saiyid Buḍan 'Amîl e jânfishân
cho dar sâl e Sâhir ba mâh e Taki
ke barbast e tâlâb e Kansar davân—1201 Hijri

120

At Têruhaḷḷi on the Kolar Hills, on the basement of the Gaṅgâdharêśvara temple.

(Grantha and Tamil characters.)

svasti śrî Kuvaḷâla-pura-paramêśvaran Gaṅga-kulôtbhavan Kâvêri-vallabhan Nandigiri-ńâtan Uttama-Śôḻa-kKaṅgan-âna Vîra-Gaṅganena Gaṅga-maṇḍa-lattu-kKuvaḷâla-nâṭṭu-kKuvaḷâlattu Muchukunda-giriyin mêl Vîra-Gaṅga-nallûril uḍaiyâr Vîra-Gaṅgîśvaram-uḍaiya-nâyanârai-ttiru-pratishṭhai-paṇṇi-ttiru-kkarṟaḷiyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-oru-nûṟṟu-muppatt-onbadu Dhâtra-saṁvatsarattu Chittrai-mâsattiṟ-padineṭṭân-tiyadiyun-Tiṅgaḷ-kkiḻamai-yum-apara-pakshattu Aṭṭamiyun-Tiruvôṇamum peṟṟav-anṟu in-nâyanârkku-ppû-śaikkun-tiruppaḍimâṟṟukkun-tiruviḷakkukkun-tirumêṟpûchchukkum maṟṟum pala-nimandaṅgaḷukkum-âga Kuvaḷâlatt-êriyil mêlai-ttûmbininṟum puṟa-ppaṭṭu vaḍakku nôkki-ppôna Mêṭṭukkâlukku-kkiḻakku Mâvaḍi-ppaṟṟuñ-Jekku-

rali-pparruṅ-Gûlichchêvagan-parrum Koraichcheṟuvum peruvâykkâlukku-kkiḻakku Aiyâdêviyum Amarapperuñjeṟuvum-Elumichchampâḷaiyum-agappaḍa-kkuḻi nâl-âyiram Panaṭṭiyil Periyêri-kîḻ-kkuḻi âyirañ-Jiṟṟêri-kîḻ-kkuḻi âyiram Mušuvanmulaiyil-Ammaiy-âḻvârum Agattiyâṇḍaiyuṅ-gaṭṭina êri-kîḻ-kkuḻi âyiram...vamudu Parutti-êri-kîḻ-kkuḻi âyiram Uttama-Šôḻa-kKaṅga-ch-chatur-vêdi-maṅgalam-âna Puḻal-êri-kîḻ-kkuḻi âyiram edirvâyil-ettam-iraṇḍinâl nilam eṭṭu-kkaṇḍagam Puttûriṟ-Chiṟṟêri-kîḻ-kkuḻi âyiram Puttûr-ettattil-ettam-añjinâl nilam-irupadin-kaṇḍagam âga varišai-kkôlâṟ-kuḻi padin-âyiramum etta-nilam-irupatteṭṭu-kkaṇḍagamum viṭṭên šandirâditta-varai šelvadâga in-nâya-nâṟku nityôtsavattukku mâsôtsavattukkuṅ-Gêṭṭai-nakshatrôtsavattukkuñ-Jittirai-mâsattu-kKêṭṭai-tîttha-nakshatram-â..mahôtsavattukkum pala-paṇi-nimandakkâraṟkum-âga-ch-Chakarai-yâṇḍ-âyiratt-oruṇûṟṟu-nâṟpattiraṇḍ-âna Pramâti-saṁvatsarattu-tTiṅgaḷ-kkiḻamaiyuñ-Jittirai-vishuvum-ânav-anṟu Pal-lavakaṭṭêri-kîḻ nîr-pâyu-nilam-aḍaṅga viṭṭên Muttakaṭṭu..nšey punšey nâṟ-pâl-ellaiyin tôṭṭam-uṭpaḍa viṭṭên Maṇikaṭṭiyiṟ-Padumakaṭṭu viṭṭên Kuvaḷâla-nâṭṭil nâṟ-pâl-ellaikk-uṭpaṭṭa šuḻlišûḍi pâlamaṟi iraṭṭai-kkanṟ-îṉṟanavu maṟṟum-ippaḍiy-oppanav-ellâm in-nâyanâṟkê viṭṭên-ivaiy-ellâm-ikkôyiṟ.....tar..raṭṭit-tum piḍittuṅ-goḷḷakkaḍavargaḷ šandirâditta-varai šelvad-âga viṭṭên idu pan-Mâhê-švara-rakshai koḍuttân-aṟam peṟṟân kâṟṟavanâ..ppinnaiy-aḍuttân-aṟaṅ-gâttal vêṇḍuṅ-gaḍutt-adanai mâṟṟinân-âṟṟa naragâlu-maṟṟ-adanai-ppôṟṟinân paṇ ......kâvâm

121

At the same place.

(Grantha and Tamil characters.)

svasti šrî Uttama-Šôḻa-Gaṅgan-âna Vîra-Gaṅgan Muchukunda-giriyil Vîra-Gaṅgapurattil Vîra-Gaṅgîšvaran taḷi-ttânam-âga uḍaiyâr Vîra-Gaṅgîšva-ram-uḍaiya-nâyanârai-chchêvikka-ttaḷi panniraṇḍukku-ttaḷiyilâḷ Tillainâyaka-ttalaikkôli Periya-nâchchiyum Vîra-Gaṅga-ttalaikkôli Paḷḷiyaṟai-nâchchiyum-uṭ-paḍa-ppêr panniruvaṟku-ppêr-oruvaṟku-k-kuḻi âyiram-âga-ppannîrâyiraṅ-guḻi Pallavakaṭṭêri-kîḻê viṭṭu ivv-êriyai-chchêr...Muttakaṭṭilum-âga-ppêr-oruvaṟku-ppunšey-nilam iru-kaṇḍagam-âga irubattunâṟ-kaṇḍagam nanšey-nilamum-iṭṭu Vîra-Gaṅganad-âṇḍu nâṟpattâṟu peṟṟa Târaṇa-saṁvaṟsarattu-tTai-mmâsattu-ppadinâlân-tiyadiyuñ-Jevvây-kkiḻamaiyuṅ-Gêṭṭaiyum........vanṟu taḷi-kkâṇiy-âga viṭṭên Pâḍumâṇḍâṟku kuḻi âyiratt-ainûṟu idu pa.......

122

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-nâṭṭil piṟanda mâppu-maṟikk-añju-paṇamum kuṇamêṟkku mûnṟu paṇamum-in-nâṭṭil viṟṟa maṟikk-oru-ponnum toṟuvuṇišu naḍaivaḻi

kudiraiy-âṟukkum ki.....kudirai-chchârigai...kkôyil tiruppaṇikkum šandirâditta-varai šelvadâga viṭṭên Puli-nâṭṭil Šakkili-êri-kîḻ-iraṇḍu vêli nilamum-oru-pûṭṭaiyum Kuvaḷâlatt-êri-kîḻ viṭṭa-v-iraṇḍu-vêli nilamum Poṟkunṟattu-kKudirai-chchêvagar-êriyilê Kâṭṭaikaraiyum Kallaṭṭûril periyêri-kîḻ kuḍaṅgaiyum paḻaiya dêvadânam-iraṇḍu nîkkiy-allâda nilamum nîkki va....-nilavariyum vichchu-ppâṭṭamum-agappaḍa-ttiruvamudupaḍikku viṭṭên

123

At the same place.

(Grantha and Tamil characters.)

svasti šrî Veṭṭummâra-Bâṇanena Kuvaḷâla....tûrmai-chChenkaranadu tiru nundâviḷakkukku viṭṭên

124 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍalîšuran Uttama-Šôḻa-kKaṅgar Šelva-Gaṅgar mâmanâr Pôlâḷa-daṇṇâyakkar tambi Šikka-ttaṇṇâyakkar magan Vallâḷa-dêvanena uḍaiyâr Vîra-Gaṅgîšvaramu-uḍaiya nâyanârkku Vîra-Gaṅga-pputtêri edirvâyil tôṭṭam tiru-nanduvanam-âgavum idil pûvânadu tiruppaḷḷi-ttâmam-âgavum maṟṟ-uḷḷadu tiruviḷakkukku âvudâgavum ip-paḍikku Îšvara-varushattu-tTai-mmâdam muda. ....n Vaḍuka....n uḷḷadanai....yyakkaḍavar

124 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1244 šellâninṟa Dunmati-saṁvatsarattu Vaigâši-mâdam 8ti tirunâḷu Nâyaṟṟu-kkiḻamai......pûrva-pakshattu.....miyum.. ....uḍaiyâr Vîra-Gaṅgîšvaram-uḍaiya-nâyanâkku tirunâḷukku dêvar vîra-Vallâḷa-Dêvar pradânigaḷil Kâ.........yar kumârar Kariyay-Irâmaiya-nâyakkar adikârigaḷ Tarukkêma....ṟṟu Kempapâḍi Mâra-dêvarum....ttil Kumarâtta Kûttâṇḍai-pôrêṟum Kuvaḷâla..šrî-pPeriya-nâḍavarum tirunâḷukku nišata...tta......râja..ṇḍaḷattil....kum pon...m yin-nâṭṭavarum tiru-kkâroḷiyum na............t-tirunâḷum..Šoṇṇiyar mûnṟân-tirunâḷum Ubhaiya-nânâdêšigaḷukku mûppâna Yiruga-šeṭṭiyâr nâlân-tirunâḷum........y-añjân-tirunâḷum Kuvaḷâlam....âdi-paṭṭaṇatta......ṟṟu....âṟân-tirunâḷum Minaḍai.... ...ḻân-tirunâ..ḷum Yira.......Tiruttâṭṭanâṟum yin..... Periya-nâttavar tiruveḻichchikku tiru.....šândum Tiruvaṇârapuṟattukku tiru-chchaḷagamum uḷḷappaḍa vêṇḍuna-um Tiruvanandal-nâyanârum.......tiru-vve............kôyil.....tiru............tiru............kaḍava...

.....nukkum......šeyyâd-oḻindavan Gamgai-karaiyil kurâṟ-pa..vai-kkonṟân............Bramavatti koḷakkaḍavan Mâhešvara-rakshai

125

At the same place.

(Grantha and Tamil characters.)

svasti srî Marudûr-uḍaiyân Kamban Villavarâyanena uḍaiyâr Vîra-Gaṅgîšuram-uḍaiya-nâyanârkku oru tiru-viḷakku iru-šandi erivadâga-ppottasam vêle Aḍakkaiyanena kaṟ-kaḻani viṭṭên šandirâditta-varai šellakkaḍavadu idu šrî-Mâhêšvara-rakshai

126

At the same place.

(Grantha and Tamil characters.)

svasti šrî Bhujabala-Vîra-Nârâyaṇan Koygaikkuṟu-nâṭṭu-maṇḍalikan Malai-yâṇḍai-sîyan magan Dêvaṇḍai-šîyanena uḍaiyâr Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr Vaiygaši-ttirunâḷ tirukkâroḷi en janma-nakshatram âna Âyiliya-nâḷ-ttirukkâroḷi eḻundaruḷuvikka-pPagar-êriyil munb-uḷḷa dêvadânattukku kîḻ-arugê viṭṭa kuḻi munûṟṟukkum irubattu-oru-paṇattâl uḷḷa vibhavam šandrâ-ditta-varai šellakkaḍavad-âga Viya-samvaṟcharattu Vaiygâši-mâdam mudal viṭṭên

127

At the same place.

(Grantha and Tamil characters.)

svasti šrî dêvar Uttama-Šôḻa-kKaṅgâra..ti-nâyan Tiṇiyar... Gaṅgan Viḻuppar Nârayan Kuvaḷâlatt-êriyil Aiymâdêvi kuḻi nûṟṟu-oru-padum Šekkuralikku vaḍakkil kaḻani kâ..irupadum in-nâyanâr....tava....na id-iṟaivan.....m šandi-viḷakku yiraṇḍum šantarâditta-varai šelvadâga viṭṭên šrî-Mâhêšvara-rakshai ittai mâṟṟinân........

128

On the outer wall of the same temple.

1244 Durmati-saṁvatsara-Vaišâkha-mâsa....vîra-Vallâḷa-dêvara pradhâna kali-Lakkumai-daṇṇâyakana kumâra Kariya....Râmai-nâyakar adhikâri Haḷḷa .....

129

On a rock on the way up to the same village.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟbhavan Kâvêri-vallavan Nandigiri-nâdan Uttama-Šôḻa-Gaṅgan-âna Vîra-Gaṅganukku Vikkirama-Gaṅgan Kâli magan ..kkayena Vîra-Gaṅgan vêḷaikkâṟanena vêḷaikkâṟarâ ôḍi-ppôvâr mîṇâṭṭiyin-âḷa..ittai-chcholli ivaṟku pinbu šâvâdêy-irundênâgil ôḍi-ppô.... vêḷaikkâṟaṟku en mîṇâṭṭiyai-kkuḍuttên âvên

130

At Vibhûtipura (Kolar hobli), on the basement of the ruined Jalakaṇṭhêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôtbhavan Kâvêri-vallabhan Nandigiri-nâdan Uttama-Šôḻa-Gaṅgan âna Vîra-Gaṅganena Gaṅga-maṇḍalattu-kKuvaḷâla-nâṭṭu-kKuvaḷâlattu Muchukunda-giriyin kîḻ aḍivârattil Vîra-Gaṅga-nallûril uḍaiyâr Jalakaṇṭêšvara-nâyanârai-ttiru-pratishṭhai-paṇṇi-ttiru-k-kaṟṟaḷiyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-orunûṟṟu-muppattonbadu Dhâtra-varushattu Šittirai-mâdattiṟ-padineṭṭân-tiyadi Tiṅgaḷ-kkiḻamaiyum-apara-pakshattu Ashṭamiyin tTiruvôṇamum peṟṟav-anṟu yin-nâyanârukku naivê-ttiya-amudupaḍikkum ttiruviḷakkum ttirumêni-ppûchchukkum maṟṟum pala-nimandaṅgaḷukkum-âga-kKuvaḷâlattu-pPeriyayêri-kkîḻ nûṟu kuḻi nilam viṭṭên puñjikkâga-kKuvaḷâlattukku-chchêrnda Vibbûtipura-kkirâmattai viṭṭên idakku šatus-sîmai-kkiḻakku-kKuvaḷâlam terukku Kîlkkôṭṭe mêrkku Muchu-kunda-giri viḍakku Khâdiripuram ittai Kaušika-gôtra Šiva-Brâhmaṇan pûšikka-kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurâ-ppašuvai-kkonnâ pala-narakaṅgaḷai anubhavippân šri-Jalakaṇṭêšvaran Umâ-Mahêšvara-rakshai

131

At the same place.

(Grantha and Tamil characters.)

svasti šrî alai-kaḍal-uḍuttav-ama.talaiy-ulagatt-eṇṇ-aruṅ-gitti I..šaiyâr-adipan aṇṇal-eṅguḷandaiy-amaran-kâdalan kôd-il-pugaṭ-Kuvaḷâla-mâ-nagaraṅ-guḍi y-êṟṟiya âdi-vaṇikêšan Aḷagai-ppadiyun-tân-uḍaiyôn pai.yan Trailôkya-paṭṭaṇa-švâmi Aiyyan-aruṭ-chîr-Âšaittêvanuḍan avataritta âyiḷaiyâḷ Uyya.ṇḍai Arundati-yêy-anaiyâḷ tantây-tiru-vayiṟṟ-uditta tuḷaṅgu-maṇi-ttirumârman šeṅ-gamala-ppunal puḍai šûḻ šeḻun-Toṇḍai-vaḷa-nâḍan eṅgaḷ periyâṟk-iṇaya periyân maṟṟ-îṇḍ-ulagil opp-ariya Šakarai-yând-ôr-âyirattu mêṟ-chepp-ariya nûṟu kaḍand-irupadu tân šenṟadaṟ-pin venri-punai .. ḍar-kkaḷiṟṟu Vikkirama-Gaṅgan

kunṟ-eṟinda kûṟ-ilai-vêṟ-Koṟṟavanai iḍuvittu-kkott-alarum pûm-punal šûḻ Kuvaḷâlatt-êri-tanil uttamattê nîr-nila-maṟṟoru-vêliyum-âḷu šôlaiyadu tanakku vaḍa-mêṟkê viḍuvittu-ttiru-chchelvam pala perukki-chchi..liyu-muppoḻuduṅ-garutt-amaiyav-eḻundaruḷumpaḍi nimandaṅ-gaṭṭuvittu-chchandirâditta-varai tirupugaḻ ṉiṟutti..nindaḷûrilattin-intu vâḻg-enavê šrî-Mâhêšvararum Ainnûṟṟu-varum rakshai

132

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru-magaḷ-tuṇaivan Jaya-magaḷ-nâyakan irunilaṅ-gâvalan-iḷaṅ-gonḍaḷai..šaiman vaḍa-tišai Mêruvil vâraṇam-poṟittôn kuḍa-tišaiy-induvin kula-mudaṟ-chiṟandôn ten-tišai-kKâviri-chcheḻu-nîr-kaḍandôn vandišai-ppurin-dân vânavar-kôn-ṟan šenniyiṟ-kaiyavan..kattavand-irukkira..ponnin-âramum-îramum-punaindôn eṇ-ḍisaiy-amararum-Iyamanu naḍuṅgi-ppaṇḍu veṅ-Gâḷi-parikalam-paṟittôn nîneḍuṅ-gunṟagan-tuṇittu Nâgar kîṇilaiyâl-agamê pašay-âṇmaiyil-arašu-ppeḍiya-ttâkkiy-âṅg-avar muraišam kavandu mâḍagalatt-amarâ..yan mu-tTamit-paruṇitan Muchukunda-giri-nâdan vaṇḍar parava..... kkaṇḍanaḍanavarttana-pura-varâdîšan Šelvan-peyarâl maṟṟ-avan tirumagaḷ palavaḷaṅgu kaṟpin-Mâdêvi-enbâḷ Pañchavar-tûdan para-nâri-puttiran veñ-jilai-ttaḍakkai Vîra-Gaṅgan naḍu..ṟṟa šiṟṟandanar Šâraman toḍu-kaḍaṟ-ṟânai-ttônṟaṟk-iḷaiyavaḷ veṅ-gaṇân Vikkiramâdittaṟku-ttaṅgai Kûttaṟku-ttân mun šiṟandavaḷ oḍakkoṟṟa-ttoṅgiya mukkaḍaga..Varadaṅ-gôn Kachchi-kâvalan naṟu Tennanaiy-aḍukaḷatt-aṭṭu venṟ-amar-kaḍanda Panaviriyûr-vêndan pon panapon puṇ keḍuvê paṅgâkkum eḻiṟ-Kaṅga-pperumâḷ attai...vâḻiy-agal-iḍat-ellâ-chchelvamum tôṟṟamum yâvaiyu-nillâv-ennum nilamai-êdi arundavâm-purinda šindaiyâḷ-âgiy-irund-aṟañ-jeyivaradiyâl penna eṇ..ṇi šuṟṟum purišai-yun-tôraṇa-vâyadaluṅ-gaṟṟaḷiy-aduvuṅ-gavin peṟav-amaittu nandana-vanamun-tirumaḍaippaḷḷiyum-amaindanikkuḷamum maḍaiviḷâgamum pâguttu oṟṟaiy-išâṅgum iraṭṭai-târaiyum maṟṟum pala pala vâchchiyaṅgaḷum paṭṭamum-aṇi pûmbârikal-pagarumaḍe Puṟṟakaṭṭum pala-paḍi-nimanda-parišinuk-aruḷiy-anṟ-eḻiṟ-Chakariṟ âyirat-orunûṟ-onṟena aṟinarum uraitta nâḷil aṇiyuñ-janda-mum-agilum-âramu-maṇiyum ponnum varu-punaṟ-châraṟ-koṅgalar kûvaḷai kûnṟ-iḍaiy-Umaiyoḍu Šaṅkaran-ṟannai tâpittanaḷê.

133 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sâdhâraṇa-varushattu Mâši-mâdam 9 uḍaiyâr Šellva-Gaṅgîšvaram-uḍaiyârku .... vâm .... Šômâ...ḍa. r magan .... lavaḷ eṅga .... mîšuram-uḍaiyâru ....

133 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šri Sâdhâraṇa-varushattu Mâši-mâdam 9 uḍaiyâr Šellva-Gaṅ..švaram-uḍaiya .. kûrattâ ..... pparâšâri Vêṅgaḍavâṟk-attâni âḷachchi kuḍuttôm malaiyil nelai .. kôyilluku kallu šeṅgal taṭṭôḍum .. pe .. m-mariyâdayiṭṭa .. miṅgalil ...... vaṟku .. nalakkôṭṭaiyil maḍaiviḷâgatil šôlai šembu .. lluku Šakhara-yâṇḍu..ḷâm varu.... mun .... kollaikum .. šandrâditya-varai sarva-mânyam......kollai ku 5 kaḷani.....veyi..kollai..mariyâdi....âm........ ....lai ku 5 kaḷani ku 2 Ševva..ppaḷḷi..lê kollai ku 5 kaḷani ku 5....kollai ...kshêtram-âga chandrâditta-varai sarvamânyam-âga kuḍuttôm.....Iḍaipaḷḷi êrilê kaḷani ku 5...nilakkoṭṭaiyil.........kollai..šrî

134

At Gavîmaṭha (same hobli), on a stone near the wet land, to the east.

svasti šrî Saka-varusha sâsirada yinnûru-yembat-eṇṭaneya Plavaṅga-saṁvatsa-rada Âsvîja-ba 5 Â srîman-mahâ-maṇḍalêšvaraṁ ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa vîra-Bukaṇṇa-Oḍeyara kumâra vîra-Râjêndra-Voḍeyaru prithivî-râjyaṁ gayiuttiha-kâladalu a........danikôskara khaṇḍu[ga]v eraḍu saluvudu

135

At Doḍḍa-Hasâḷa (same hobli), on the outlet of the Vôṭekere.

Durmati-nâma-saṁvatsarada Mârgašara-ba 6 lu..ka-goṇḍa srî-Jaya..gara... ....kavi subata....baruyanu Hasâḷada Môṭi-Gauḍanige barayisi kaṭu goḍige yinâmu hola kha ¼ gadde kha ½ idu prakâra.......anubhavisuvadu

136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramâdîcha-nâma-saṁvatsarada Mâga-šu 10 lu srîmatu Dâ ॥ Sûranâraṇappana-varu Dimbada Dyâvaṇṇanige koṭṭa surugu-mânyada vâ.. prakâra hola 4 gadde 4 yî-prakâra putra-pautra-pâramparyavâgi anubhavisikoṇḍu yiruvadu yandu barasi-koṭṭa šâsana

137

At Chôḻaghaṭṭa (same hobli), in Munināgaṇṇa's field to the south-west of the village.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟbhavan Kâvêri-vallabhan Nanti-giri-nâdan Šôḻa-Gaṅgan-âna Vîra-Gaṅganena.........vikku Šôḻakaṭṭai idukku aḍaitta nañjai......pâl-ellaiyum ponn-aṟa-kkoṇḍu maṇṇ-aṟa kuḍuttên Uttama-Šôḻa-Gaṅganena Šakaṟai-yâṇḍu 1206 Târaṇa-saṁvatsarattu Šittirai-mâsam mudal pattonbadu Pirâmaṇarukkum perumâḷukkum dânam-âga kuḍu-ttên Tâḻai..kâḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum...ta... vi-maṅgalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu.....ttama-Šôḻa-Gaṅgan-âna Vîra-Gaṅgan....ppaḍikku ivâi Gaṅga-pperumâḷ eḻuttu ippaḍikku ....ṇḍaimân eḻuttu ippaḍikku......râyan eḻuttu ippaḍikku..koṇḍa........ lâṇḍânena šeluttakkaḍavên

138

At the same place.

(Grantha and Tamil characters.)

.........la-vari vichchuppâṭṭa-maṟṟumu uḷḷa âyaṅgaḷayum agappaḍa viṭṭên Vîra-Gaṅganena inta Iravi..maṅgala.........âšaippaṭṭavanum Geṅgaiyiṟ-kurâl-pašuvai konṟa pâpattai puguvân tan-tâyai aniyâya-nintai šonnapaḍi šaṇdira-âditta-varai šellakkaḍavadu idu padineṭṭu-nâṭṭu viyâpârigaḷ ettu sva-dattam para-dattam vâ....rêta vasuddharâ shashṭim varsha-sahasrâṇi vishṭâ.....tê krimiḥ ꞁ hiraṇyam-êkam..m-êkâm.........ram haran narakam-âpnôti.......

139

In Kṛishṇagauḍa's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti šrî sârvabhauma-chchakkiravartti šrî-Poyšaḷa-vîra-Râmanâ-Dêvaṟk-iyâṇḍu 32 ṇḍâvadu Šakâbda..... âna Sarvajit-saṁvatšarattu Vaigâši-mâdam patton-badân-tiyadiy-âna Rôhiṇiyum Budhaṅ-gaḻam-âna pûrva-paksha Prathamai in-nâḷ Gaṅgapâḍiy-âna Kuvaḷâla-nâṭṭu .... râmâ .... chChôḻakaṭṭu .. in-nâḷilê Bhagavan-Nârâyaṇan-âna Nâgadêva...na šrî-vîra-Ramanâ-Dêvaṟkku sarva .... mâttham-âga Kiḍambi .... matta ....machcha .... Âṇḍân-baṭṭanum Kiḍâmbi ...... ppiḷḷai magan .. chchamutti.... num ivar ...... ṭṭârakku..nai.....ṇam-âga Šôḻa.......gattu...kku aḍaitta nañjai puñjai... l-ellaiyum kîḻ nôkkina kiṇaṟum mêl nôkkina maramum..ha-kshêtrârâmaṅgaḷum

sarvamâ . . yam-âga . . nichchai. . . . . pala-varivu . . teṉ . . . . . šaṅgama-šâkai uttarâna . . . vichchappâṭṭam . . . . pašu . . ḍâram uḷppa . . . . . . llâm-iṟaiyili-dânam dânam-âga-kkuḍuttên Nâga-dêvarena . . . šandirâditta-varai šallakkaḍa-vadu. . . . . podikku pattu-ppâkku ka . . . . . . van Gaṅgai-karaiyil kkurâl-pašuvai-kkonna pâvattil pôgakkaḍavân

140

At the same place.

(Grantha and Tamil characters.)

. . . . svasti šrî šrî-Pûmi-dêvikku pudalvar âgiya Šiṭṭar-Umêšasya šâsanam šrî-Pûmi-dêvikku puttara . . giya uttama-nidiyâ-mut-Tamiḻ-âlaiy-âḍi . . . . ni. . . . . têr. . . . m-inṟi-ttaṭṭam perugi. . . . . . ga Kali meliya pugaḻ peruga-ppagai naiya-ttikk-anaittum ševiḍuviḍâmal šeṅ-gôlê munnâgavum tiyâgamê aṇiyâgavum šitram-eḻiyadê . . pava maruga. . . . . . . n eydiya dina-maṇi. . . . . yam ševiḍu. . . . . . ninṟa Gaṅga-vaḷa-nâṭṭu-kKuvaḷâla-nâṭṭu-pPeriya-nâḍa. . . . šrî-vîra-Râmanâ-Dêvar-ttôḷukkum vâḷukkum jayam-âga Šôḻakaṭṭe kiḻ kaḻani . . . . tti magan. . . . su. . . . . mman âna Âṇḍân-baṭṭan šrî-pan . . . nnâlê Ki-ḍâmbi Echchamurata-baṭṭanum nam. . . . . . šôttaman magan Âṇḍân-baṭṭan šrî-vîra-Râmanâ-Dêvar tôḷukkum vâḷukkum. . . . . viṭṭôm. . . . . vîra-Râmanâda-Dêvarkku yâ . . . 2 . . Šôḻakaṭṭe. . . . .

141

At Kûṭêri (same hobli), on Jâru-baṇḍe in the south-west.

Âṅgîrasa-saṁvatsarada Âshâḍa-ba 8 srîmatu Tirumala-šômayâjalu Tamakaṁ Prasanna-Veṅkaṭêšvaruniki Nâginâyinicharuvu samarpistimî

143

At the same village, on the basement of the north wall of the Sômêšvara temple in the east.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟpavan Kâvêri-vallaban Nantigiri-nâdan Uttama-Šôḻa-kKaṅgan Gaṅgapperumâḷ piruthivi-râjjyam-paṇṇâ-niṟka Nigarili-Šôḻa-maṇḍalam âna Kuvaḷâla-nâṭṭu-kKûṭṭêriyil Mâ. . . livâḷa . . Pâridêvan magan ena. . . . . . . maṇḍalikkan ivv-ûr Akkappišvaram-uḍaiya Mahâdêvar kôyil Šiva-Brâhmaṇa . . kkâni vêḷaṟ-Kâšyapan Kumâ. . . n magan

Punišuvanam-uḍaiyânukku uttaram-ayana-saṅkiramattu kanaka.....dhârâ-pûrvakam-âga chandrâditta-varai šelvadâga-kkuḍuttu it-têvaṟku-ttiru-chchenni-ḍai-puṟam-âga ivv-ûr-êriy-âna ik-kuḍikâppa....šalileḍa....kkâṭṭanadi kaḻani-yum mêṟkiṟ Taṭṭâr-kaṭṭeyum viṭṭu Šiva-Brâhmaṇanukku aṟchanâbôgam-âga yiru-kaṇḍaga kaḻaniyuṅ-kôyil kaḻani-kkollaiy-iru-kaṇḍagamuṅ-guḍuttên-idu pan-Mâhêšvara-rakshai aṟam-aṟavaṟk-aṟam-alladu tuṇaiy-illai Paṟamê tuṇai

147

At Ṭamaka (same hobli), on a stone in Kacheṭṭi Muniveṅkaṭa's field.

šubham astu svasti samasta-sakala-šubhôdaya-Šâlivâhana-šaka-varushaṅgaḷu sandadu 1480 nê Kâḷayukti-saṁvacharada muvva-râyara gaṇḍa ari-râya-vibhâḍa Sadâšiva-Râya-kârya-kartarâda šrîman-mahâ-maṇḍalêšvara Râma-Râjaya-kâryya-kartarâda Diluvara-Khânana Kârya-kartaṟâda Sitâpana-.....ṭaparu Virayyage Kôlâlada-sîmeyoḷu koḍi[ge]-Râmasamudra baṭa-agrahâravâgi koṭṭaddu â-chandrârka-sthâyiyâgi koḍige-Râmasamudrava baṭa-agrahâravâgi koṭṭadu Turukâṇyada doregaḷu tapidare pandi tindavaru Karṇâṭakada doregaḷu tapidare Kašili tande-tâya konda pâpakke hôguvaru baṭa-agrahârake âva-dore tapidava kapileya konda pâpake hôhanu

149 (*a*)

At the same village, in Bûdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti šrî Pugaḻ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyiṟ-chiṟanta maṇimuḍi-šûḍi Villavar nilai-keḍa mînavar kulaitara Vikkalan Šiṅgaṇan mêl-kaḍal-pâya-ttikk-anaittun-tan šakkara-naḍâtti vîra-siṁhâsanattu-pPuvana-muḻud-uḍaiyâḷôḍum vîṟṟirunt-aruḷiya Kô(vi)v-Irâjakêšaripanmar âna chakkaravattigaḷ šrî-Kulôttuṅga-Šôḻa-Dêvaṟkku yâṇḍu 20 âvadu Nigarili-Šôḻa-maṇḍalattu-kKuvaḷâla-nâṭṭu-kKaḻaniyûr-tiru-v-Irâmîšvaram-uḍaiya Mahâdêvaṟkku ivv-ûr-uḍaiya Brâhmaṇan Kausika-gô-trattu Bahudânya-sûtrattu Kaṟaik-kaṇḍa-Râmadêva-kamivittanan Jayaṅgoṇḍa-Šôḻa-Brahma-mârâyanena i-dêvarkku avi-bali-archanâ-bhôgattukku ivv-uru.... nanjeyi-nilatil nân ṛisha.....ṟittu naḍuvitta kallânukkum naḍu uṭpaṭṭa nilam padineṇ-šâṇ-kôlâl viṭṭa nilam kuḻi âyiram âyiramum it-têvarai ârâdhikkum Šiva-Brâhmaṇan Bhâradvâja-gôtrattu Bahudhânya-sûtrattu Irugan Muttan-âna U..ka-bhaṭṭanukku udaga-pûrvvam paṇṇi-kkuḍuttu yivanukkum ivvan vaṟša..ttukku..yâl....viṟai nânum-en vaṟgattâru mey-pôga-kkûṟupadâhavum ivan viṭṭi koṭṭaṇam pala-paṇiviḍai koḷḷa.....nâgavum sarva-parihâram-paṇṇi-kkuḍuttên Jayam-koṇḍa-Šôḻa-Brahma-mârâyanena.........

149 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pûrva-dêšamuṅ-Gaṅgaiyuṅ-Gaḍâramuṅ-goṇḍa Kô-pParakêšari-panmar âna uḍaiyâr šrî-Râjêntra-Šôḷa-Dêvarku yâṇḍu 30 âvadu Kaḷaniyûr Mâbâdêvar tiru-v-Irâmîšvaram-uḍaiyârkku viṭṭa puñjai nâṟ-pâṟkellaiyum..... .....

150

At Gaddêkaṇṇûru (same hobli), on a stone in Âvula Muniga's field.

Kali-yuga *nâlku-sâvirada-nânûṟa-aṟuvattâṟaroḷage Saka-varusha sâvirada-munnûṟa-hadinayidaṟa voḷagiya Šrîmukha-saṁvatsarada Jêshṭa-šu 1 Sô šrîman-mahâ-maṇḍalêsvara šrî-vîra ....ka-Râyaru pṛithivî-râjyaṁ gayiva kâladalli šrîmatu Kôḷâla-nâḍa-voḷagaṇa Kaḷaniyûra prabhu Sintaka-Chauṇḍi-jîyaravara maga Chokkappanu namm-ûra baḍagi-kula-samudra....villada Gaṇḍôjî Nâchô-jana maga Šivaḍiyôjage koṭṭa šâsanada kramav ent endare tânu namage mâḷi-geya etti koḍalâgi nâu priyavâgi namma koḍige-holadalu (back) voḷage nâgoḷa koṭṭeü chandrâdityar [iruv]avarige sarvamânyavâgi koṭṭeü idake ârâdaru tappi-dare Gaṅgeya taḍiyali kapileya konda pâpadali hôharu î-mânyava keḍasidavaru bramhmatya-dôshadali hôharu

151

At the same village, on a stone in Vaṅkadâri Veṅkaṭâchalayya's field.

Šâlivâhana-šaka-varusha 1443 neya Vikrama-saṁvatsarada Bhâdrapada-ba 5 Vôbu-Nârasimpurada mahâjanaṅgaḷu ..ya stâ(back)nikaru Dyâpa-Kadu-rappanavarige koṭṭadu sarvamânya hola hattu-koḷaga gadde hattu-koḷaga manê vondanu koṭadu sahita anubhavisal uḷḷavaru

152

At the same village, on a stone in the Taḷâri-mânya.

Sarvadhâri-saṁvatsarada Bhâdrapada-šu 1 Sô-lu šri-mahâ-maṇḍalêšvara.. Râmaya-Dêvaru...hanuru Mallappa-gauṇḍaru-voḷagâdavaru vappi Balagaiya-guru Ediûra daṇḍige Vîraṇṇ-odaya(back)rige....bûmi idakke âru tappa-lâgadu Kâsapa baraddu

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*Should be 4494.

153

At Kâmadênahaḷḷi (same hobli), on a stone in Taḷavâra's field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1502 neya Vikrama-saṁvatsarada Âshâḍa-šu 12 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Raṅga-Dêva-mahârâyaru pṛithivî-râjyam geyiutaṁ yiralu šrîman-mahâ-maṇḍalêšvara Râma-Râjaya-Timma-Râjayyana pautrarâda Kôsala-Râjayana putrarâda Chinna-Timma-Râjayyanavaru Kâmadêvanahaḷḷi-Tirumalanâtha-dêvara amṛitapaḍi-nayivêdyake samarpisida mânya-holada šâsana tamage....yâgi salluva Kâmadêvanahaḷḷi..yalu..tamm-ayyana..vara appaṇeyalu dêvara amṛitapaḍi-nayivêdyakke samarpisida mânya-hola-šâsana yî-šâsanada holavanu gadde sâguvaḷi.... sûrya-chandraru iruva kâlaü mânyavâgi..samarpisida mânya-hola-gadde-dharma-šâsana

154

At the same village, on a stone in nettara-koḍige field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷu 1487 neya Krôdhana-saṁvatsarada Pushya-šudha 10 šrîmatu Sugaṭûra Tamma..gauṇḍarû Karagada Mayilappa-gauṇḍarige nagâru-goḍagu-hola khaṁ ½ hattu-koḷaga yidake âru tappidarû tamma tande-tâyige saṁhârava mâḍida pâpakke hôguvaru

156

At Kallandûru (same hobli), on a stone in Taḷavâra Râma's field.

šubham astu Raghunâtha-Râjaya ... Kannaḍa Bhârati-agrahâra Kalandûru âchandrârka-sṭâyigaḷâgi nilagu .... Tammappa-gauḍaru mâḍida dharmma

157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1536neya Ânanda-saṁvatsarada nija-Jêshṭa-šu 12 lu srîmad-râjâdhirâja râja-paramêšvara pûrva-pašchima-dakshiṇôttara-chatus-samudrâdhipati šrî-vîra-pratâpa šrî-vîra-Vêṅkaṭapati-mahârâyaru ratna-siṁhâsanârûḍhar âgi prithivî-râjya-gayuttam iralu..Suguṭûra Tammappa-gauḍara.......râya-šîmeye.......Veṅkaṟassa-mârâjagaḷu....jagaḷa....sita pratigrâma baruva terege koṭṭu (rest illegible)

158

At the same village, on a virakal.

svasti šrî Iṟiva-Noḷamba prithvî-râjyaṁ geyyutire ......

159

On a rock at the same village.

(Grantha and Tamil characters.)

svasti šrî Hôjana-vîra-Vallâḷa-Dêvarukku....Kuvaḷâla-nâṭṭu.............
....

162

At Bussênahaḷḷi (Sugaṭûru hobli), on a stone in the south.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu *1288 sanda vartamâna-Bhâva-saṁvatsarada Chayitra-šu 13 Šu-dalu srîman-mahâ-maṇḍalêšvara ari-râyara vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-paščhima-chatu-samudrâ-dhipati šrî-vîra-Bukkaṇṇa-Voḍiyara kumâra šrî-vîra-Kumâra-Kampaṇṇa-Voḍi-yaru Avasarada Aṅkappanavaru mâḍid-agrahâra Kôḷâla-nâḍ-oḷagaṇa Kiḷôru-galiyâda Dêvalâpurada ašêsha-mahâjanaṅgaḷige koṭṭa dharma paḍeda šâsana agrahârake pûrvadali saluva chatus-sîmê-voḷapaṭṭa gadde-beddalu-kere-kuṇṭe-kaṭe-kâluve-guyyalu eḍa-eṟeyalu tôṭa-tuḍiki-nidhi-nikshêpa-jala-pâshâṇa-akshî-ṇa-âgâmi-sidda-sâdhya-sthâvara-jaṅgama-saha Avasarad Aṅkappanavaru mâḍi-da nânâ-gôtrada-Brâhmara vṛittigaḷu dêva...yirisi vṛitti 2 Dêvaṇṇaṅgaḷige 2 Bommaṇṇaṅgaḷige purâṇada-Kali-bhaṭṭarige 1 parichâraka (rest contains details of vṛittis)

163

At Mâdavagurchênahaḷḷi (same hobli), on a rock in the south.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushammulu 1566ṟa Chitrabhânu-saṁvatsara-Chayitra-šu 1 Šukravâraṁ srîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-Šrî-Raṅga-Dêva-mahârâya-ayyavâru prithvî-sâmrâjyaṁ chayu-chunnagâ Ôbi-Râja-Ramaṇa-Râjayya-Dêva-mahârâja-ayyavâru Bhâskara-Sidhê-švara-bhaṭṭavâriki yî-tathâ-tithi-sûryôparâgaṁ-puṇya-kâlamandu Digu-Tirupati-pûrvamandu tamaku taṇḍrâdulu puṇyaṅgâ bû-dânaṁ dâra-pôsi yichchivuṇḍiri ganuka tamaku Šrî-Raṅga-Râya-Dêva-mahârâya-ayyavâru amara-umbaḷi pâliñ-china yi-Kôḷâla-sîmalôni Hogari-Chitanipalle-grâmaṁ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ dâra-pôsi yistini grâmamu putra-pautra-pâramparyamugâ â-chandrârkamugâ anubhaviñchukoni (stops here)

* Šaka 1288 = Parâbhava; Bhâva = 1317.

164

At Sugaṭûru (same hobli), on a stone in the vegetable garden in the north-east.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1552 neya Pramôdûta-saṁvatsarada Vayišâkha-šu 15 lu srîmad-râjâdhirâja râja-paramêsvara šrî-vîra-pratâpa šri-vîra-Râma-Dêva-Râyaru pṛithvî-sâmbrâjyaṁ geyutiralu Sugaṭûra Chika-Râya-Tammaya-gavuḍaru daḷavâyu-Soṇṇaya-gavuḍarige koṭṭa netara-goḍegê-šâsanada kramav ent endaḍe nînu namma kâryagaḷige barada šâsanada paṭṭi namma doratanakke prayâsa-paṭṭu nirvahisida nimitya nimige Sugaṭûra-grâmadoḷagaṇa Santâ .. nâü ninage ... (back) netara-koḍige kôṭṭev âda kâraṇa (rest illegible)

165

On a stone in the centre of the same village.

svasti vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1553 neya Pramôdûta-saṁvatsarada Vayašâka-šu 15 lu šrîmad-râjâdhirâja paramêšvara šri-vîra-pratâpa-šrî-vîra-Râma-Dêva-Râyaru pṛithvi-sâmbrâjyam geyyuttiralu Sugaṭûra Chikka-Râya-Tammaya-gauḍaru daḷavâyi-Soṇṇaya-gauḍarige koṭṭa nettara-koḍigê-šâsanada kramav entendaḍe (rest illegible)

167

At Koḷagañjihaḷḷi (same hobli), on a stone in the grass kâval.

Naḷa-saṁvatsara-Vayišâkha-šudda 15 lu hajarat-Pâkharu-Khânu-Sâhêbaru ya.. dêkatu Araṇi-Gôpaṇṇa-Nâraṇappa-Bhâskarayya-Subaṇṇa-Vidarayyanavaru koḍisi-koṭṭa mânya-hola khaṁ ½ hatu-koḷaga pâla...ga Tavarigeli Timmappa ardhapâlu (rest illegible)

168

At Bantigânahaḷḷi (same hobli), on a stone below the tank.

Subhakṛitu-saṁvatsarada Šrâvaṇa-bahuḷa 5 lu šrîmatu-râja-mânya râja-šrî Nârasiṅga-Râja ... Bayire Keñche-gauḍa (rest gone)

169

At Sômâmbudhi Amânikere (same hobli), on a stone built into the bund.

(Grantha and Tamil characters.)

svasti šrî vijaya-prašasti-sahita šrîmanu-mahâ-maṇḍalêšvara Tribhuvanamalla Taḷaikkâḍu Koṅgu Naṅgali Uchchaṅgi Vanavâsi Pânaṅgal-kôṭṭai koṇḍa Jaga-

dêkamalla Poyiśaḷa-śrî-Nârasiṁha-Dêvar prathivi-râjyam-paṇṇiy-aruḷâniṟka Śakarai-yâṇḍu âyiratt-eḻubatt-êḻu śenṟa Bâva-samvatsarattu Paṅgini-mâsattu mûnṟâu-tiyadiy-âna Viyâḻa-kkiḻamai. . . . . .lâṟâna śrî. . . . . .lattu periyêri u. . . . .

170

At Sômâmbudhi agrahâra (same hobli), on a stone at the Îśvara temple.

svasti samasta-bhuvanâśraya lôka-vikhyâta pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkṛita naya-vineya-jyâna-vijyâna-Bîra-Banañja-dharmma-pratipâḷana viśuddha-guḍḍa-dhvaja-virâjamâna saha-samâḷiṅgita-vakshastaḷa-bhuvana-para . . . nuta Vâsudêva-Khaṇḍaḷi-Mûlabhadrôdbhava-dvâtriṁśa-vêḷâ . . . m ashṭâdaśa-paṭṭaṇamu chavusaṭṭi-yôgapîṭhamu nânâ-dêśâbhyantaram-ullaravattu-nâlku-ghaṭikâstânamuṁ Eṇenâḍa-padinâruvaruṁ nâlva-deseya gavaṟega-puṅgâtrigaruṁ gâṇḍigaruṁ gâvuṇḍa-svâmiyuṁ seṭṭigalû seṭṭiguttaru sênabhôvaruṁ êkêka-bîraru kanat-kanaka-samirddharuṁ samasta-baluṅkeya-daṇḍa-hastaruṁ âchâra-galigaḷuṁ kaḷahasa-pûrṇar âṇneye bêliyâge beṅgeḻeye neḻalâge bêriyê mandaḷiyâge prithuviyê kaḷanâge samudramê nîrggâḍigeyâge Javage sarige-vaḷḷanâge âdityana balamê mâbalam âge chandranê chandra-balam âge nakshatra-târâ-gaṇagaḷê toṅgaḷâge tettîsa-kôṭi-dêvarkkaḷê nôṭakar âge vivaram emba kavachamaṁ tô. .uney emba palageya piḍidû nâṇaṁ bayaludaṁ voḍedu Chêra-Chôḷa-Pâṇḍya-maṇḍalika-sâmanta-mahâ-sâmanta-chakra-varttigaḷ-modalâge nâma-dharmma-sîla-châru-guṇagaḷi[ge] kâvarâgi pasubeyê japa-śîḷâ. .ṇḍu. . . .baḷaṁ kitti koṭa. .khachakranân iṟidû kâdi gelva Bhagavatiya makkaḷ priya-kula-ayyavaḷaruṁ Ayyavaḷapura-Paramêśvariya makkaḷ appa Ayyavvayigaḷa modalâgi. . . . .

171

At Maṭnahaḷḷi (same hobli), in Jôḍidâr's field.

(Grantha and Tamil characters.)

svasti śrî Irâja-Nârâyaṇa-Brahmâdhirâjan Śelva-Gaṅgan Śetu-Irâmîśuram-uḍaiyâṟku têṟṟiḍum chChelva-Gaṅgan tiru-v-Irâmîchchuraṟku tôṟṟiya uṇavu-kaḍanu . . . . varâdita nalla . . . . ḷattân śâṟṟiya. . . .ḷuṅ-jandira-śûriyar tam padavi-mâṟṟilu-mâṟṟâ Śôḷar. .va. . . .ṟṟi. . . .mmânilattê. . . . . .kku nañjai. . . . . ñjai . . . . . . ṭṭên mâṟṟinân Gamgaikkaraiyiṟ-kurâṟ-paśuvai-kkonṟa pâ. . . . . pôvân

172

At the same village, on a stone at the Îśvara temple.

svasti Koṭṭimbar daḷa-manegaḷ Aṇṇiûranû vaḷâlaluḷḷa eṟidu viḻdar

173

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

......m âyiratt-iru-nûṟṟu-nâṟpa.....ṇḍu šeṉ-edirâm-âṇ......ndu-saṁvaṟ-sarattu Paṅguni..da-mudal svasti samasta-bhuvanâšraya šrî-prithivî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Yâdava-kulâmbara-dhumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadana-prachaṇḍa êkâṅgavîra asahâya-šûra Šanivâra-šiddhi Giridugga-malla chala-damga-Râma vairîpa-kaṇḍîrava Makara-râjya-nirmûla Pâṇḍya-kula-samud-dharaṇa Šôḻa-râjya-pratishṭhâchârya Poyšaḷa-šrî-vîra-Vallâḷa-Dêvar Puduppa-ḍaivîttil irundu šuka-râchchiyam-paṇṇugiṟa nâḷil-Iḍavaṅgattukku mukkiyarâna mûvar-gaṇḍa Pêšâṇi-Anuman Gêṇaka-šakkaravatti šrîmanu-mahâ-maṇḍaḷêšvara Murâri-dêvar kumarar Pammarašar Ilavappaḷḷiyil Vayiri-dêvaṟku-pPâlâṟṟil nañjai puñjai nâṟ-pâlillaiyil koṇḍa 3 kuḻi-ppaṅgâl-uḷḷa nilamum periêriyil nam paṅgum kuḍaṅgai â kuḍuttôm chandrâtya-varai šellakkaḍavadu inda-kkuḍaṅ-gaiyai mâṟṟinavan Gamgai-kkaraiyiṟ-kurâṟ-pašuvai .kkona pâvatti pugirakka-ḍavan

174

At Goṭṭehalli (same hobli), on uppina-bande.

sakarayâṇḍu nâlku-sâvirada-nânûra-tombhattu Krôdhana-saṁvatsarada Pushya-suddha 5 ralu Goṭṭihaḷḷiya-gauḍa šrî-Mâcharasara maga Paṅgarasaru hoyisida kallu

176

At the same village, on a stone in Soṇṇe-Gauḍa's field.

Šârvari-saṁvatsara-Âsvija-šudda 12 lu šrîmatu Šembâji-Râjaravaru Sugaṭûra-hôbaḷiya Akaladarasaya Antrâji-paṇḍitaru vṛitti vandu Šâmba..........

177

At Mâdamaṅgala (same hobli), on stones on the two sides of Viraguḍi, *alias* Chokkanaguḍi.

(Grantha and Tamil characters.)

svasti šrî samasta-prašasti-sahita šrîmanu-mahâ-maṇḍalêšvara Taḻaikkâḍu Koṅgu Naṅgili Koyâṟṟûr Uchchaṅgi Vanavaši Veḷvalaṅ-goṇḍa bhujabala Vîra-Gaṅga Pôḷa Nârasiṁha-Dêvar prativî-râjiyam-panniy-aruḷâniṟka Šagarai-yâṇḍu âyiratt-eṇbattâṟu Svabhânu-saṁvaršam Nigarili-Šôḻa-maṇḍalattu Puda-

nâṭṭu Mâdamaṅgalattu mâḍu toṟu-ppôgâniṟka O..ṭa..ttûr kâṇiyâḷan Šiṟu-ttoṇḍaṟ magan Oṟṟi-gâmuṇḍan toṟu-mîṭṭu-ppaṭṭân nâm adukku kal-niṟuttinê Mâdamaṅgalattu kâṇiyâḷan Kachchuvarašar ta.......yân....Nâgappaṟaiya ....kku Kachchuva-Nâga-gâmuṇḍar kuḍaṅgaiy viṭṭa kaḷani muppadin-kuḷaga ....tana Kachchava-gâmuṇḍan maga Nâga-gâmuṇḍanê en machchananukku.

178

At Jaṅgamagurjihaḷḷi (same hobli), on a rock known as kôkile-guṇḍu.

šubham astu svasti srîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâsige tappuva rayara gaṇḍa pûrva-pašchima-samudrâdhipati vîra-Dêva-Râyara kumâra-râya Bukka-Râya pṛithivî-râjya mâḍuva kâlada....? 1344 neya saṁvatsarada naḍeyuva Šubhakṛitu-saṁvatsarada Âsvayuja-ba 14 Budhavâra .... ya puṇya-kâladallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-daṇṇâyaka-oḍeyaru pṛituvî-râjya mâḍuvalli â-Turavida-Râvige srîman-mahâ-sâmantâdhipati .... Aṟehaḷḷiyavoḷage Uttamasamudrada grâma 1 kkaṁ âha chatus-sîme-voḷagâda gadde-beddalu .... kâḍârambha-nîrârambha..... jala-pâshâṇa-ashṭa-bhôga-têjas-svâmya-vṛikshâdi-âgâmi-sahiraṇya.......

179

At Velgaḷbure (Kurubûru hobli), on a stone in the roof of the Mârigudi-maṇṭapa.

Šrîmukha-nâma-saṁvatsara-Phâlguṇa-šuddha 5 Sthiravâra-šubha-dinadallu Velagalaburre-grâma-madhye šrî-Mâremmana dêvastâna kaṭisidavaru šânbhâga Subbaṇṇa Bairê-gauḍana maga Honnê-gauḍanu šilpi Basavana maga Mallâchâri

180

At the same village, on a stone in the Kariṭimmanahaḷḷi-biḍu.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷoḷu naḍavantâ Naḷa-nâma-saṁvatsara-Bhâdrapada-šu 2 lu râ ‖ Gôvinda-Râvu šêkadâranu

181

At the same village, on a stone in the Doḍḍana-biḍu.

Šôbhakrutu-nâma-saṁvatsara-nija-Šrâvaṇa-šu 5 lu râja-šrî-Khâji-sâhêbaru šrîmukhada-Šivârada-hôbaḷi gavuḍagaḷa Kariṭimmanahaḷḷi-Môṭaṇahaḷḷi-Bayirappa koṭṭa staḷa-mânya

182

At the same village, on a virakal in the Bûdinatta field.

svasti šrîmanu Gaggar-okkalâ Madalûra Kuppan torugoḷol bidu sattu saggiâdand avakke mû-tûmbu-kaḻani parihâra koṭṭar

183

At the same place, on the top of the virakal.

svasti šrî Vaḻigaḷ âmbura

184

At the same village, on a stone in the Dašavanda-field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu ? 1500 Bahudhânya-saṁvatsarada Pušya-šu 15 Sugaṭûra Tammeya-gauḍa..........

185

At Daḷasanûr (Daḷasanûr hobli),
on a stone in front of Karaga house in Karaga street.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1673 llu âdanthâ Âṅgirasa-nâma-saṁvatsarada Vaišâkha-šu 13 llu râja-šrî Mâstênahaḷḷî-Ayama-gauḍanavaru dêša-kulakaraṇi-gumâstâ..pa-Veṅkaṭêšaya Daḷasanûru-hôbaḷî-kulakaraṇi Aṇṇappa hôbaḷî-gavudaṅgaḷu modalâdavaru saha Karagada Tammaṇṇa Ajaṇṇa jana-yibarige hâki-koṭṭa staḷada-mânyada hola kha ½ vûra-mundaṇa kerê-keḷage gadde ½ ubhayaṁ kha 1 koṭṭu-yiddhêve sukhadalli anubhavisikoṇḍu yiruvadu ‖ Kempaṇṇana rujuvu 1 (back) yî-mânya Kaḍivâṇadavaru tekoṇḍaddu 300 aksharadalu munnûru-varaha yidaralli Tammaṇṇanadu muppâgada pâlu Ajaṇṇanadu hâgada pâlu yî-kartaru anubhavisikoṇḍu yiruvadu yidake bhâgâdigaḷu pâlige bandare tamma pâlige banda haṇa koṭṭu kaṭṭôdu Kempaṇṇa koḍade yiddare bâdhyatê yilla vûra munda.............

186

At the same village, on stones lying at the outlet of Doḍḍakere.

(Grantha and Tamil characters.)

svasti šrî šakkivarttigaḷ Vikkirama-Šôḻa-Dêvaṟku yâṇḍu pattâvadu Nigarili-Šôḻa-maṇḍalattu-pPuda-nâṭṭu nâṭṭu-gâmuṇḍan Râjêntra-Šôḻa-pPuda-nâṭṭu-maṇḍalikan šoṟ-paḍiyâl Eruttilan ..ṅgan âna Aḻagiya-Šôḻa-pPuda-nâṭṭu-vêḷân

magan Mâran âna Vâṇa-Vichchâdara-pPuda-nâḍ-âḻvân Tiladanûr-pperi-êri-kîḻ-kkâḍu-veṭṭi-kkâmb-aṟuttu ivv-ûr Aṅkakkâṟîšvaram-uḍaiya Mahâdêvaṟku-ttêva-dânam-âga viṭṭa kuḻi munnûṟṟ-aiymbadu munnûṟṟ-aiymbadu kuḻiyum viṭṭên Vâṇa-Vichchâdara-pPuda-nâḍ-âḻvânena it-tanmam iṟakkuvân Gengaiy-iḍai-kKumariy-iḍai-kkurâṟ-pašuvai-kkonṟân Brammôttiyê paḍuvân Šiva-Brâhmaṇan Bhârattuvâji-gôttrattu Pichcha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku kâṇiy-âga nîr-vârttu-kkuḍuttôm ..... maya-gâmuṇḍanum Vâṇa-Vichchâdara-pPuḍa-nâḍ-aḻvânum-ivv-iruvômum

187

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ti........vaḻara iru-Nila......yum pôr-Še................neḍu-diyal-û..yuḷ-Iḍaitu......dum tuḍar..na-vêli.... ....muḍiyu-munnava......l-tTennavan vaitta............

188

At Nûlupurakôṭe (same hobli), on a stone near the village entrance.

Saumya-saṁvatsarada Kârtika-ba 7 lu Daḷasanûru-hôbaḷî nâḍa-gauḍa Ayima-gauḍaku kulakaraṇi-Aṇṇapagâri Chaṇamêši Hidiyaṇa-modalâdavaru Nabâ-bu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gânḍlahaḷḷi Muchalakuṇṭê bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-kaṭlê âkâra nôḍikoṇḍu masîdige darma salisikoṇḍu sukhadalli yirôdu yidake yâru tapidarû Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hôguru Musilamânaru tapidare handi tindahâge nâlugu-ûrula yallasaradu yichinadi

189

At Koṇḍênahaḷḷi (same hobli),

on a rock in the šânbôg's inâm wet land in the south.

(Grantha and Tamil characters.)

šri-Nigarili-Šôḻa-maṇḍalattu Puga-naṭṭu Puḷḷa-dêvâr-irâšiyam-paṇṇiy-aruḷa Šômâṇḍân âna..ttira-pâlanena Poṇḍurâṇḍu periêri-kîḻê ivv-ûr Koḷḷîšuram-uḍaiyârkku nâṟ-kaṇḍaga-kaḻani-viṭṭên-i-danma-yiṟakinavan Gaṅgai-taḍi kurâṟ-pašu-konṟa Piṟamavatti-paḍuvân

190

At the same village, on a stone lying in front of the Îšvara temple.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-maṇḍalattu Puga-nâṭṭil Poṇarel tiru-kKoḷḷišuram-uḍaiyar kôyilil kâṇiy-âna Šiva-Brâmaṇa Â....ya-gô....ttu Kâkkunâyaka-baṭṭa...
....

193

At Muduvâḍi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Âšvîja-ba 5 Bra-lû srîmad-râjâdhirâja râja-mânya râja-srî Šambôji-Râja-mahârâjaraiyanavara kâr. ...ru Kôḷâla-sîmê sarahadâlada Kaṇayâja-pantaru-modalâdavaru Kôḷâlada Kômaṭi...alu Chandaya Tambâra-haḷḷi-Âdepa-gauḍanavarige Muduvâḍi-Mallasamudrada kerê-keḷage hâkista-kaṭuṇadali šâsana......vâgi yiralâgi........suvahâge mâḍi Bâḷâji-paṇḍitar-ayyanavaru apaṇe-koṭṭadu Mallasamudradallû hola kha 1 alida gadde kha 9...... â-Mallasamudraddalu sa..ke kha 3 Muduvâḍi..ke kha 6 ubhayaṁ saha nâlavattombhattu-kaṇḍuga gaddê šâsana

194

At the same village, on a stone near the village entrance.

šrî šubham astu Šaka-varusha *1404 neya Šukla-saṁvatsara-Chayitra-šudha 5 lu šrîmatu Muḷuvâyi-râjya.....ra Dêvarâyapuravâda Muduvâḍi-agrahâ....ašêsa-vidyâ-vihâra..liku....mahâ-nâya...yelana eṟa..nigâri Ôbuḷi-nâyinigâru Chinnama-nâyanigâru daṇḍa-veṭi yikina-darma-šâsanaṁ mîru mâku yichiṭi-kâvalini Raghunâtha-šrîpatigâru........

196

At Tora-Dêvaṇḍahaḷḷi (same hobli), on a stone at the village entrance.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1463 neya Plava-saṁvatsarada Bhâdrapada-šu-2 lu šrîman-mahârâjâdhirâja râja-para-mêšvara šrî-vîra-pratâpa šrî-vîra-Achchuta-Dêva-mârâyaru pṛithvî-râjyaṁ geyutam iralu Râmâbhaṭṭa-ayyanavara kayyalu Kôḷâlada mârâya Kôḷâla-dêva-teya šrîkâryake biḍisi Devâṇḍahaḷi-grâma yî-dharmake âru tapidaru tamma-tâyi-tandegaḷa tapidarû

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*Šukla=1492; Plava=1404.

197

At the same place, on a 2nd stone.

Yuva-saṁvatsarada Âśvîja-šu 5 lu Tammapa-gauḍa-ayyanavaru Liṅga-aṇṇanavarige pura-mâḍi viṭa grâma

198

At Gâṇḍlahaḷḷi (same hobli), on a pillar in front of the Îśvara temple.

(east face) svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya-šrî-prithuvî-vallabhaṁ Palla[va]-kula-tilakan êka-vâkya šrîman-Noḷambâdhirâjar Iṟiva-Noḷamba Nolipayya (west face) pṛithuvî-râjyaṁ geye šrîmat-Vikramâditya-Tiruvayyaṁ Gaṅg-aṟu...siraman âḷuttire Baṅgavâ(north face)ḍiya-keṟege bittu-kaṭṭu biṭṭudu idan aḷido Vâranâsiyuma kapileyuman aḷidon

200

At Nukkanahaḷḷi (same hobli), on a virakal in Veṅkaṭaramaṇa's field.

svasti šrî sakala-jagat-trâyâbhivandita-surâsurâdhîša-Paramêšvara-pratihâri-kṛita-Mahâvali-kulôdbhava-šrî-Mahâvali-Vâṇarasar prithivî-râjyaṁ geye Bâṇa-rasaruṁ mahâja[na]ruṁ kâduttire Nekkundi-nâḍan iṟiyim endu aṭṭe Bâṇarasarâ daṇḍu Pulikuṟikkiyuḷḷe eraḍu-daṇḍu kiṭṭi eṟeyuttire Nâga-Guṭṭarasaṁ tamma êṟida kudureyan maguḷe aṭṭi bâḷaṁ kiḻtu naḍadu palaran iṟidu sattoḍe Beḷḷamparavi mâ.bâḷagaḷchu-âge koṭṭodu sarvva-pâda-parihâraṁ idaṁ aḷivôn Bâraṇâsiyan aḷidônuṁ sâsirvvar-pârvvaruṁ sâsira-kavileyaṁ konda pañcha-mahâ-pâtakan akku

201

At the same village, on a stone in Šânabhôga's field.

svasti šrî Šakâbda ? 1268 neya ...mêle saluva Vyaya-saṁvatsarada Âšvîja-ba 5 Sô-lu šrîman-mahâ-maṇḍa.... râjâdhirâja râja-paramêšvara šrî-vîra-Bukka-Râyaru pṛithivî-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa diṁ pradhâni-Mallarasaru ko[ṭṭa] šâsana Nikarili-Chôḷa-maṇḍalada Kôḷâla-nâḍa prabhu Yirigi-Seṭṭige pûrvadalli mâ.... ligakke saluva Nukkanahaḷḷi-yanû koḍageyâgi koṭṭeü â-ûrige saluvantâ udda-mukha ...-sathaḷaṅgaḷu adô...vâda bhâvigaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi Yirigi-Šeṭṭige koṭṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu (usual final verses) maṅgaḷa mahâ šrî

202

At Eḍahaḷḷi (same hobli),

on a stone set up in the mânya field of the Îśvara temple.

(Grantha and Tamil characters.)

svasti śrî Śakara-yaṇḍu 1207..mêl śellâninṟa Khara-varushatti..kṛishṭha-pakshattu Chaturdaśi Guru-vâramuṁ....nakshatramum peṟṟa nâl śrîman-mahâ-maṇḍalêśvara hari-râya-vibhâḷa bhâshaikku tappuva râyara gaṇḍa śrî-vîra-Kumâra Kampaṉ...uḍaiyar śuṅttu adikâri....ḷattumiḷa..târiyanta śeyvar..râyasa-hasta-kamalla .... Iḍaipaḷḷi sarvamâ-nyam-âga.. ....

203

At Chikkapura (same hobli), on a stone set up in

Râmâyaṇada Vasantaiya's Inâm field to the south-east of the village.

(Grantha and Tamil characters.)

svasti śrî Śakarai-âṇḍu âyirattu-irunûṟṟu-eṇbattu-mûṉṟa..n mêṟ-chellâninṟa Pâlavaṅga-varushattu Âṭṭi-mâsam 3 ti Triyôdeśiyuṁ Viyâḷa-kiḻamaiyuṁ śrî-manu-mahâ-maṇḍaḷêśura ari-râya-vibâḍa bâśaikku-ttappuva râyara gaṇḍa pûrva-dekshiṇa-pachchima-uttara-nâlu-semudrâdhipati śrî-vîra-Bhukaṇâ-uḍaiyar kumarar Kamaṇâ-uḍaiyaru Muḷamâyil-paṭṭaṇattil râjiyam-paṇṇinâ kalatil avar araimanai-mahâ-pradhâni Śômappa-uḍaiyavar niruvadinda...Viṭṭappân ivar tamaiyanâr Kopparaśârum Nigarili-Śôḻa-maṇḍalam..Puda-nâṭṭil Periya-nâḍavarum Śivandikan Śennâṇan Śokâṇṇa Kaṭṭipaḷḷi Śêśaṇṇa uḷḷiṭṭa nâvarum Tannichchaipaḷḷi-pura pâdi Aṟuvattu-mûvar Vîrabhadra-dêvar-mmagan Vîra-ppanukku śila-śasanâm tara Tannichchaipaḷḷi-purattukku pûrvattil śellum nañjai puñjai nâl-ppal-ellaiyu śatu-śîrmaikku kallum nâṭṭi viṭṭôm sarvamani-yam-âga śandira-âditta-varai naḍakakaḍavudu inda dhammattai keḍuttavar-gaḷ Geṅgai-karaiyil kurâṟ-paśuvai-kkonṟavan pâttilê pôvargaḷ Kopparaśar dhamma maṅgâḷamaha śrî

204

At Gummaraḍḍipura (same hobli),

on a stone near the pond at the village entrance.

śubham astu ‖ a-vighnam astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1541 neya Siddhârthi-saṁvatsarada Pushya-śuddha 12 lu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Râma-mahâdêva-Râyaru Penagoṇḍeya ratna-siṁhâsanârûḍharâgi pṛithvî-sâmbrâjyaṁ geyivuttiralu Chaturtha-sa-gôtrada Sugaṭûra Tammaya-gauḍara pautrarâda Yimmaḍi-

Tammaya-gauḍara putrarâda Chikka-Râya-Tammaya-gauḍaru Bhâradvâja-sa-gôtrada Chaṇḍîšvara-vaṁšada Râmajana pautrarâda kavi-sammata Narasa-Râjana putranâda Bâlakrishṇayyage koṭṭa bhaṭâgrahâra-bhû-dâna-dharma-šâsanada kramav ent andare Râmarasa-mahârâyarû tamage amara-nâyaka-tanake pâlisida ûra-châviḍige saluva Yêḷunâḍa-sîmeyoḷagaṇa Kôḷâla-sîmeya ..râhaḷi.....

205

At Vânarâsi (same hobli), on a stone in Paṭêl Vetta's field.

Paridhâvi-saṁvatsara-Phâlguṇa-šu-5 Gu šrîmatu mahâ-maṇḍaḷêšvaraṁ šrî-vîra-Kampaṇṇa-Voḍeyaru Duvâle....rige koṭṭa saṁ......saluva Hode-nâḍ-oḷagaṇa Vâraṇâsiyamba ûranû nimage ma..puravâgi koṭṭa-sammandha sarvamânyav-âgi vubhaya.....horagâgi û....sarva-yâgati-saha sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa......vâgi koṭṭa sthâna-mânya.......mariyâde

207

At Baṅgavâḍi (same hobli), on a stone below the chikka-kerê-bund.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1583 neya Šârvari-saṁvatsarada Mâga-šu 10 lu srîmad-râja-mânya-râja-šrî Vilâji-paṇḍi[ta] Vîra-yanavaru...veḍigeya Gaṇapatiya......nallige koṭṭa-kaṭṭu-koḍigê-kaulu-kra-mav ent endare namma Daḷasanûra-staḷake saluva Baṅgavâḍi-kereya nîvu kaṭṭisiddakke batya-koḍige koṭṭalli varusha 1 keri-keḷage achukaṭu-šudda-vâḷi-gaḷa (back) yallavu vomba....ḍasaluḷḷavaru yidaroḷage yâ.ḍu phala sarvamânya (here follow details) yî-prakâra naḍasaluḷḷavaru endu koṭṭa-šilâ-šâsana yidake yâru tappidaru pañcha-mahâ-pâtakaru stâna-mânya mâva..........

208

At Ternahaḷḷi (same hobli), on a stone in Nâchêgauḍa's Karaga-field.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1647 aguneṭi Krôdhi-saṁvatsara-Šrâvaṇa-šudha 2 lu kôṭa-mânyaṁ Pañchânanaṁ-Tiramulaya-komâraḍu Koṇḍaya chênu kha ½ Mâstêpalli-Ayyama-gaunivilô kha ¼

209

At Bûragahaḷḷi (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 16.. Bahudhânya-nâma-saṁ-Bhâdrapada-ba-5 lu ....janavaru kulakarṇi.... Baṅguvâḍi-majare Bûragahaḷḷî kôṭa-mânya Sambâji-mâne Bûragahaḷḷî Guḍe-gavuḍa jana..hola kha.. guṇṭê-keḷage gadde kha ¼ koṭu-yidhêve

218

Kuppênahaḷḷi (same hobli), on a stone in the forest to the east.

Yîšvara-saṁvatsara-Phâlguṇa-šu... šrîman-mahâ-maṇḍalêšvara-Timmayya-Dêva-Chôḷa-mahârâjalu Tirumala-dêvara mânyamu yavaru tîsinânu vâri â.... vini..........

219

At Hôḷûr (Hôḷûr hobli),
on a stone lying in the pañchâṅgi wet land below the tank bund.

svasti šrî vijâyâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1585 Šôbhakrutu-saṁvatsarada Vaišâkha-šu 5 lu šrîmad-râjâdhirâja râja-šrî Šambhâji-Râja-sâhêbaru Âlambagiri Tippi-Šeṭṭi-Vâraṇâši-Channê-gauḍagû koṭṭa.koḍigê-šâsana-kramav ent endare Kôḷâlake saluva Hôḷûru-hiriya-keriyannu nîû jîrṇṇôddhârav-âgi bahušâ kaṭṭišida nimitya prâku saluva achukaṭṭu gadde (here follow details) ubhayaṁ âru-khaṇḍuga gadde sarvamânya naḍasaluḷḷavaru yî-mânyake âva pârapatyagâraru tappidarû Kâšiyalli âkaḷa konda pâpakke hôguvaru hosa achu-kaṭṭu ye (back) shṭu sâgidaru ashṭu gaddeyu yaṇṭu-phalâ nimage sarvamânyavâgi naḍasi-koḍaluḷḷavaru yaṇṭu-phala sandamêle nirṇaya khaṇḍugav eraḍake kaṭu-koḍige gadde kha ¼ ayadu-koḷaga-lekhadalu naḍasaluḷḷavaru hola aramanê pâlinoḷage kha ½ agrahârada pâlinali kha ½ ubhayaṁ kha 1 hola khaṇḍugavanna sarvamânyavâgi tappade naḍasaluḷḷavaru yidake yâva pâra-patyagâra tapidarû Kâšiyali âkaḷa konda pâpake hôguvaru

220

At the same village,
on a stone in Dêšakulakaraṇi Veṅkaṭanâraṇayya's kandâyam wet land.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṁbulu 1549.... Prabhava-saṁvatsaraṁ Phâlguṇa-šuddha 10 lu šrîmatu mahâ-nâyaṅkâchâryalayina Kovara Avubaḷa-Nâyani-komâra Nâgu-Nâyanigâru Sugaṭûri-Chika-Râya-Tammaya-gavi-nivâri apaṇakûḍâ Hôḷûriki agrahâraṁ mahâjanâla sammatina Nalabayi-raḍḍi-Chinabayi-raḍḍi Dâsapa-raḍḍi....keñchayaniki janulu nalugariki......kaṭu-goḍagi dharma-šâsana-vivaram eṭlennanu mâ-kulavurânuku yichina Hôḷûru-grâmâna Chalapada charu-kinda kôḍi-staḷâna Kâmade..lega.bâna konipiñchi viḍichina maḍi kha 1 ralu..kirâki .... vayiñchukoni paḍilaṁ šêsukoni yî-maḍi phala-sâmyaṁ putra pautra-pâraṁ â-chandrârka-stâyigâ sukhâna anubhaviñchukoni vuṇḍêdi ani yichina-dharma-silâ-šâsanaṁ (usual final verse)

221

At the same village, on a stone lying near Bairašeṭṭi's tope in the west.

(Grantha and Tamil characters.)

šotti širi Mudaliyâr Jayaṅgoṇḍa-Šôḻa.ḷavañjiyâr kalattil Nigarili-Šôḻa-maṇḍalattu Puda-naṭṭil Poḻiuril Kachchi-Mukkaṇa-Kâḍuveṭṭi Pallavâditan Kâmarašar magan Kuttarašar Iravuttira-varašattu kaṭṭinâr-i-Uḍaiya-šamuttiramu Šâma-šamuttira..m i-ur nayanâr dêvadana kaḻani onṟu Yiḍârpaṭṭa kaḻani.. ...viṭṭa..........

222

At Dômasandra (same hobli), on a stone lying in the Paṭêl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti šrî Šaka-varshaṅgaḷu 1277 Manmatha-saṁvatsarada Mâgha-šu 6 Ša ǀ šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḷa bhâsege tappuva râyaṟa gaṇḍa uttara-dakshiṇa-pûrva-patsima-samudrâdhipati ......va

kaparddaka..râkrîḍaṁ Gaṅgâ-šṛiṅgâra-šêkhara ǀ
karôtu jagatâṁ prîtiṁ tatasyandinakalâ ǁ
âsîd âsîrvâdair êdhita-râjyas satâṁ mahîpâlâ ǀ
Saṅgama-nṛipêndra-sûnuḥ Bukka....pâla....guṇi....mân ǁ
tasyâbhûd amita-pratâpa-taraṇis sâkshât prasâdê šašî
saṅgîtaika-nidhis samasta-vi...shâm anyêshu kalpadruma[ḥ] ǀ
dharma-sthâpana-šîla-buddhi..ritaḥ sâmrâjya-lakshmî-pa..ḥ
nâmnâ vîra-Kumâra-Kampaṇa-iti-prakhyâhvayô bhûbhṛitâṁ ǁ
mantrî tasya mahânubhâva-mati-bhâmatyô guṇânâṁ kulaiḥ
satyâchâra-samasta...turas sampûrṇa-bhâgyônnataḥ ǀ
šrêyân Sômapa ity udâra-mahimâ prâkalpayat šrêyasê
nîtijñô..ḷuvâdhipûr-adhipati-šrî-Sômanâthâlaya[ṁ] ǁ
kadâchid atha kalyâṇatamaṁ kamala-lôchanaṁ ǀ
Sômavâra-vratê dêvaṁ Sômanâtham avaikshata ǁ
nirîksha niprâha tu taṁ sva-lakshyâ
sva-mantri ..ptâlaya-saukhya-bhâjaṁ ǀ
dêvaṁ dayâ-vâ...Sômanâtham
asmai tadâ grâmam adân mahântaṁ ǁ
....

224

At Aṇṇênahaḷḷi (same hobli), on a stone lying in Paṭêl's field.

Sâdhâraṇa-saṁvatsarada Chaitra-šu 10 lu šrîmatu mâtušrî Jayitâbâyi-ammanavara appaṇêli Sugaṭura-hôbalî havâludâra râja-šrî Viṭhala-paṇḍitarayyanava-

runnu a(back)grahârada mahâjanangaḷu sahâ Aṇṇênahaḷḷî Šankarayyage netara-koḍigî-hola-šâsana ayidu-koḷaga-hola sarvamânyavâgi anubhavisikoṇḍu sukhadali yihadu

225

At Jannappalli (same hobli),
on a stone lying to the south of the Gôpâlasvâmi temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1563 aguneṭi Vishu-saṁvatsaram Âšvîja-ba 30lu Âtrêya-sagôtra Âpastamba-sûtra Yajuḥ-šâkhâdhyâyilaina Âravêṭi-Râma-Râju-Rangapa-Râjugâri pautralaina Gôpâla-Râjugâri putralaina šrî-Ranga-Râya-Dêva-mahârâyal-ayyavâru Âtrêya-sagôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyilaina Nandyâla-Phaṇipati-sômayâjula pautrulu Raghunâtha-sômayâjula putralaina Venkaṭagiri-šâstruluku î-tathâ-tithi-sûryôparâga-puṇya-kâlamandu dhârâ-pôsi ichina Janapalle-grâma-dâna-dharma-šâsanaṁ šrî-Râma

226

At Nenamanahaḷḷi (same hobli), on a vîrakal in Hiraṇyayya's kandâyaṁ land.

svasti šrî Bêlûrarâ magaṁ Mâdappan prabhu-gauḍi Beḷûrâ emmeya tokaḷoḷ guddi ânt iṟidu sattan taṇaṁ pôdandaḍ okkala...

227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaḷu 1588 nê Višvâvasu-saṁvatsarada Pushya-ba 10 ....daya-puṇya-kâladalu šrîmat-Kaušika-gôtra Bhôšala-nila Šivâji-Râjara putrarâda Šambhâji-Râjara kula-strî Jayitâ-Bâyammanavaru Kâšyapa-gôtra Kapathaḷî Gôvinda-panta-pautrarâda Virupâksha-Šankara-putrarâda Bhâvuji-pantarige koṭṭa bhû-dâna-dharma-šâsanada kramav ent endare Kôlâra-châvaḍige saluva....lada sîmevaḷage.....Uttûra-grâmavannû agrahâravâgi dâna-âdhi-kraya-bhôgya-....kaiṅkaryavâgi sa-hiraṇyôdaka-dhârâ-pûrvakavâgi sadâ sa-putra-pautra-pâramparyavâgi chatus-sîme-vaḷitavâda kâḍârambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagaḷ emba ashṭa-bhôga-têjas-svâmya-....putra-pautra-pâramparya â-chandrârka-sthâyiyâgi anubhavisikoṇḍu baraviri [...] baresikoṭṭevâgi (3 lines gone)

228

At the same village, on a stone lying below the tank bund.

šubham astu Vyaya-saṁvatsarada Vaišâkha-ba 5 Sugaṭûra Tamapaya-Gavuḍa-ayanavara (8 lines gone)

229

At Mêdutambihaḷḷi (same hobli), on a stone in the Gôpâḷi-hulbanni.

svasti Šrîpurusha-mahârâjâdhirâja-paramêšvara-bhaṭaru prithuvî-râjyaṁ geye Puttûrâ Jeṭṭamugoḷuttiḻdu Puttûr-Attâṇige aydûmbu-kaḻaniyuṁ aydûmbu-toṭṭappaṭṭuṁ koṭṭar idan aḻidôr pañcha-mahâ-pâtakar appar parihâra

230

On the right side of the same stone.

svasti šrî Puttûroḷu Kaṇṇaṁ Gûḷarasa Kanakârige mûgoḷaṁ kaḻani Bhagavatige koṭṭôd aḻivô ppañcha-mahâ-pâtakan akkuṁ ida saliyage dharmmaṁ

231

At the same place.

šrîmat-šrî-Šiva............hârâja prithuvî-râjya geye Puttûr-uḍe Šivamârammaṁ Duṇḍagerggaṁ Nallattûr-oḍe Ogga mane-baḷegamuṁ aydûmbu-medakaḻaniyu eḻtûmbu bâḷe-toṭṭapaṭṭu Brahma-dêyaṁ koṭṭôdu sarvva-bâdhâ-parihâra idôn rakshippôrâ pâdam eṇṇa tolê mêle

232

At the same place.

svasti šrî Indapparasan-âḷan âṁkkuḻtire Puttûrato Bhuvanasiṅgiyara maga Sômaṇaṁ ....Kamavikuṇaṁ bandu toṟu-golvalli palaruman ôḍisi ivvattala â..kkondu tâka avandarüḷḷ aḻdudu î-šûra-gati petta arasum Attâṇiyum osadu anoḷa kaḻaniyuṁ i-kôha-pâḻu-mane parihâramuṁ koṭṭa ida salisidôn-pâ[da] enna tale mêgaṇdu idan aḻidôn pañcha-mahâ-pâtakan akku toṟuvan ikisidin

233

At the same place.

svasti šrî Noḷambâdiyarasa prithuvî-râjyaṁ geye Puttûra toṟukoḷuḷ pettôṁ bali-mîṇḍan â-šeṭṭiyara magan ara-paṭṭaṅ-gaṭṭi arasu ûruṁ iḻdu ayguḷa-kaḻaniyuṁ koṭṭôdu idan aḻidôn pañcha-mahâ-pâtakan akkuṁ

234

At Neraṇalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti šrî sârvabhûma-šakkaravattigaḷ šrî-Bhôjaḷa-vîra-Râmanâ-Dêvaṟkku yâṇḍu 37 vadu Kara-sammasârâttu Perumaṅgalam-uḍaiyân Araiyan Viṇduvar-

perumâḷ âna Kâḍuvettiyena Nigarili-Śôḻa-maṇḍalattu Puda-nâṭṭu Puttûr-paṟṟil en-daga....attaiyârkku nanṟ-âga eḻundaruḷuvitta Pillai-âḻva-îśuram-uḍaiya-nâyanârkku nân kaṭṭina Kânakaṭṭai dêdânam âga viṭṭu i-nâyanâr kôyil Toṇḍai-ma...lattu Illattûr-nâṭṭu Neṇamali Śiva-Brâhmaṇan Pâ..gava nâyana-ppiḷḷaikku kâṇi âga kuḍuttên Kâḍuveṭṭiyena

235

At Śisandra (same hobli), on a virakal in the gauḍa's field.

svasti śrî Mahâbali Bâṇarasar gGaṅg-aṟu-sâsiramum âḷe (stops here)

237

At Jôḍi-Yâraṅgaṭṭa (same hobli), on a stone in Varadappa's inâm land.

Manmatha-saṁvatsarada Kârtika-ba 5 lu Kôḷâla-kôṭeya Śâmbaya-Nâyakaru... ...Bayirapa...taya....kaṭṭu-goḍagi yaramânya

238

At Śahapura (same hobli), on the Kâvalana-baṇḍe.

śrî-Chikka-Râya Tima-Gavuḍanige koṭṭa mânya puṇyav âgabêk endu (stops here)

239

At the same village, on the virakals in the Viraḷaguḍi field.

(Grantha and Tamil characters.)

svasti śrî sârvabhuvana-chakravattigaḷ śrî-Poyśaḷa-vîra-Râmanâda-Dêvarukku yâṇḍu 37 vadu Âḍi-mâda-muda..n-tiyadi nâḷ muppatt-âṟâvadu Śittirai-mâdam dêvar prâdhâna ..l Mañjiya-mâvuttarum Iḷavañjirâyarum Viṟchunaiyil pûśal-seygaiyil Nambi-śeṭṭiyâr piḷḷaigaḷil Vîrakkaḷal-mugiyâr anusâram âna Meṉṟan-paḷḷi Vi......n Villi pûśalukku-ppôy maḍan-âgi minpeḍugaiyil ivan piḷḷaikku makkaḷ uḷḷadanaiyum tân kaṭṭina kuṭṭaiyuṅ-gaṇḍaga-kkollaiyum avichchu-ppâṭṭam iṟai uṭpeḍa sarvamâniyam âga-chchandirâditta-varai śellakkaḍavad-âga kuḍuttôm Vîrakkaḷal-mugiyârum ivv-ûr ......râyarum

240

At Bichagoṇḍanahaḷḷi (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1210 idan mêṟ-chellâninṟa Sarvachid-varushattu Âḍi-mâdham śrî-vîra-Hariyam-uḍaiya vîra-Bukkaṇa-uḍaiyâr prithivi-râjyam-paṇṇâ-

niṟkkaiyil svasti šrî Šeṟavâran-nâṭṭukkum Šoṇṇeya-nâyan-šaturvêdin-nâṭṭavar Paṭṭiyûr Pemmi-šeṭṭi Šura..... kiša-gavaṇḍar Minarašan Mailâṇḍai..... maṟṟum-uḷiṭṭa nâḍavarum Pammapetta-nâṭṭu Šiṟṟamarâdiyai sarvamâniyam-âga kuḍaṅgaiy-âkki viṭṭôm chandrâditta-varai šellakaḍavadu

241

At Kôṭûr (same hobli), on a stone lying at the sluice of the Basavâpura tank.

šrî-Basava-Liṅgâya namaḥ šubha...svasti šrî vijayâbhyudaya-Šalivâhana-šaka-varushaṅgaḷu 1530 neya Kîlaka-saṁvatsarada Chaitra-šuddha 15 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Veṅkaṭapati-Dêva-mahârâyaru pûrva-pašchima-uttara-dakshiṇa-chatus-samudra-prituvî-sâmrâjyaṁ gaiütiralu *Charta-gôtrada Suguṭûra Yimmaḍi-Tammaya-Gauḍara putrarâda Mummaḍi-Tammaya-Gauḍaru tamma Amara-Nâyakatanake saluva Kôḷâla-sîmê-voḷagaṇa Kôṭûra-Hosahaḷḷiya-grâmavannu *Chatra-gôtrada Šiva-putrarâda â-Nagaratêšvara-dêvara sishyaru (ma)Mahadêvarige nâü namma tâyi-tande-gaḷige puṇyav âgal endu Vîrapurav endu pratinâmavan iṭṭu Basava-Liṅga-dêvara guḍiyanu nimage maṭavâg irabêk endu tri-vâchâ-tri-karaṇa-šudhavâgi nimage paṭṭa kaṭṭisideü nîvu nimma šisya-parampari â-chandrârkavâgi anubhavisikoṇḍu sukhadali yihôdu yidannu âru tapidarû Kâsî-Gaṅgeya taḍiyali gô-Brâhmaṇa-rige .... konda pâpake hôharu

242

At Abbaṇi (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti šrî Uttama-Šôḻa-kKaṅgar Padima-dêvar magan Gaṅgapperumâḷena Vanniyakaṭṭattiṟ Dâmôdara-pperumâḷukku Šrîmuka-savvaṟsarattu Âni-mâda-mudal Kâraipaḷḷiyil vîša mudal ûr nanšey puñjey nâṟ-pâl-ellaiyum Appaṇai-êri-kîḻ kuḍaṅgai panniru-kaṇḍagattu pattu-kkuḷagamum uṭpaḍa-ttiruviḍai... ṭam âga kuḍuttên Gaṅgapperumâḷena

243

At the same place.

(Grantha and Tamil characters.)

.......va-Gaṅganena Kârai Vikrama-Šôḻa-Gaṅgan......... svasti šrî Aru-gellaiyam svasti.... vîša mudal.... pâlakku Tirunandavanapuṟaḷapurattu Aruḷâḷanâdanumâ...............

*Perhaps a mistake for *Chaturtha.*

244

At Haraḷakuṇṭe (same hobli), on a stone lying at Śaṅkaranârâyaṇa-dinne.

(Grantha and Tamil characters.)

svasti śrî Uttama-Śôḻa-kKaṅgan âna Padumiśeyanena Mâmaḍimudaligaḻil Api ..yil ivan....magan Uyya-vanda-piḷḷaikku Kuvaḷâla-nâṭṭil Nariyanpaḷḷikk-aḍaitta nañjai puñjai nâṟ-pâl-ellayy-um Kaṉṉandai-kuṭṭaiyil nîr pâyum nilamu-maṟṟum eppêṟpaṭṭanu ..m pon-aṟa-kkaikkoṇḍu maṇṇ-a........koḍuttên.... ......ṭṭil Nâyañjeyvânpaḷḷiyil.......ppanâr pô......tta vaḷaiyil Veḷ.. śvaram-uḍaiyâṟku dêvadânam âga śa..lamum-aḍittu eḻuto-veṭṭi........... ......kkallu-nâṭṭi-kkuḍuttên idil Brâhmaṇaṟku-ppanniru-kaṇḍaga-kkaḻaniyum panniru-kaṇḍaga-kkollaiyum...ki kuḍuttên..........

245

At Haraḷakuṇṭe (same hobli), on a stone lying in the Śaṅkaranârâyaṇa-dinne.

svasti śrî Iṟiva-Noḻambaṁ prithuvî-râjyaṁ geyyutt ire gâṇigara Perundâḷi-seṭṭiyara magaṁ Gaṅge-seṭṭi Kalasyaṟe Panaṭiya tuṟugoḷol koṇḍu puyyal vôgi ânt iṟidu saggam êṟidaṁ Śakha-varshaṁ 888 bese-geydoṁ Koyatûra kâsigaṁ Vikramâdittan bahu-guṇake...

246

At the same village, on a stone at the village entrance.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1559..ya Îśvara-nâma-saṁvatsarada..... śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa pûrva-paśchima-dakshiṇa-uttara-chatus-samudrâdhîśarâda śrî-vîra-Veṅkaṭa-Dêva-mahârâyaru Penugoṇḍeya ratna-siṁhâsanârûḍharâgi prithivî-râjyaṁ geyutt iralu chaturtha-gôtrada....Timmaya (rest gone)

247

On two pieces of a stone at the same village entrance.

(1st piece) śrî Suguṭûra Immaḍi-Tammaya-Gauḍara pautrarâda Chika-Râya-Tammaya-Gauḍara putrarâda Immaḍi-Chika-Râya-Tammaya-Gauḍarayyanavaru Śataśṛiṅga-parvatada Antara-Gaṅgâ-tîradalu nâvu kaṭṭisida dêvasthânadalu Yêkâmbranâthannu Kâmâkshammannu pratishṭheyannu mâḍi â-kâladalu Hoḷalipaṭaḍeya Haraḷakuṇṭege pratinidhiyâdanthâ Śivakâñchîpurav emba agrahâravannu mâḍi...dêvatâ-sânnidhyadalli gaṇa-saṅkhyâ 33 mûrtigaḷannu

mâḍi Brâhmaranu gṛihaṅgaḷa kaṭṭikoṇḍu kuṭumba-samêtavâ(2nd piece)gi iru-vahâge mâḍi nâvu ....namma tande Chika-Râya-Tammaya-Gauḍaraiyya-navarigû dharma-svarûpiy âdanthâ Halasammanavarigû puṇyav âgi yî-grâmake saluva valaya-Vâmana-mudrâge vaḷagâda kâḍârambha-nîrârambha-ashṭa-bhôga-têjas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kâṇike-virubha-bêḍige-bîjavari-maṇudere-maggadere-suṅka-soḍige-ulu........âdâya-biṭi-bêgâra-ka-bâḍu-kudurê-suṅka yivu-modalâdav ellâ ..lavu tri-purushâdiyâgi tri-karaṇa-śuddhiyâgi tri..kadalu namma antaḥkaraṇadalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭa agrahâra-bhû-dâna-dharma-śâsana śrî hîgey endu nâvu sadyaḥ-parichchhêdava mâḍidevâgi yî-dharmavanu (stops here)

248

At Aṇḍigênahaḷḷi bêcharâkh (same hobli), on a stone at the border of Haraṭi.

svasti śrî Śakâbda 1319.. ke mêle saluva Yîśvara-saṁvatsarada Kârtika-śu 1 Sô-lû śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa-Harihara-mahâ-râyaru pṛithivî-râjyaṁ geyuvalli ....-Râyarige âyur-ârôgya-aiśvaryâbhi-vṛiddhiy âgabêk endu śrîman-Mahêśvara-paṇḍitârâdhyaru Mudda-Girinâtha-ayyagaḷige koṭṭa dharma-śâsana......Kôḷâla-nâḍa prabhugaḷu.....pûrvarâda Ballâḷa-Dêvana kâla-modalâgi hâḷâgidda Aṇḍiganahaḷḷiyan ta...â-ûrige saluva-nta ûrdhva-mukhavâda vṛikshagaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi Mudda-Girinâtha-ayyagaḷige koṭṭantâ dharma yidakke âru tapi-davaru Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu

251

At Haraḍi (same hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1553 neya Prajâpati-saṁvatsarada Chaitra-śu 2 lû śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-vîra-Veṅkaṭapati-Râya-mahârâyaravaru pṛithivî-sâmrâjyaṁ geyutt iralu śrîmat-sujana............Ampeyyanavarige nîvu koṭṭa............. Tammê-Gauḍaru .... grâmagaḷa dâna-vîḍeya kramav ent endare namma âḷuvikege saluva Kôḷâla-sîmê-voḷagaṇa Hanaṭi-sthaḷada.....Aḍiganahaḷḷi 1 (others named) antu grâma 11nu nâvu nimage dharmavâgi...dagaḷa satyava mâḍi śâsanava hâki samarpistev âda-kâraṇa prâku grâmagaḷige saluva chatus-sîmê-voḷagâda kâḍârambha[ke] salu[va] holada ..... nîrârambhake saluva keregaḷu kuṇṭegaḷu aṇegaḷu......yyalu tôṭa tuḍike kudurê-suṅka sakala-suvarṇâdâya (3 lines gone; usual final verses)

252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.

šrî-Gaṇâdhipatayê namaḥ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1390 ya Sarvadhâri-saṁvatsarada Mâgha-ba 14 Šivarâtri-puṇya-kâladalu šrî-man-mahâ-maṇḍaḷêšvara poḍe-râya bhûpa-Nârâyaṇa-râya Hulibaliya Râmaya-arasugaḷu Šrîparvatada Kâmidêva Vîraṇa-voḍeyarige poḍavondu koṭṭa dharma-šâsanada kramav ent endare Teppada Nâgaṇana gaḍi. . .châvaḍiya Kôḷâla-nâḍige sandu-baha Timmasamudrada grâma 1 danu šrî-Mallikârjuna-dêvara šrî-kâryake â-chandrârka-sthâyiyâgi chandrâdityar uḷḷannabara sa-hiraṇyôdaka-dhârâ-pûrvakavâgi voḍambaṭṭu koṭṭa dharma-šâsanada pura (usual final verses) šubham astu

254

At Neranahaḷḷi (same hobli), on a stone in front of the village.

svasti šrî vijayâbda-Šâlivâhana-šaka-varushaṅgaḷu 15. . neya Šrîmukha-saṁvatsarada. . . .mahôdaya-puṇya-kâladalu šrîmat-râja-šrî-Jayitâ-Bâyammanavaru Kailâsa-vâsi (rest effaced)

256

At Agrahâra-Sômarasanahaḷḷi (same hobli), on a stone on Kûrukalkaṭṭe Uḍuguṭṭa.

Plavaṅga-saṁvatsarada Chaitra-šu . . . šrîmat-Sômarasanahaḷḷî kereya nakkala-hola matina-mara-holavaṁ mâḍikoṇḍu baral ûra gavuḍaru . . . koṇḍu sukhadali yiharu yî-hola ayikoḷaga Bilanakuḍi hola gadde ûbhayaṁ staḷa-gânike hanneraḍu-koḷaga dâna-mâḍi. . . . . Tammarasayyana appaṇeyinda koṭṭa koḍagi. .lagaṁ . . . . sukhadalu yiharu Tammarasaya-appaṇeyinda (rest illegible)

MULBAGAL TALUQ.

1

In Mulbâgal, on a copper-plate in the Šrîpâdarâya-maṭha.

šubham astu

namas tuṅga—*etc.* ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ |
yad gajô'py Agajôdbhûtaṁ Hariṇâpi cha pûjyatê ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šakâbdaṅgaḷu ? 1499 sandu vartamânav âda Yîšvara-saṁvatsarada Kârtika-šu 15 Guruvâra-Rôhiṇî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli šrîmat-parama-haṁsa-parivrâjakâchâryar âda pada-vâkya-pramâṇa-pârâvâra-pârîṇar âda sarva-tantra-svatantrar âda šrîmad-Vaishṇava-siddhânta-pratisṭhâpanâchâryar âda šrîmad-Gôpînâtha-dêvara divya-šrî-pâda-padmârâdhakar âda šrîmad-Âdirâja-tîrthara prašishyar âda šrîmat-Saṅkarshaṇa-tîrthara šishyar âda šrîmat-Suvarṇavarṇa-Parašurâma-tîrthara Muḷabâgala-maṭhake šrîmad-râjâdhirâja râja-paramêšvara râja-mârtâṇḍa râja-kaṇṭhîravâpratima-pratâpa vîra-narapatigaḷ âda Ašvapati-Gaja-pati-manô-bhayaṅkarar âda nara-lôka-gaṇḍa Vijayânagara-Karṇâṭaka-siṁhâsanâdhîšvarar âda Âtrêya-gôtrar âda Âšvalâyana-sûtrar âda Ruk-šâkhâdhyâyigaḷ âda Narasiṁva-Râyarayanavara pautrarâda Virûpâksha-Râyarayyanavara putrar âda Vijaya-Veṅkaṭapati-Râyarayyanavaru | Muḷabâgala-maṭhakke yî-Kârtika-šu 15 Guruvâra-Rôhiṇî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli barasi koṭṭa bhû-dâna-šâsana-kramav ent endare Vûṭakûru-siṁvâsanada paschima-kôṭê bâgalige saluva Paramati-sthaḷake sêrida Vaḍaga-Râtûra hô(on the back)baḷige hondida Veṅgere-grâma Vaḍatanapâḷyakke pûrva Sirakaṇapâḷyakke dakshiṇa Pâṇḍimaṅgalake paschima Kâvêrige uttara yî-chatus-sîmê-madhya-dalli yiruva upagrâma-sahita Veṅgere-grâmakke pûrva-dakshiṇa-paschimôttara-gaḷalli daṇḍa-kamaṇḍalu-mudrâ-Vâmana-mudrâṅkita-silegaḷanû pratishṭhâpita mâḍista chatus-sîmê-vaḷagina Veṅgere-grâma yidakke sêrida upagrâmagaḷu kara sahâ Muḷabâgala-maṭhada šrî-Gôpînâtha-dêvara dîpârâdhanege šrîmad-Âdirâja-tîrthara prašishyar âda šrîmat-Saṅkarshaṇa-tîrthara šishyar âda šrîmat-Suvarṇavarṇa-Parašurâma-tîrthara Muḷabâgala-maṭhakke Narasiṁha-Râyarava-ra pautrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Veṅkaṭapati-Râyar-ayyanavarû Pâṇḍuraṅga-kshêtra-vâsi šrî-Viṭhala-svâmiyavara divya-šrî-pâda-sannidhiyalli sa-hiraṇyôdaka-dhârâ-pûrvakam âgi koṭevu kâraṇa yî-chatus-sîmê-

vaḷagina tôṭa tuḍige gade bedalu mâvaḍe maravaḍe nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇ[y]-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyagaḷannu nîvê anubhavisikoṇḍu baraluḷḷavar endu Muḷabâgila-maṭhake Vijaya-Veṅkaṭa-pati-Râyarayyanavâru barasikoṭṭa bhû-dâna-šâsana ı

êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṁ ı
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ıı

(usual final verses)

na visham visham ity âhur Brahma-svaṁ visham uchyatê ı
visham êkâkinaṁ hanti Brahma-svaṁ putra-pautrakaṁ ıı

šrî-Virûpâksha

2

In Muḷbâgal, on a copper-plate in possession of Kṛishṇappa.

šrî-Prasanna-Virûpâksha šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1353 nê Sâdhâraṇa-nâma-saṁvatsarada Phâlguṇa-šu 10 lu yî-Prasanna-Virûpâksha-dêvarige dêvâlaya-prâkâra-gôpuraṅgaḷu šikharada chinnada hodike Manmatha-pushkaraṇi aṅga-raṅga-bhôga-vaibhava-agrahâra-grâmaṅgaḷu maṇṭapaṅgaḷu bhikshâ-maṇṭapa-muntâda-sakala-dharmmaṅgaḷu Vijaya-Râyara dharmadinda Vishṇuvardhana-gôtrada Heggaḍe-dêvaṅgaḷu Vommâyammaṅgaḷa makkaḷu Lakhaṇṇa-daṇâyakaru Mâdaṇṇa-daṇâyakaru šrî-Prasanna-Virûpâksha-dêvarige paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-muntâda aṅga-raṅga-vaibhôgaṅgaḷu naḍebêk enda-kâraṇa Uthâna-12 puṇya-kâladalli dhârâ-dattav âgi ko (back) ṭṭa grâmaṅgaḷu Muḷuvâyi-sîmege saluva Virûpâkshapura 1 Guṭṭehaḷḷi 1 Sûrâdêvihaḷḷi 1 Mahâdêvanahaḷḷi 1 Kumudêvanahaḷḷi 1 Kuñchibaṇḍêtaraphu 1 sahitavâgi dhârâ-dattav âgi koṭṭuyiddhêvê âda-kâraṇa yidakke saluva yalle chatus-sîme-vaḷagaṇa nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaṅgaḷannu divya-bhôga-svâmyaṅgaḷannu anubhavisikoṇḍu sakala-suvarṇâdâya-sakala-bhattâdâyagaḷunnu šrî-Prasanna-Virûpâksha-dêvarige Vommâyammanavara makkaḷu Lakkaṇa-daṇâyakaru Mâdaṇa-daṇâyakaru mâḍida dharma ıı (usual final verses)

3

In Muḷbâgal, on the outer wall of the Râmadêva temple in the Âñjanêya temple.

(West side) šrî-Hanumatê namaḥ ıı šubham astu šrî-vîra-Râmachandra-patê namô'stu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1443 neya Vishu-saṁvatsarada Kârtika-šu 12 lu šrîman-mahârâjâdhirâja râja-(south side) paramêšvara šrî-vîra-pratâpa-šrî-vîra-Kṛishṇa-Râya-mahârâyaru pṛithvî-râjyaṃ gaiü-

taṁ iralu Muḷuvâya mûḍaṇa-pariseya Hanumanta-dêvaravara guḍiya dakshiṇa-bhâgadali Udayagiri-sthaḷada šênabôva-Hariyapa-voḍeyaru......châvaḍige... Râya.......(west side) šâsana-kramav ent endare namma voḍeya Râya-Sidhaṇṇa-voḍeyaru......sîmê-voḷagaṇa Tâtagaṭa-grâmavanu Koṇḍamarasa-arasinava-rige dharmavâgi ayanavarige binnahaṁ mâḍi avara apaṇeyinda â-grâmavanu Utthâna-dvâdaši-puṇya-kâladalu dêvara amṛi(south side)ta-paḍi-nayivêdya-aṅga-raṅga-vayibhôgakke samarpisi koṭev âgi â-Tâtagaṭa-grâmake saluva chatus-sîmê-voḷagaṇa kupe-kiṟukuḷa..........nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-sakala-suvarṇâdâya-sakala-bhôga-...(east side).....pratishṭheya mâḍida šrî-Râmanâtha-dêvaru Šîtâ-Paramêšvarî-Lakshmaṇa-dêvara pratishṭeyanu mâḍi guḍi-gôpura-maṇṭapavanu kaṭisi yidake šrî-Hariyapa-Râjagaḷu voḍambaṭṭu koṭar alliya šrî......... dhâreyan eṟadu koṭev âgi â-Tâtaghaṭada grâmaü dêvara pûjege â-chandrârka-sthâyiyâgi naḍal uḷadu endu poḍavaṭṭu koṭṭa dharma-šâsana || (usual final verse)

4

In Muḷbâgal, on a stone in front of the Viṭhala-Nârâyaṇa temple.

šubham astu

namas tuṅga—etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1469 neya Parâbhava-saṁvatsara-mâgha-ba 4 Bu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-Sadâšiva-Râya-mahârâyaru pṛithivî-râjyaṁ geyiüttaṁ yiralu Muḷa-vâgila-râjyada hadineṇṭu.......nad oḷagâda dêvarugaḷige šrîma.....dêvarâ Âtrêya-gôtrada Âpastamba-sûtrada Yejuš-šâkhâdhyâyigaḷ âda šrîman-mahâ-maṇḍalêšvara Nandyâlada Vîra-Râja Šrî-Raṅga-Râjagaḷa makkaḷu.....pura mahâ-arasugaḷu namma Nâyakatanake saluva Muḷuvâgila-râjyada padineṇṭu-dêvasthânada.....jaru bandu dêvasthânake...............dêvaru.... râjana râjyada.....salu.....Sadâšiva-Râyara nirûpa......sarvamânyav âgi yî-dêvasthânada.....amṛita-paḍi-naivêdyake......ru samarpaṇa...... ...ud endu koṭe............

5

On the basement of the same temple.

Vyaya-saṁvatsarada Chaitra-šu 12 lu šrîmatu Hariyapagaḷu mâḍida nirṇaya.. ..voḍeyarige dharmava......yara Viṭha....ya grâma........vibhûti-gâṇike ....kâṟarali.........šraya.....gaḷa haṇa.....ṟaravari bîḍu sâḷu........ ...dharma-šâsanavanû koṭeu.....amṛita.....â-chandrârka-sthâyi............ ..(usual final phrases) â-chandrârka-sthâyiyâgi.....agrahâra........

7

In Muḷbâgal, on a rock attached to the Nâchâramma temple.

šubham astu svasti šrî jayâbhyudaya-Šaka-varusha 1339 neya Durmukhi-saṁvatsarada Mârgasira-šu 10 lu šrîman-mahârâjâdhirâja râja-paramêšvara pûrva-dakshiṇa-paschima-samudrâdhipatiyâda šrîman-mahâ-Pratâpa-Dêva-Râya-mahârâyaru pṛithivî-râjyaṁ geyiütt iralu šrîman-mahâ-pradhâna-Nâgaṇṇa-daṇṇâyakara Muḷavâgila-râjyadalu šrîmatu Annadâni-Oḍeyaru nyâya-dharma-gaḷanu pâlisuta sthiran âgi Muḷuvâgila-râjya-paripâlanava mâḍuttaṁ iddalli Muḷuvâgilige mûla-sthânav âgi yidda grâmâdhidêvatey âda â-Muḷuvâya Nâchi-dêviyara nirûpadalu â-Muḷuvâya Nâchi-dêviyara sthânikaru Kêšava-Perumâḷeya makaḷu Balepanu Maṇiyaru Mârapâ Kêšava-Perumâḷeya tamma Âvâṁ-baḷa tamma oḷag êkasthar âgi Šrîvatsa-gôtrada Dêvarasara makkaḷu Šivarâtreya Viṭhaṇṇagaḷu Mallaṇṇagaḷu oḷagâda-mahâjanaṅgaḷige koṭa dharma-šâsanada kramav ent endare Muḷavâgila-râjyakke saluva Hode-nâḍa oḷage namma Muḷu-vâya Nâchi-dêviyarige saluva Katarîyahaḷiya šîmê-oḷage Pâlâṟa-haḷadali Ara-ḷiya-aṇey embudu anâdi-kâla toḍagi oḍadu nela-saritav âgi hâḷâgi yida sam-mandha â-aṇeyanu nimma kayya bahaḷa-dhanavanû yiki keṟeyâgi kaṭisi alli Muḷuvâya-Nâchipurav emba grâmavanû kaṭuvadakke nimage šîmeya mâḍikoṭa vivara Yalachiyakuṇṭe nimmoḷagâgi â-Yalachiyakuṇṭeya mûḍaṇa-kôḍiya ara-ḷiya-mara mêreyâgi holada barabina mêle dara huṇiseya saritadalu â-marada mêle aḍakke mûḍalu holada baribina mêlê mûḍaṇa-kaḍeya Hayanahaḷa-pariyantara â-haḷakke paḍuvalu darahuṇisege teṅkalu namage saluva šîmey-ashṭanû nîvu kaṭuva keṟeya keḷayiṅke šîmeyanû mâḍikoṭu nimma grâmake holada sîme nimma Yalachiyakuṇṭeya mûḍaṇa-kôḍiya araḷiya-mara modalâgi baḍagalu bana-huṇiseya mêle jôḷada-holada baribina huṇiseya mêle baḍagaṇa haraḷudindala mêḍu pariyantara alinda paḍuvalu Nâgana aṇege paḍuvaṇa huṇase modal âgi Hâlâṟa-toṟe pariyantara namage saluva paḍuvaṇa-šîmeyanû aḍaviyanû nîü kaḍidu holananû mâḍikombadake šîmeyanû mâḍikoṭev âgi nîü kaṭida keṟeya kîḷêriyalu oḷageṟiyalu huṭidashṭu-gaddeyanû nâku-bhâgava mâḍi yî-nâku-bhâ-gada oḷage ondu bhâgeyanû namma Muḷuvâya Nâchi-dêviyara bhaṇḍârake saluvudu keṟege nimma kayinda bahaḷa-dhanavan iki kaṭidirâgi mikka mûṟu-bhâga-gadde nâü nimage šîmeya mâḍikoṭa holananû nimma mahâjanaṅgaḷige namma Muḷuvâya Nâchi-dêvi koṭa sarvamânyada agrahârav âgi koṭev âgi â-mûṟu-bhâga-gadeyanû â-holananû â-Muḷuvâya-Nâchipurav emba nîü kaṭida grâmavanû yidake saluva ashṭa-bhôga-têjas-svâmyavanû â-chandrârka-sthâyiy âgi sarvamânyada agrahârav âgi anubhavisûdu nimma kshêtraṅgaḷu dânâdhi-krayaṅgaḷige saluvudu nimma keṟege ûna-mânav âdare nîü mahâjanaṅgaḷu kaṭal uḷḷavaru yî-patra-šâsanada mariyâdeyali namma Muḷuvâya-Nâchiyara munde šilâ-šâsanavanû mâḍikoṭev âgi nîü yî-agrahâravanû sarvamânyav âgi

â-chandrârka-sthâyiy âgi anubhavisi sukhadiṁ bâḷûd endu namma strî-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumatadinda tamma sva-ruchiy-inda oḍambaṭṭu dhârâ-pûrvakavâgi koṭa dharma-šâsana || (usual final verses) yint-appudakke â-sthânikara su-hastada oppagaḷu

9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm
râzdâne zikre ikhfa wa jalî
farkhe âada miburad sâhin sanash
bûd ganje rôze Haq Haidar Vali—668

10

On the south wall of the Lakshmi-Nârâyaṇa temple, near the Šaṅkara-tirtha.

svasti šrî jayâbhyudaya-Šaka-varusha 1321 neya Pramâthi-saṁvatsarada Chayi-tra-šu 1 Â šrîman-mahâ-pradhâna Âšvalâyana-sûtrada Âtrêya-gôtrada Heggappa-gaḷa maga Mallarasaru šrî-Lakshmî-Nârâyaṇa-dêvara pratishṭhe dêvâlaya-šikha-ra saha â-chandrârkka-sthâyiy âgi mâḍida dharmma-šâsana || (usual final vorse)

11

On the wall of the ruined temple near the same tirtha.

ôṁ namaš Šivâya ||

para. . . . .san-nidhiṁ san-nidhiṁ yaḥ
. . . . . . .šrîman-mahâ-Šaṅkaraš šaṅkarô. . . . . ||
. . . .Šakâbda-bhâji Vibhavê saṁvatsarê Šrâvaṇê
mâsê châsita-paksha-Manmatha-dinê vârê Bṛigôš šôbhanê |
prâtâpêmmaḍi-Bukka-bhûpa. . . . . . .Kriyâšaktir ity
âkhyâtasya gurôr Gurôr iva satâṁ Šakrô'bhyadhatta kramât ||
šrîmaty Âhabanîyakê janapadê Kuṁmâyipally-âkhyayâ
khyâtaṁ grâmam ašêsha-dâna-subhagê kâlê tadânîṁ šubhê |
Vidyâšaṅkara-vigrahâya guravê vidyâdhika-vyaktayê
prâtâpêmmaḍi-Bukka-bhûpatir ašêshôpâdhi-muktaṁ muḍâ ||

svasti šrî jayâbhyudaya-Šaka-varusha 1312 neya Šukla-saṁvatsarada Âshâḍha-ba 8 Šu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-Harihara-mahârâya-ravara kumâra šrîman-mahâ-maṇḍaḷêšvaraṁ šrî-vîra. . . . .vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâšaṅkara-dêvarige koṭṭa dâna-patra-šâsanada kramav ent endare. . . . . Muḷuvâya-râjyada Âvani-nâḍa Kummâdêviyahaḷḷiya-grâ-

ma vandanû Vidyâšaṅka......amṛita-paḍige â-ûra chatus-sîme-oḷage uḷḷanthâ keṟe kuṇṭe bhâvi tôṭa-sahitavâgi a-û...nû Vidyâšaṅkarapuravâgi â-Vidyâšaṅkara-dêvarige â-chandrârka-sthâyiy âgi dhârâ-pûrva...gi koṭṭeü â-ûralu yên uḷḷanthâ dêvara amṛita-paḍige anubhavisûdu yî-mariyâdege....šâsana-tâmra-šâsanavanû baradu koṭeü â-Yimmaḍi-Bukkaṇṇa-Oḍeyara oppa ‖ šrî-Harihara ‖ (usual final verse)

12

On the east wall of the same temple.

svasti šrî jayâbhyudaya-Šaka-varusha sâvi......Yimmaḍi-Bukkaṇṇa-Oḍeyaru pṛithivî-râjyava mâḍuva........

15 *a*

At Muḷbâgal, on a rock on the Muḷbâgal hill.

(Grantha and Tamil characters.)

Šôbakiri..-šammaṟcharattu-pPaṅguni-mâšaṅ.....ti u...yar Mâdêvarkku i.. .....nâchchi........ nena ivanukku pinb-irundên âgil i..pukka.... ṇḍa. .ṟaich-chan........

15 *b*

At the same place.

(Grantha and Tamil characters.)

........mâchchan-aṅkakkâṟa Ka..ṇa..raiyena Kûttâḍun-dêvar âna maṇḍali-kaṟku vêḷaikkâṟan nâ...ṟa.....ppân taṅgaḷ ammaikku-ttânê maṇâḷan

16

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vi..yakoṇḍa-Šôḷa Âvaniya-nâṭṭu Nuḷambâdi-râyar magan Nuḷamba. panukku Âdi...ḷa.n magan Gaṅgaperumâḷḷena..... chchan ivaṟku...... nena ivan-taṅgaḷ....tâ..ma.........

17

At Muḷbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

......ti-varsha..ppâḍa....nâ....ḍa..ṭai....ttâr......vitta tanmam

18

Copy of a copper plate in possession of Munisâmi-dîkshitar archaka of the Sômêšvara temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu ? 1156 neya Jaya-nâma-saṁ | Âsvîja-šu 10 llu šrî-Prasanna-Sômêšvara-svâmige jîrṇṇôddhâra-dêvâlaya-prâkâra-šikhara-Manmatha-pushkaraṇi-aṅga-raṅga-vaibhavaṅgaḷu grâmaṅgaḷu bhikshâ-maṇṭapaṅgaḷu muntâda-sakala-dharmaṅgaḷu šrî-râjâdhirâja-mahârâyar âdanthâ Kañchî-vaṁšôddhârakarâda šrî-Êkâmbarêšvara-svâmiyavara prasâdakar âdanthâ mahârâya-Vîra-Râyara komâraru Yaḷavañji-Râyaru šrî-Prasanna-Sômêšvara-svâmiyavarige paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-varushôtsava-nṛitya-vâdya-muntâda aṅga-raṅga-bhôga-bhâgya-vaibhavaṅgaḷu naḍebêk endu pratishṭhâ-kâladallu dhârâ-dattavâgi koṭṭa grâmaṅgaḷu Muḷuvâyi-châvaḍige salluva Yiṇḍlahaḷḷi-grama 1 Gummakallu-grâma 1 Mâraṇḍahaḷḷi-grâma 1 Koṇḍênahaḷḷi-grâma 1 Gaḍipalli-baḷiya Nellikuṇṭê-grâma 1 Kugganahaḷḷi-grâma 1 Tirumalahaḷḷi-grâma 1 Pâlênahaḷḷi-grâma 1 Tolaḍi-grâma 1 Mêlu-Tâyalûru-grâma 1 Tyâkallu-sîmey-oḷage Kamppasamudra-grâma 1 kasabevoḷage Sômêšvara-kere 1 kere-keḷage gadde khaṇḍuga 10 hattu-khaṇḍuga kasabe-hola Muddanakuṇṭê baḷiyallu hola 6 âru-khaṇḍuga saha dhârâ-dattavâgi koṭṭu idhêve âda-kâraṇa idakke salluva yalle chatus-sîme-voḷagaṇa nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaṅgaḷannu divya-bhôga-svâmyaṅgaḷannu sakala-dhânyâdâya—sakala-suvarṇâdâyavannu šrî-Prasanna-Sômêšvara-svâmiyavara nimitta archakaru Yajuš-šâkhâdhyâyar âda Bôdhâyana-sûtrar âda Bhârggava-gôtar âda Mandana-Kâḷêšvarada Chandrasêkhara-dîkshitaravarige mahârâya-Vîra-Râyara komâraru Yaḷavañji-Râyaru mâḍida dharma-šâsana

(usual final verse.)

šrî-Râma-svâmi-vâkyaṁ ||

mad-vaṁšajâḥ para-mahîpati-vaṁšajâ vâ
yad-vaṁša-jâḥ parama-dharma-rataika-chittâḥ |
mad-dharmam êva paripâla...chitta-vṛittê
tat-pâdukâ-dvayam ahaṁ sirasâ namâmi ||

(other final verses)

19

In Muḷbâgal, on a south wall of the Sômêšvara temple of Sômêšvarapâḷya.

šubham astu svasti šrî jayâdy-udaya-Šâlivâhana-šaka-varusha 1440 neya Bahudhânya-saṁvatsarada Vaišâkha-šu 15 lu šrîman-mahârâjâdhirâja râja-paramêšvara srî-vîra-pratâpa-šrî-vîra-Kṛishṇa-Râya-mahârâyaru pṛithuvî-râjyaṁ gai-yuttam iralu Muḷuvâya-râjyakke saluva Yaḷavañji-nâḍ-oḷagaṇa Mandaragôṇṭe

yemba grâmavanû Salageya-dêvanu.....bêkendu Kṛishṇa-Râya-mahârâyarige binnahaṁ mâḍalâgi â-binnahannû pâlisi â-Mandaragôṇṭeya-grâmavanû Sômêdêvarige koṭevâgi karaṇika Nâga.....ge nirûpavanû koḍalâgi Kṛishṇa-Râya-mahârâyara nirûpadinda.......Muḷuvâya................kâlad annada naivêdyake koṭṭevu.........

20

On the same wall.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha 1389 neya Sarvajitu-saṁvatsarada Mâgha-ba 14 lû šrîman-mahârâjâdhirâja râja-paramêšvara gaja-mṛigayâ-vihâra pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-pratâpa-Virûpâksha-Râya-mahârâyaru pṛithivî-râjyaṁ gaiûtaṁ yiralu Narasiṅga-Râja-Oḍeyarige dharmmavâgi Šivarâtrê-puṇya-kâladalu Muḷuvâya Hariyappagaḷû Muḷuvâya-paṭṭaṇada Baṇajiga-Daṇḍapana maga Yaleya-Saṅkapa-Seṭṭige koṭṭa dharmma-šâsana nînû teṟuva siddhâya eraḍu haṇa yî-puṇyagaḷa bembaḷiya vaḍḍi .... gavuḍa-suṅka magga.. taḷavâṟike-kâṇike-kaḍḍâya-bîḍagoḷu hostu haḷadu eraḍu-ettina hêṟu mânya sahavâgi sarvamânyavâgi biṭṭevâgi nînu Muḷuvâya Sômeya-dêvarige dina-ondakke eraḍu-viḷeyanû putra-pautra-paramapareyâgi â-chandrârka-stâyi âgi naḍasutta bahudu endu koṭṭa dharmma-šâsana (usual imprecatory phrases) Hariyappana baraha ||

22

At Kappalamaḍuvu (same hobli), on a stone near the Basavaṇṇa temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1466 neya Krôdhi-saṁvatsarada Vaišâkha-šu 14 lu šrîmatu râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Sadâšiva-Dêva-mahârâya pṛithvî-râjyaṁ geyuttam iralu Muḷuvâgila santeya......ya Tiruveṅgaḷanâtha-dêvara amṛita-paḍi-nayivêdyake Râma-Râja-ayyanavaru.....pa-Râjagaḷu...... (back) ....ra nirûpadinda.........suvarṇâdâya..........vanu Tiruveṅgaḷanâtha-dêva[ra] amṛita-paḍi.................

23

At Allâḷasamudra (same hobli), on a rock near the Taḷavâramânya wet land.

(Grantha and Tamil characters.)

šrîmanu Aruḷâḷa-nâdar Allâḷa-šamuttiramâ..pa..ta.šukum..kaiyil nâvi.... mâvôm....nâlvaṟku...šâ............

25

At Padmagaṭṭa (same hobli), on a stone below the Hanumanakere.

šrîmatu Muḷuvâgila Tuḷuva Gummaṇa-Nâyakara makkaḷu Krushṇama-Nâyakaru Pramâdi-saṁvatsarada Âšvîja-bahuḷa 5 lu Bîri-jiyana maga Kariyaṇṇa-gauḍagu Beḷevayana maga Vêmaya-gauḍagu koṭṭa kaṭu-koḍagiya mânyada kramav ent endare.......

26

At Tâtakallu (same hobli), on a virakal in the Nettaru-biḍu.

svasti šrî jagat-tritayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkrita-Mâvali-Bâṇarasa prithuvî-râjya geye Pallava .... ikki Hondikalla tuṟu ...... Niṅga-Râyan aḷmi satta

28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

..ti.mâ...ko.ḍaḷagiya perumâḷ svasti šrî.dhikêša mahâ-vîra tvat-bâṇa-vaḍabâ-mukhê hastô hataḥ kathannashṭê niššêsham makarâ..yaḥ venṟi adikan vi.ka....giyâna šau .... pašâtta ...... ko .... nṟanavu mâḍu .. tepa ..... mmaruṅgum mâḍu............

29

At Kâvuttanahaḷḷi (same hobli), on a stone in front of the Sômêšvara temple.

svasti šrî Harihara-Râyara Šaka-varsha 1319 neya Îšvara-saṁvatsarada Mâgha-su 3 Bhâ Âvani-nâḍa Kâütanahaḷḷiya Sômê-dêvara pratishṭhê-kâladalu â-haḷḷige mûḍalu Mâvinakuṇṭe adake baḍagaḷu Nâgagaṭṭa-voḷagâda Maḍalu Kachuvana-haḷḷi-sîmê-pariyintara Mâvinakuṇṭê-chatus-šîmê saha adake teṅkalu..... Gôḍiyahaḷḷiya-sîmê-pariyantara..â-chatus-šîmeyanu Viṭhapa-Voḍe ....

30

On a stone at the same place.

šubham astu šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1468 neya Parâbhava-saṁvatsarada Mâgha......šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa šrî-Sadâšiva-Râya-mahârâyaru pruthuvî-râjyaṁ geyiüttaṁ yiralû..... ..varâda Âtrêya-gôtrada Âpastambha-sûtrada Yajuš-šâkhâdhyâyigaḷâda šrîman-

mahâ-maṇḍalêšvara.....râjagaḷa šrî...râjagaḷa...Timmappagaḷa.........
bhaṭṭaru piriya..............

31

At the same village, on a virakal in Veṅkaṭappa's field.

svasti šrî Iṟiva-Noḷamba pṛithivî-râjyaṁ geyyutt ire Eradayûra ûr-aḻivinoḷe Bâra Mâdhavayya âut iṟidu sattu svarggasthan âdaṁ

32

On a stone at the same place.

svasti šrî Iṟiva-Noḷamba pṛithivî-râjyaṁ geyyutt ire Ballaḍa tuṟu-goṇḍ ôḍe Kobbeyayy ariduṁ Olipayyaṁ tuṟuvan ikki bidalli Olipa............... dêvana mâ...yyana Chôḷa.......tuṟuvan ikki....

34

At the same village, in the Karaga Inâm wet land.

(Grantha and Tamil characters.)

Dâtu-varušattu Šittirai-mâdam nâlân-tiyadi šiṟi-vîra-Bukkaṇa-uḍaiyaṟkku šellâninṟa kâlattu Âvaniya-nâṭṭil Kâvuttarpaḷḷiyil Kâvuttar-šeṭṭi Šâmiṇḍar Šavuṇḍappar Odu..num Šavuṇḍapparum Šivadiyum maṟṟuḷa yûravarum Ega. ṭṭimâyâ..yakanum Muḷavâyil nagarattâril Kâḍandai vâṇigan Šaypa..ḷavi-kunṟam-uḍaiyâṟkku šandirayâtti-varaiy-âga ôlai-kuḍutta parišâvadu Vachchagaṭṭattil Lôkakumârannenadu.pari kaṭṭugaiyil ivv-êri kîḻôḍu kuḍaṅgai Âlattâṟṟil ten pâširattal nâlu kaḷani panniru-kuḷaga kaḷaniyum šandiṟâyitta-varai šeluttakaḍavadâga šâdanam kuḍuttôm idukku yiyâdoruttan âm-allav-enṟavan Geṅgai-kkaraiyil kural-pašuvai konṟa pâvattilê pôvargaḷ tan tâykku tânê miṇ..n i..kku šânṟu Ponnamiṇḍar..gâmiṇḍar šadumapâ i..ku Šâdâšâriyum Šivadita ṭṭânum ivai Šâvuttan.ḷuttu

35

At the same village, on a stone in Tamme-Gauḍa's field.

šrîmat-Piṅgaḷa-saṁvatsarada Âshâḍha-šu 13 Sômavâradalû Vîramarasaru Muḷuvâgila râjyake saluva Kâüttanahaḷḷiya grâmadali Takkuru Vîrayyage bhaṭavṛittiyâgi koṭa hattu-koḷagada gadde

36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti šrî Virupaṇṇuḍaiyar âḷugiṟa kâlattil Viṭṭappaḍaiyar vi.......ttil Kollaṇam Appaiya-nâyakan..Kâvattanpaḷḷiyil..........

37

At Sonnavâḍi (same hobli), on a stone in front of Veṅkaṭappa's house.

šubham astu Sarvajitu-saṁvatsarada Vaišâkha-šu 5lu šrîmat-Hanumappa-Nâyakaru šrî-Kṛishṇa-Râya-mahârâyarige dharmav âgabêk endu koṭa koḍagi-mânyada hola (usual imprecatory phrases)

38

At Âvani (Âvani hobli), on a pillar lying below tamarind tree, near the main entrance of the Râmêšvara temple.

(East face)

Šrî-vadhu Dhare Pôḻalchô- | râvanipaṅg agra-mahishi Bhuvanâmbike Vâg- |
dêviyara doreyar enisida | Dîvabbarasiyara doreg eḷdar peṟar oḷare ||
atišayamâge tamma pesaroḷ neṟe tat-pati-nâmadiṁ yašô- |
rjjitam enip agrahâram avinâsi namasyame mâḍi râjyadoḷ |
sutan anukûlanâgi besakeyye guṇônnatiy oppi nind Aru- |
ndhati dore Dîvaḷabbarasiyar jjagatî-taḷak êṁ pavitrarô ||
viditaṁ lôkakke munnaṁ Raghu-kula-dahanôgrêshuviṁ kâydu tiṇṇaṁ
kudigoṇḍ aḻk itt Agastyaṁ kuḍiyut uguḻdan iṁ kaṭṭupaṭṭiḻdud int a- ||
ppudu pempan tâḻdit end and aṟiyare lavaṇâmbhôdhiyaṁ pôlisal vêḍ |
iduv ettân ettal embant atibahaḷa-jalan Dîvaḷabbâsamudraṁ ||
paded âyâsakke pakk âgire gaḍa piridu-bhrântiniṁ pô . . d ond-a- |
bdadoḷ int entânum eydutt irad Amaranadî-kânteyaṁ kâṇbar. . . . . |
. . .dêsar sayp id êṁ sambhavisito namag app aḻkaṟiṁ Gaṅ(south face.)ge teṅkaṇg |
idiraṁ band iḻdud embant atibahaḷa-jaḷaṁ Dîvaḷabbâsamudraṁ ||
Manu-charitaṁ Mahêndra-nṛipaninde parôkshadoḷ â-mahâtmyanâ |
janani Mahêndra-nâmade koḷaṁ nija-nâmadoḷiṁ taṭâkam Î- |
šana bhavanaṁ Mukunda-bhavanaṅgaḷan imbine mâḍi dharmma-va- |
rddhanade kanîya-nandanana râjyaman îkshisug âva-kâlamuṁ ||
neṭṭane Kadamba-vaṁšaṁ |
puṭṭida mane Pallavêndran Iṟiva-Noḻambaṁ |
puṭṭida magan ene mugilaṁ |
muṭṭipuduṁ pempu Dîvaḷabbarasiyara ||
svasti šrîmad-anêka-divya-guṇa-saundaryâlayâ sâ yatô
bhûlôkâgrya-Kadamba-vaṁša-tilakâ sadbhis sadâ vanditâ |
šrîmad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ višrutâ
pûtâ nûta-pativratâ stuta-guṇâ dêdîpyamânâjani ||

(West face)

kṛitvâ dêvâyatanaṁ Mahêšvarârppaṇam ananta-pâpa-vinâšâ ।
ghaṇṭâ Dîvâmbikayâ Noḻamba-Nârâyaṇêšvarâya sudattâ ॥

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallava-kula-tilakaṁ Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyaṁ Noḻamba-Nârâyaṇa šrî-vîra-Mahêndraṁ Noḻambâdhirâ(north face)jana parôkshadoḷ Dîvabbarasiyar pPôḻalchôramaṅgaladoḷ Dîvabbâsamudravaṁ kaṭṭisiy alliye Vishṇu-gṛihamaṁ mâḍisiy Âvanyadoḷ Noḻamba-Nârâyaṇêšvara-maṁ mâḍisi yî-dêvargg Eḷanagaramaṁ sarbbâ-bâdhâ-parihâram âgi koṭṭar nelanuṁ chandranum uḷḷinaṁ salgum î-dharmmava.....lîyadava kavile Bâṇa-rašiyan aḻida pañcha-mahâ-pâtakaṁ ॥ baredaṁ Nâmayyaṁ ॥

39

On the basement of the south wall of the same temple.

svasti šrî jayâbhyudaya-Šaka-varusha 1291 neya Saumya-saṁvatsarada Âshâḍha-šu 1 Budhavâradandu šrîmatu Anantappanavara makkaḷu Avasarada-Aṅkappa-navarige Âvaniya Râmayi-dêvara Sôma-jîyan-oḷagâda sthânikaru koṭṭa šâsana-da kramav ent endaḍe â-Âvaniya Râmayi-dêvara munde â-Aṅkappanavaru dharma-chhatrakâgi Âvaniya voḷage Râmayi-dêvarige saluva dêva-dânada Kalu-vaṅgeṟeya keṟegaḷu gadde-beddalu-muntâda chatus-sîmeya bhûmiyanu tat-kâlô-chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatus-sîmeya voḷagâda nidhi-nikshêpa-jala-pâshâṇa............

40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûṟṟu-eṇbattêḻu šellâninṟa Raktâkshi-saṁ-vatsarattu-chChittirai-mâša-mudal tiruv-Irâmîšuram-uḍaiya-nâyanâṟku yiv-vûril viyâpârigaḷil Maṇali-kiḻavanuḍaiya piḷḷai magan Aḻagarena Tiruppuṟak-kuḍaiyil vaichcha tiru-nundâviḷakku....kuḍutta....................kaḍa vadu Mâhêšura-rakshai

41

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûṟṟ-aimbattonṟ-âna Sarvvadhâri-šaṁmatša-rattu Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmî-šuram-uḍaiyâr kôyil âḍiy-aruḷugiṟa kûttaṟku Šayaṅgoṇḍa-Šô..............
......Vâšiṭṭa-gôttirattu Mâdêva-baṭṭan marugan Muttippiḷḷaiyum Dêvappiḷḷai-yum Pârattuvâši-gôttirattu-pPirân-baṭṭar pêran Mâra-dê..............

42 (*a*)

At the same temple, to the north of Gañji-maṇṭapa.

(Grantha and Tamil characters.)

švasti šrî Šakarai-yâṇḍu âyirattu-irunûṟṟu-aṟupattu-onbadu idin mêṟ-chellâ-ninṟa Pramâdi-saṁvatsarattu Šittirai-mâdam mudal pûrva-pakshattu Nâyaṟṟuk-kiḻamaiyun-Tiruvôṇamum peṟṟa nâḷ Nigarili-Šôḻa-maṇḍalattu Âvaniyattu uḍai-yâr tiruv-Irâmîšvaram-uḍaiya-nâya(nâya)nâṟku Âvaniya-nâṭṭu nâṭṭu-nâyagañ-jeyvâr Ponna-gâmiṇḍar Aṅka-gâmiṇḍan uḷḷiṭṭavarôm udaka-pramâṇam-paṅṅik-kuḍutta parišâvadu in-nâṭṭukkuḷ ûr-vaḻi kûḍi-kkôyilukku-pPagaikanṟundêvar kuḷa. . m avv-ûṟk-aḍaitta dâna-mâniya. nigarittu voḻiya. . ka. . paga. ṟi šûḷnta šû-. šaḍai iraṭṭaik. . . dêva-maṇḍalattil Vaṇ. . . . kkan Šadumban eḻuttu Kama. . pi taḍai Arašanpiḷai eḻuttu. . . . kan. . . . . . . yar nâḍu-kiḻân Ula. . . . . ya. . . ḷâ-rai kurâl kali. . tuvaipa. . til. . madiruvam. . vai. . ppaḷḷappaṇam Tippâṇḍai Nâchchiyâr. . rukku paḷḷikk-oru paṇam ivaiy-uḷḷadu šeluttuvarâga šanntrâdittya (ya)-varaiy-âga šellakkaḍavadâga udaka-pramâṇam kalliluñ-jembilum veṭṭi-kkuḍuttôm nâṭṭavarôm ippaḍikku inda tanmattukku ilaṅganañ-jonnava. Gam-gai-karaiyil kkurâl-ppašuvai-kkonṟa Pramavattiyâr dôshat. . lê viḻuva. . Pon-na-gâmuṇḍar eḻuttu A. . gâmuṇḍar eḻuttu ivai Nâ. . ṟaiyan eḻuttu ivai Ella. . . . eḻuttu ivai. . . . . eḻuttu ivai Mâra. . . . ṭṭavar eḻuttu. . . . man eḻuttu ivai. . . . šan eḻuttu ivai Vallatti. . . . . kkum. . . . . eḻuttu tan tâykku tânê maṇâ-ḷan šî-Mâhêšvara-rakshai

42 *b*

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî pugaḻ-šûḷnta puṇari agaḻ šûḻnta puviyil Ponnêmi aḷavum tannêmi naḍappa viḷaṅgu-Jayamagaḷai iḷaṅ-gô-pparuvattu Šakkaragoṭṭattu vikkiramat-toḻilâṟ pudumaṇam-puṇarntu maduvaraiy-îṭṭam Vayirâgarattu vâri ayinunai-kKondaḷavaraiyar. . . . . ṟišai-ttêmaru-Kamalappû-magaḷ-podumaiyum Ponniyâḍaiyun-tanNilappâvaiyun-tanimaiyun-tavira-ppunidaṟṟiru-maṇi-maku-ṭam urimayiṟ-chûḍi-ttannaḍi-iraṇḍun-taḍamuḍiyâga-ttonnila-vêntar šûḍa. . . . nuvâṟu. . . . . tu tiru-niḻal veṇṇilât-tigaḷa oru tani-Mêruviṟ-puli viḷaiyâḍa vârkaḍaṟ-ṟîvântarattu pûpâlar tiṟai viḍuta. ta kaḍañ-jori-kaḷiṟu muṟai niṟpa vi-laṅgiya Tennavan karuntalai ka. . kkiḍappa. . . . . yiṟ-kula. . ṟai. . . . . tuḍaṅgi . . . . kkiḍappa veṅgaṇum paṭṭa veṅgaṟu viṭṭa tan mânamuṅ-gûṟina vîra-muṅ-giḍappa êṟina malaigaḷum mudugu neḷippa iḻinta nadigaḷ šuḻanṟ-uḍaint-ôḍa viḻunta ka. . ka. . lai virittal amara-kkuḍa-tišai ka. . . nâga-ttânum tânaiyum pannâḷ iṭṭa pala pala mugum bayant-edir-mâṟiya Jayapperun-tiruvum paḻiy-ugantu kuḍutta pugaḻin Šelviyum vânarar voṇkaṇa-maḍandaiyar-îṭṭamum miḷa-

rntu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuñ-Jiñganav-enum pâṇi iraṇ-ḍum oru-mišai-kkai . . . . ṇḍiya pugaḻoḍu Pâṇḍi-maṇḍalaṅ-goḷa-ttiruvi-ḷatt-aḍaittu veḷḷavaru parita. .ṅgam poru-kari-ttalaṅgalum pôla tantira-vâriyum uḍaittây vantu vaḍa-kaḍal ten-kaḍal paḍarvadu pôla-ttan peruñ-jênaiyai êvi-pPañjavar aivarum poruda. . . . .ñji. . . . . . . .neḻitt-ôḍi ara. . . . . .ttu nâṭṭu. . . .ḍuttu maṟṟavar tammila.vanašarar tiriyum. .poṟṟa. . . . .ṟṟi koṟṟa vibha-vavâutamum-ettišai-toṟu niṟutti muttin šalâpamu.tTamiḻ-pPodiyanum maṟṟa vanakari paḍumayyañ-Jaiyyamuṅ-Ganniyuṅ-gaikkoṇḍ-aruḷi . . . . .kâṭṭi ku. .malai-nâṭṭ-uḷḷa šâvêṟ-ellân-tani-višumb-êṟa mâveṟittinakaru . . . . ttalai varai-kKuṅgalar kulaiya-kKoṭṭâṟu. .ṟam neṟi-toṟu nilaigaḷ iṭṭaruḷi. . .Kali.ga-maṇḍa-laṅ-gaiypa.ttu tiṟal-koḷ-âramum tiruppuyatt-alaṅgalum pôla vîramun-tiyâga-mum vi. .ga-ppâr toḻa-chChivaniḍatt-Umaiyena ta.na-šikâmaṇi Puva-muḻud-uḍaiyâḷ iruppa avanuḍan Gaṅgai vîṟṟiruntena maṅgaiyar tiladam êḻišai-vallavi Êḻ-ulagam-u.ḍaiyâḷ vâḻi valatt-iruppa ûḻiyûḻi Puvana-muḻud-uḍaiyâḷuḍan .vîra-siṁhâsanattu vîṟṟirunt-aruḷiya Kov-Irâjakêšari-panmar âna šakkiravatti-gaḷ šrî Kulôttuṅga-Šôḻa-Dêvaṟku yâṇḍu 2.âvadu Nigarili-Šôḻa-maṇḍalattu Iḷa . .gar-nâṭṭu Âliyattu Kâšyapa-gôttirattu Aṇṇaman Âtti. .la.n âna Iḷanagar-nâṭṭu nâṭṭu-kkâmuṇḍan Šôḻa-mâttâṇḍa-Bramma-mârâyar Âviniya-nâṭṭu Âvini-yattu tiruv-Irâmîšvaram-uḍaiya-Mahâdêvaṟku tiru-nuntâviḷakku oṉṟukku-ch-châvâ mûvâ-ppêrâḍ-âga viṭṭa pašu irubattunâlu ip-pašu irubattunâlum stâ-nam kâṇi.ḍaiya Šiva-Brâhmaṇan Vasishṭha-gôttirattu Šivakkoḻunta-baṭṭanum Pûmidêva-baṭṭanum Pâratuvâši Iruga-baṭṭa.immûvôm ivv-irubattunâlu pašu-vum kaikkoṇḍu tiru-nantâviḷakku oṉṟum šantirâditta-vaṟa šeluttakkaḍavôm âga kaikkoṇḍôm im-mûvôm pan-Mâhêšvara-rakshai

42 (*c*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugaḻ-šûḻnta puṇari agaḻ šû[ḻ]nta puviyil Ponnêmiy-aḷavum tannêmi naḍappa viḷaṅgu Šaya-magaḷai ilaṅ-gô-pparuvattu Šakkaragoṭṭattu vikkirama-ttoḻilâl pudumaṇam-puṇantu maduvaraiy-îṭṭam Vayiragarattu vâri ayinunai-kKontaḷavaraiyar tantaḷam iriya vâḷ uṟai-kaḻittu-ttôḷ-vali-kâṭṭi paḍum pari naḍâtti ttiyai nitti vaḍa-tišai vâgai-šûḍi-ttenṟišai-ttêmaru Kamalappû-magaḷ podumaiyum Poniyâḍaiyum tan Nilappâvaiyum tanimaiyun-tavira punidaṟṟiru-maṇi-makuṭam urimaiyiṟ-chûḍi .toṟuñ-jella veṇ-kuḍaiy-iru-nila-viḷâgamum vegaṇum tanadu tiru-niḻal veṇṇilâ-ttigaḻa oru-tani-Mêruviṟ-puli viḷaiyâḍa vâr-kaḍaṟ-ṟîvântarattu pûpâlar tiṟai viḍun-tantata kaḍañ-jori-kaḷiṟu muṟai niṟppa vilaṅgiya Tennavan karun-talai parunt-alaittiḍa. . . .piṟ-kula-ppiṟai pôla niṟ-piḷaiy-enum šoll-edir kôḍiṟṟalladâ tan kai vill-edir kôḍâ Vikkalan kallagara-Naṅgili tuḍaṅgi Maṇalûkkaḍu vênda Tuṅgapâttiraiy-a. .

vu..ntanta ponnagara.... kkiḍappa veṅgaṇum paḍavêlukaṇu vi..tan mânamuṅ-gûrina vîramuṅ-giḍappa êṟina......................naiyum pinnâḷ iṭṭa pala pala mudugum bayant-edir-mâṟi Jayapperun-tiruvum paḻiy-ugandu kuḍutta pugaḻin Šelviyum vânara.vâṅkaṇa maḍandaiyar-îṭṭamu.ḷâdu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuñ-Jingaḷav-ennum pâṇiy-iraṇḍum oru višai kaikkoṇḍ-îṇḍiya pugaḻoḍu Pâṇḍi-maṇḍalaṅ-goḷḷa-ttiruviḷatt-aḍaittu veḷḷavaru puritalaṅgam poru-karittalaṅgaḷum pôla-ttandira-vâriyu.muḍaittây vandu vaḍa-kaḍal teṅ-kaḍal paḍarvadu pôla-ttan peruñ-jênaiyaiy-êvi-pPañja-Pâṇḍavarum poruda pôkkaḷatt-añji nenitt-ôḍi araṇena..puga..ṟattu kâṭ..ppa.................. tiyanum matta-vana-kari paḍum..ch-Chaiyamuṅ-Ganniyuṅ-gaikkoṇḍaruḷi-ttennâḍ-elai-kâṭṭi...malai-nâṭṭ-uḷḷa šâvêṟ-ellân-ta.višumb-êṟa mâveṟiya tiṇakarunilai varai-kKuṅgalar kalaya-kKoṭṭâṟ-uṭpaḍa neṟitoṟum nilaigaḷ iṭṭaruḷi varu-punal Kaliṅga-maṇḍalaṅ-gaippaḍuttu-ttiṟal-koḷ-âramuntiruppuyatt-alaṅgalum pôla vîramun-tiyâgamum viḷaṅga-ppâr toḻa-chChivaniḍatt-Umaiyena-tTirušintâmaṇi Puvana-muḻud-uḍaiyâḷ iruppa avanuḍa Gaṅgai vîṟṟirundena maṅgaiyar..ladam êḻišai-val..Eḻ-ulagam-uḍaiyâḷ vâḻi valatt-inid-iru....................Šôḻa-Dêvarkku yâṇḍu 35 âvadu Nigarili-Sôḻa-maṇḍalattu Iḷânagar-nâṭṭu Âliyattu Kâšyapa-gôtrattu Arumoḻidêvan......nâr Iḷânagar-nâṭṭu nâṭṭu-kkâmuṇḍan Râjêntra-Sôḻa-Brahma-mârâyan Âvaniya-nâṭṭu Âviniyattu-ttiruv-Irâmîšvaram-uḍaiya Mahâdêvaṟku tiru-nuntâviḷakku onṟukku-chchâvâ mûvâ-ppêrâḍ-âga viṭṭa pašu irubattunâlu ip-pašu irubattunâlum stânaṅ-gâṇi-uḍaiya Šiva-Brâhmaṇan.................ntu-baṭṭanum Pûmidêva-baṭṭanum Pârattuvâši Iruga-baṭṭanum im-mûvôm ivv-irubattunâlu-pašuvuṅ-gaikkoṇḍu tiru-nantâviḷakku onṟum šantiradita-varai šeluttakaḍavôm âga kaiyikkoṇḍôm im-mûvôm idu pan-Mâhêšvara-rakshai.

42 (*d*)

At the same place.

(Grantha and Tamil characters.)

švasti šrî Šakarai-yâṇḍu âyirattu-irunûṟṟu-irubattu-añju šenṟa Šubakri..šan mašarattu Šittirai-mâsam pattân-tiyadi Nâṟṟu-kiḻamaiyum Uttirâḍamum Dašamiyum pûrva-pakshamum peṟṟa nâḷ Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâḍu Âvaniyattu uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanâṟku svasti šrî Jayaṅgoṇḍa-Šôḻa Iḻavañjiyar âna Vâšudêvar maganâr Kûttâḍun-devarena in-nâyanâṟku Âvaniya...Âvaniyattu..êriyum idukku aḍaitta nañjai puñjai nâṟ-lellaiyum kîṇôkkiya kiṇaṟum mênôkkiya maramu....ḍaiyar tiruv-Irâmîšvaram-uḍaiya-nâyanâṟku namakku nanṟâga-ttiru-Mâši-ttirunâḷum eḻundaruḷuvittu pûja........ ta paḍi pûjaikkum dêvadânam-âga........viṭṭên Kuttâḍun-dêvarena peri-êri nilattil ik-kôyilil kâṇiy-uḍaiya........kku nilam panniru-kaṇḍagamum...... ttukkum.... têrikiḻ kaṇḍaga.................lam nâṟpatteṭṭu kaṇḍaga-

mum. . . . . . nilam. . . . kaṇḍagamum. . . . . . ttu . . . . toṇṇû . . . . ṇḍagamum nîkki ninṟa nilam a. . . . kaikoṇḍa tirunâḷu. . . . . kâṇi. . . . . vi. . ttil viḻuvâr ippaḍikku idu pan-Mâhêšvara-rakshai

42 (*e*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Jayaṅgoṇḍa-Šôḻa Iḷavañji-râyarena nâlu-nâṭṭil niyâyattâṟkuñjantânam- illâ uḍaimai koḷḷa-kkaḍavôm. . . . .

42 (*f*)

At the same place.

(Grantha and Tamil characters.)

. . . . la mudugum bayand-edir-mâṟi Jaya-pperun-(ti)tiruvum paḷiy-ugantu ku . . . . pugaḻuñ-jelviyum vâna . . . . maḍantaiyar paṭṭamum maḷâdu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuñ-Jiṅgaḷav-ennum pâṇiy-iraṇḍum ovišai-kkaikkoṇḍ-îṇḍiya pugaḻoḍu Pâṇḍi-maṇḍalaṅ-goḷḷa-ttiruviḷattaḍaittu veḷḷavaru-pari-taraṅgam poru-karittalaṅgalum pôla-ttantira-vâriyum uḍaittây vantu vaḍa-kaḍal ten-kaḍa . . . . yai êvi Pañja-Pâṇḍavvarum poruda pôr-kaḷat-añji nenitt-ôḍi araṇe. . pugara-paṟattu nâṭṭaḍi-ppaḍuttu maṟṟavar tamalam vana-šarar tiriyum poṟṟa veñ-juram-êṟṟi koṟṟa vibhava-vân-tambam tišaitoṟum niṟutti muttin šapamum mu-tTamiḻ-pPodiyanu matta-vanakari paḍumayya-chChaiyamuṅ-Ganniyuṅ-gaikkoṇḍaruḷi ten-nâṭṭ-alai . . . . ṟ-ellân-tani-višumb-êṟa mâveṟiya tiṇa-karunilai-ttalaivarai-kKuṅgalar kulaiya-kKoṭṭâṟ-uṭppaḍa neṟitoṟum nilaigaḷ iṭṭaruḷi varu-punal-Kaliṅga-maṇḍalaṅ-gaiyppaḍuttu-ttiṟal-koḷ-âramun-tiru-ppuyatt-alaṅgalum pôla vîramun-tiyâgamum viḷaṅga-ppâr-toḻa-chChivan-iḍatt-Umaiyena-tTirašintâmaṇi Puvana-muḻud-uḍaiyâḷ iruppa avanuḍan kai. . . . . šai-vallabi Êḻ-ulagam-uḍaiyâḷ vâḻi valatt-inid-iruppa ûḻiyum Puvana-muḻud-uḍaiyâḷuḍan mâ. . vîra-siṁhâsanattu vîṟṟiruntaruḷiya Kov-Irâjakêšaripanmar âna šakkiravattigaḷ šrî-Kulôttuṅga-Šôḻa-Dêvarkku yâṇḍu 27 âvadu Šôḻa-maṇḍalattu tenkaṇa Nittavinôda-vaḷa-nâṭṭu Kamu. . kûṟṟattu Nariyanûr Nariyanû. . ḍaiyân Šûriyan Šakkarapâṇiy-âna Vikkarama-Šôḻa-mûvênta-vêḷân Nigarili-Šô . . . . Râmîšvaram-uḍaiya Mahâdêvaṟku tiru-nuntâviḷakku onṟukku šâvâ mûvâ-p-pêrâḍ-âga viṭṭa pašu irubattunâlum i-dêvar kôyilil Šûryya-dêvaṟku santi-viḷakku mûnṟukku. . viri Piḍâriyarkku santi-viḷakk-onṟukkum Tukkaiyârkku santi-viḷakk-onṟum âga santi-viḷakku añjukkuñ-jâvâ mûvâ-ppêrâḍ-âga viṭṭa pašu añju vyâpâri Âṟṟumu. n Šîrâḷandêvan tiruv-Irâmîšvaram-uḍaiya . . . . . ṟukkum šâvâ mûvâ-ppêrâḍ-âga viṭṭa pašu irubattunâlu iv-viḷakk-êḻukku-k-

kuttuviḷakku uṭkaru uṭpaḍa Âyiravanâl niṟai êḻu palam iv-viḷakkugaḷukku aiyimûnṟu ik-kôyil kâṇiy-uḍaiya Śiva-pPirâmaṇan Vasishṭhan Śivakoḻuntabaṭṭanum Vasishṭhan Pûmidêva-baṭṭanum Pâradvâśi Śâmi-baṭṭanum im-mûvômum ip-paśu kaikkoṇḍu śantirâditta-varai . . . . ttuvôm idu pan-Mâhêśvararakshai

42 *(g)*

At the same place.

(Grantha and Tamil characters.)

. . . . maganâr Iḷaiya-Vâśudêvar pṛithivi-râjyattil Nigarili-Śôḻa-maṇḍalattu Âvaniyattu-ttirumaḍai-viḷâgattu-ttiruv-Irâmîśuram-uḍaiyâr kôyilil pañchâṅgattil-eḻuttu-veṭṭinapaḍi Âvaniya-nâṭṭil śantânam illâda uḍaimai . . . . śantânam-illâ uḍaimai tanmam âga śentrâditta-va . . . . kkaḍavôm . . ittanmam . . . . perumâḷ Iḷavañjiya-râyar . . . .

42 *(h)*

At the same place.

(Grantha and Tamil characters.)

. . . . ṟum . . . . . . ṅgaḷ it-têvarku vêṇḍum nivandaṅgaḷukku iṟaiy-iliy-âga variyiliṭṭamaiyâl ivv-ûrgaḷâl puravu-vaṟi-tiṇaikkattu . k . . . . . . śeka . . . . Viḻuparaiyan . eḻuda antarâyakatâ . . muppatt-êḻaraiyinâl nellu nûṟṟu-mukkalanê-kuṟuṇi-nânâḻi Âvaniyant-u . . rigattu nilam Râjêndra-kuḻi-viḷâgam kuḻi irupadi . ṇbadin eṇbadinâl vêli pattê-mukkâṇinâl vêli onṟukku Arumoḻi-dê marakkâl nellu nâṟpadin-kalam âga nellu nânûṟṟoru-kalanêy-irutûṇi-kkuṟuṇi âga nellu âga nellu âyirattu . . . . pattunâṟ-kalanê-aiṅ-guṟuṇi iru-nâḻikku nibantam-śeydapaḍi malaimêl tiruv-Irâmîśvaram-uḍaiya Mahâdêvarkku santi onṟukku-ttiruv-amudariśi nânâḻiy-âga santi mûnṟukku-ttiruv-amudariśi kuṟuṇi-nânâḻikku nâḷ munnûṟṟ-aṟubadinukku-ttiruv-amudariśi nâṟpattaiṅ-galattinâl iranḍ-aiñjukku nellu'nûṟṟ-orupatt-irukalanê-tûṇi-ppadakku santi onṟukku kaṟiy-amudu iranḍâga santi mûnṟukku kaṟiyamudu âṟukku nâḷ onṟukku nellu iru-nâḻiy-âga nâḷ munnûṟṟ-aṟubadinukku nellu eḻukalanê-tûṇi-ppadakku santi onṟukku neyyamudu iru-śevidâga santi mûnṟukku neyyamudu âḻâkkê-iru-śevidâga nâḷ munnûṟṟ-aṟubadinukku neyyamudu aimbattunânâḻikku neyyamudu nâḻikku nellu-ppadakk-âga nellu mukkala . santi onṟukku-ttayiramudu uriyâga santi mûnṟukku-ttayiramudu nâḻi-uriy-âga nâḷ munnûṟṟ-aṟubadinukkuttayiramudu aiṅ-galanê-aiṅ-guṟuṇi-nânâḻiyinâl tayiramudu nâḻikku nellu nâḻiyâga nellu aiṅ-galanê-aiṅ-guṟuṇi-nânâḻi santi onṟukku aḍaikkâyamudu iranḍâga santi mûnṟukku aḍaikkâyamudu âṟu âga nâḷ munnûṟṟ-aṟubadinukku aḍaikkâyamudu iranḍ-âyiratt-orunûṟṟ-aṟubadukku aḍaikkâyamudukku nellu nâḻiyâga nellu iru-kalanê-mukkuṟuṇi santi onṟukku ilaiyamudu nâlâga santi mûnṟukku

ilaiyamudu pannirandâga nâḷ munnûṟṟ-aṟubadinukku ilaiyamudu nâlâyirattu-munnûṟṟ-eṇbattaiñjukku ilaiyamudu irubadukku nellu nâḻiyâga nellu irukalanê-mukkuṟuṇi . . nâḻi santi oṉṟukku-ttiru-viḷakku irandâga santi mûṉṟukku-ttiru-viḷakku âṟâga-ttiru-viḷakku oṉṟukku eṇṇai oru ševiḍâga nâḷ munnûṟṟ-aṟu-badinukku eṇṇai aimbattunânâḻikku eṇṇai nâḻikku nellu-ppadakkâga nel onbadin-kalam âga it-têvarkku ôr-âṭṭaikku nellu nûṟṟu-nâṟpattoru-kalanêy-iru-tûṇi-mukkuṟuṇi-nânâḻi . . . . . . malai . . ttiruv-Irâmîšvaram-uḍaiya Mahâdêvar-ku nâḷ oṉṟukku-ttiruv-amudariši mukkuṟuṇiyum artta-yâmattukku tiruv-amudariši iru-nâḻiyum âga nâḷ munnûṟṟ-aṟubadinukku-ttiruv-amudariši toṇṇû-ṟṟêḻu-kalanê-tûṇi-ppadakkinâl irand-aiñjukku nellu irunûṟṟu-nâṟpattu-mukka-lanê-iru-tûṇi-kkuṟuṇi nâḻl-oṉṟukku kaṟiyamudu padinâṟukku nellu nânâḻiy-âga nâḷ munnûṟṟ-aṟubadinukku nellu-ppadinaiṅ-galam nâḷ oṉṟukku neyyamudu uḻakk-âḻâkkê-oru-ševiḍâga nâḷ munnûṟṟ-aṟubadinukku neyyamudu nûṟṟu-nâṟ-pattu-nânâḻikku neyyamudu nâḻikku nellu-ppadakkâga nellu irubattunâṟ-kalam nâḷ oṉṟukku-ttayira(ya)mudu nânâḻiyâga nâḷ munnûṟṟ-aṟubadinukku-ttayiramudu padinaiṅ-gala . . . . nâṟâga nâḷ munnûṟṟ-aṟubadinukku aḍai-kkâyamudu aiyyâyiratt-eḻunûṟṟ-aṟubadinukku nellu nâḻikku aḍaikkâyamudu pattâga nellu aṟu-kalam nâḷ oṉṟukku ilaiyamudu muppattirandâga nâḷ mun-nûṟṟ-aṟubadinukku ilaiyamudu padinôrâyiratt-aiññûṟṟ-irubadu ilaiyamudu iru-badukku nellu nâḻiyâga nellu aṟu-kalam nâḷ oṉṟukku santi-viḷakku muppadum arttayâma-viḷakku añjum âga viḷakku muppattaiñjukku viḷakk-eṇṇai muḻâkkê-âḻâkkâga nâḷ munnûṟṟ-aṟubadinukku eṇṇai munnûṟṟ-orupatt-aiññaḻikku . . ṟpa . . . . kku nâḻl-oṉṟukku-ppiḍivilakku âṟu . . . kku-ppiḍiviḷakku irandum âga-ppiḍiviḷakku eṭṭukku eṇṇai uriyâga nâḷ munnûṟṟ-aṟubadinukku eṇṇai nûṟṟ-eṇbadinâḻikku nellu muppadin-kalam šâttu-ppari . . ṭṭam irandukku kâšu irandun-tirumêṟkapa-ppuḍavai oṉṟukkun-tiru . . ni . -ppuḍavai oṉṟukkuṅ-gâšu oṉṟum âga kâšu mûṉṟukku nellu aiṅ-galanê-mukkuṟuṇi âga it-têvarkku ôr-âṭṭaikku nellu munnûṟṟu-ttoṇṇûṟṟêḻu-kalanê-tûṇi mattiyânattukku-chchaṭṭi-chchôṟu oṉṟukku ariši nâḻiyâga nâ . . . . kalanê-tûṇi-ppada-kkum šrî . . li eḻuntaruḷum Aṟkaliṅga-dêvaṟku nâḷ oṉṟukku ariši uḻakkâga nâḷ munnûṟṟ-aṟubadinukku ariši iru-tûṇi-mukkuṟuṇi-irunâḻiyinâl nellu iru-kalanê-tûṇi-oru-nâḻi šrî-Bali eḻuntaruḷum Šantirašêkara-dêvaṟku santi oṉṟukku tiruv-amudariši iru-nâḻikkum neyyamudukkum taiyirkkum kaṟikkum aḍaikkâ-yamudukkum santi-viḷakku irandukkum âga inta dêvaṟku ôr-âṭṭaikku nellu irubatt . ṟu-kalanê-êḻu-kuṟuṇi nânâḻi tiruviḻâ-eḻundaruḷum Umâ-sahita-Irâjan-tira . . . . nânâḻiyum santi oṉṟukku neyyamudu iru-šoviḍukku tayiramudu urikkum santi oṉṟukku kaṟiyamudu irandukkum aḍai . . . . irâḍu-kkum veṟṟilai nâlum santi-viḷakku irandum âga i-dêvaṟku ôr-âṭṭaikku nellu nâlpatteṉ-kalanê-iru-tûṇi-kkuṟuṇi Gaṇapatiyârkku santi oṉṟukku tiruv-amud-ariši iru-nâḻiyâga nâḷ oṉṟukku ariši aṟu-nâḻi nekkum tarkkum kaṟikkum aḍai-

kkây amudukkum santi-viḷakku onṟukku âga it-têvakku ôr-âṭṭai-nâḷaikku nel eḻubattunâṟ-kalanê-tûṇi-ppadakk-oru-nâḻi .... m tayirukkum kaṟikkum aḍaikkâyamudukkum santi-viḷakkum âga it-têvaṟku ôr-âṭṭaikku nel nûṟṟ-irubattu-mukkalanê-mukkuṟuṇi .. Karumâṇikka-dêvaṟku santi onṟukku ariši nâ........................ nâṟpatteṉ-kalanê-iru-tûṇi-kkuṟuṇi

42 (*i*)

At the same place.

(Grantha and Tamil characters.)

.... tiruppaḍimâṟṟukku i-kkollai nila....mbaḷḷikku-ppôm vaḷikku tekkil tâṅgal êri-kkaṭṭi tûmbum iḍuvittu-kkoḷḷavum ivv-êri-kîḻ.kâḍi viḷai-nila ....ta....šeydukoḷḷa ivv-ûr a..šu-kkôlâl koṇḍa kuḻi mûvâyiram i-kkuḻi mûvâyirattukkum ivv-êri-kkîḻ ivar pakkal.tu......ta....ṭṭapaḍi kuḍi..kâl niṟai pon iru-kaḻañju pon iru-kaḻañjum ivar-pakkal aṟa-kkoṇḍu..ñja..tti ivv-êriyum ivv-êri-kîḻ nilan kuḻi mûvâyiramum nâr-pâl ellaiyum šilâ-lêkai-paṇṇi-kkoṇḍu Vibhi..ṇîšvaram-uḍaiya Mahâdêvarkku tiruv-amudu tiru-ppaḍimâṟ-ṟukku šandirâditta-vara šelvadâga ivar-pakkal pon

42 (*j*)

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

....................galôm Šôḻa-maṇḍalattu ....ḍaya Mahâdêvarku tiru ....

44 (*a*)

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chakravatti Pôšaḷa šrî-vîra-Irâmanâ-Dêvaṟkku yâṇḍu 34 âvadu Sarvadhâri-saṁvatsarattu Tai-mâda(mu)-mudal Âvaniyattil irukkum viyâpâri Tiruñalaṅgiḷavar Valliyâḻvârena uḍaiyâr Aṇṇîšvaram-uḍaiya-nâya-nâṟku ivar dêvadânam amudakkaḍaitta mêl.nâm ippôdu iṭṭa pon 5 i-ppon aiñjukkum in-nâ; anâṟkku uchchi-chchandikku nâḷ onṟukku nâḻi ariši amurdu-šeyivikkakaḍavôm chantirâditta-varai šellakkaḍavadu it-tamatai iṟakkinân Geṅgai-kk..šuvai konṟân pâvam-kovân

44 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-orunûṟṟu-orupattonṟu šenṟu yiraṇḍâvad-âna Saumiya-šanuvaṟcharattu Kanni-nâyaṟṟu êḻân-tiyadiyum apara-paksha-

ttu Saptamiyum Rôhaṇiyum Nâyaṟṟu-kkiḻamaiyu.....šrî-Kulôttuṅga-Šôḻa-Dêvarkku yâṇḍu pannirаṇḍâvadu šrî-Vallâḷa-Dêvan pritivi-râchchiyañ-jeyyânirka Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu..........švaram-uḍaiya....varku Širimalaiyâḷan Šâttaṅgaṇḍan Âvaniya-nâṭṭu..ṟṟâḻvâr-âna....yakkoṇḍa-Šôḻa....

45

At the Bharatêšvara temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âirattu-oru-nûṟṟêḻu šellâninṟa Višvâvasu-sammaṟsarattu Aippaši-mâsattu Paurṇṇamiyum Brahaspati-vâramum peṟṟa Ašvati-nakshattirattu nâḷ svasti šrîmanu-mahâ-maṇḍalêchcharan Taḷaikkâḍu Gaṅgavâḍi Nuḷambavâḍi Vanavaši Pânuṅgal Uchchaṅgi koṇḍa pušabala-Vîra-Gaṅga asahâya-šûra Šanivâra-siddhi Giriduṟka-malla šaladaṅka-Râma nissaṅka-pratâpa Poyšaḷa vîra-Vallâḷa-Dêvar pridhivi-râjyam-paṇṇi aruḷâniṟka-pPoyšaḷa-vîra-Vallâḷa-Dêvar pradânan Jeyaṅgoṇḍa-Šôḻa-maṇḍalattu-pPuliyûṟ-koṭṭattu-pPuliyûr-kiḻava Nâyaka-ttêvan âna šrîmanu-mahâ-pradâna sarva-adikâri samasta-chetrapati vâvûttara niyôgâdipati mahâ-pasâyattan šrîkaraṇattu Vallâḷa-daṇḍanâyakkanuḍaiya(n) daṇḍanâyakkichchi Pemmiyakkanena Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmîšvaram-uḍaiya-nâyanârkku tiru-nandâviḷakku onṟukku nân ik-kôyilil kâṇiyuḍaiya Šiva-Brâmmaṇan Bhâradvâja-gôttirattu Šaivâchâriyan Malaiyâḻvân-bhaṭṭan vašamum Vasiṭṭa-gôttirattu Šaivâchâriyan Mahâdêva-bhaṭṭan vašamum kuḍutta..pon onṟukku pâga-vaṭṭi polivadâga polišaiyâl uḷḷudu koṇḍu šandirâdita-varai iv-viḷakk-onṟum šrî-Mâhêšvara-rakshai Puṟṟidaṅ-goṇḍâr âna Nuḷambâdarâya-rakshai Vaḷañjiya-rakshai

46

At the same place.

(Grantha and Tamil characters.)

svasti šrî nâyanâr tiruv-Irâmîšvaram-uḍaiyâṟku Kellaḷa....nâ..........sarattu vaichcha šandi-viḷakku onṟukku kuḍutta..................n Šaivâchâriyan Pârattuvâja-gôttira............ṭṭan vašamum Vašiṭṭa-gôttirattu Šaivâchâriyan Mâdêva-baṭṭan vašamum kuḍutta pon oru..ttê.

47

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugaḻ šûḻnta puṇariy-agaḻ šûḻnta puviyil Ponnêmiy-aḷavun-tannêmi naḍappa viḷaṅgu-Šaya-magaḷaiy-iḷaṅ-gô-pparuvattu vikkirama-ttoḷilâṟ-pudu-

maṇam-puṉarntu maduvaraiy-îṭṭamVayirâgarattu vâri ayiranunai-kKontaḷavaraŝar tantaḷam-iriya vâḷ uṟai-kaḻittu-ttôḷ-vali-kâṭṭi-ppôṟpari-naḍâtti-kkîrttiyai niṟutti vaḍa-tiŝai vâgai-ŝûḍi-ttenṟiŝai-ttên-maru-Kamalappû-magaṭ-podumaiyum Ponniyâḍai nan-Nilappâvaiyum tanimaiyun-tavira-ppunidaṟṟirumaṇimakuṭa-muṟaimaiyiṟ-chûḍi-ttannadiy-iraṇḍun-taḍamuḍiyâga-ttonnila-vêntar ŝûḍa munnai Manuv-âṟu peruga-kKaliy-âṟu vaṟuppa-chcheṅgôl tiŝaitoṟuñ-jella veṅ-kuḍaiy-iru-nila-viḷâgam eṅgaṇun-tanadu tiru-niḻal veṇṇilâ-ttigaḻa orutani-Mêruviṟ-puli viḷaiyâḍa vârkaḍaṟ-ṟîvântarattu-ppûvar tiṟai-viḍu tanta kadañ-jori-kaḻiṟu muṟai niṟpa vilaṅgiya Tennavan karun-talai parunt-alaittiḍattan ponnagaṟapuṟattiḍai-kkiḍappa in-nâḷ piṟkula-ppiṟai .... niṟpiḷaiyennuñ-joll-edir-kôḍiṟṟ-alladu tan kai vill edir-kôḍâ Vikkalan kall-agara Naṅgili tudaṅgi Maṇalûr naḍuvênda Tuṅgapattiraiy-aḷavum veṅgaṇum paṭṭa veṅ-gaḷiṟum viṭṭa tan mânamuṅ-gûṟina vîramuṅ-giḍappa êṟina malaigaḷu mudugu neḷippa iḻinta nadigaḷuñ-juḻanṟ-uḍaint-ôḍi viḻunta kaḍalun-talai-viriṭṭal-amarakkuḍa-tiŝai-ttan-nâḷ-ugantu tânun-tânaiyum pan-nâḷ-iṭṭa pala-pala mudugum bayatt-edir-mâṟiya Ŝaya-pperun-tiruvum paḻiy-ugantu kuḍutta pugaḻuñ-Jelviyum vâḷâ viṭṭa maḍantayar-îṭṭamu mîḷâdu kuḍu.ta veṅ-gari-niraiyuṅ-Gaṅgamaṇḍalamuñ-Jiṅgaṇav-ennum pâṇiy-iraṇḍum oru viŝai-kkaiykkoṇḍ-âramuntiru-ppuyatt-alaṅgalum pôla vîramun-tiyâgamum viḷaṅga-ppârmiŝai mêvalar vaṇaṅga vîṟṟirunt(arunt)-aruḷiya Kôv-Irâjakêŝari-varmarâna uḍaiyâr ŝrî-Kulôttuṅga-Ŝôḻa-Dêvarku yâṇḍu 10 âvadu Nigarili-Ŝôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniy-attu-ttiruv-Irâmîŝvaram-uḍaiya Mahâdêvarkku Ŝôḻa-maṇḍalattu-kKalliyâṇa-puraṅ-goṇḍa Ŝôḻa-vaḷa-nâṭṭu-pPâmbuṇi-kkûṟṟattu Nîḍûr Nîḍûr-kiḻavan Ariñji-ŝaḍaiyanâna Ŝembiyan Tenkirai-nâṭṭu mûvênta-vêḷân i-dêvarkku-ttirunantâ-viḷakku onṟukku ŝâvâ mûvâ-ppêrâḍ-âga viṭṭa paŝu 24 ip-paŝu irubattunâlum pati-pâda-mûla-ppaṭṭ-uḍai-ppañchâchârya-dêvakanmigaḷ vaŝam viṭṭana idu pan-Mâhêŝvara-rakshai yâṇḍu 10 i-dêvarkku ivv-ûr Vîraṇukkar tirunantâviḷakku onṟukku-chchâvâ mûvâ-ppêrâḍ-âga viṭṭa paŝu 24 irubattunâluñjandrâdittavaṟa ŝelvadâga | idu pan-Mâhêŝvara-rakshai || aṟam-aṟavaṟku aṟam alladu tuṇaiy-illai

48

At the same place.

(Grantha and Tamil characters.)

svasti ŝrî sârvabhuvana-chchakkaravattigaḷ ŝrî-Poyŝaḷa-vîra-Râmanâ-Dêvarku iyâṇḍu 34 âvadu Sarvadhâri-saṁvatsarattu Tai-mâsam mudal Âvaniyattil irukkum viyâpâri Tiruñalaṅgiḻavan Villi-âḻvâre Kaṟkuṭṭai Veḷḷiri-kkuṭṭaikku nân..........iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai............

49 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru manni vaḻara iru-kuvad-aṇaiya-ttan-tôḷum vâḷun-tuṇaiyana Kalâvašanai kaḍantu Vayirâgarattu-kkuñjiraḻâm pala-vâri añjalli Šakkara-goṭṭattu-tTârâvarašanai-ttikku nigaḻa-ttiṟai-kondaruḷi arukkan-uyaittaraišai irukkuṅ-gamalam-anaiya Nila-magaḷ-taunai munnîr kuḷippav-annâḷ tiru-Mâl-âdi-kêḻal âgi eḍuttad-iyâduñ-jaliyâvagaiy-inid-eḍuttu-ttan-kuḍai-niḻaṟ-kîḻ inb-uṟav-irutti-ttigiriyum puliyun-tišai-toṟu naḍâtti-ppugaḻun-tarumamum pu..toṟu niṟitti vîramun-tiyâgamu-mânamum karuṇaiyum urimai-chchuṟṟam âga-ppi.. yâttalai nigaḻa jayamun-tânum vîṟṟiruntu kulamaṇi-makuṭa muṟaimaiyiṟ-chûḍi-ttan kaḻal tarâdivar šûḍa-chcheṅgôl Nâvalam-puvi šêr naḍâttiya Kōv-Irâjakêšari-vanmar âna uḍaiyâr šrî-Rajêntra-Šôḻa-Dêvaṟku yâṇḍu mûnṟâvadu šrî-Râjêntra-Šôḻa-Dêvar tiruvaruḷi..dêšam ellân-tiru-mêḻi kûḍi vantu nirnta Šôḻa-maṇḍalam eḻubatt-eṭṭu nâḍum Jayaṅgoṇḍa-Šôḻa-maṇḍalam nâṟpatt-eṇṇâyiram pûmiyum perumbaḍai valaṅgai mahâ-sê......tarkku nirnta šrî-Râjêntra-Šôḻa-ppadineṉ-pumi-pperiya vishaiyaṅ-gaṇḍamadam Šôḻakaḷa tiru-kkulan-tônṟiṟṟu mudal pašuvukkum erumaikkum iṟaiy-illai ip-padineṉ-pûmiyil illâdav-iṟai kaṭṭattu...ṟku adikârigaḷ..giya Šôḻa-mûvênta-vê(nta)ḷâr pašuvukkum erumaikkum illâdav-iṟai kâṇi ivv-iṟai iṟukkavêṇḍâvenṟum kâḍu punšaiy viḷainta nilaṅgaḷuku aiñjil-onṟu mêl-vâram iduvadâgavum êri-kîḻ nel viḷainta nilattukku mûnṟil-onṟu...ṟu mêl-vâram iḍuvadâgavum vêḍar kummari viḷainta nilam âyiratt-aiññûṟu kuḷikk-oru puḍavai koḷvadâgavum ûr-kkîḻ iru..ku mâgach-chaṇam vaṇṇâr.....nall-erudu naṟ-pašu uḷḷiṭṭa anta......ku.râl iraṇḍu kâš-iḍuvadâgavum šiṟu-šuṅgattukku Âšuvi-makkaḷ âšuvam-uṇṇum pêrâl oru kâš-iḍuvadâgavum.ṟaiyâviṭṭâl oru kâš-iṟippadâgavum....nṟu.......ṭtukku ûr mudali..aḍiyâḷ vîḍum iru-peṇdir vîḍ-onṟum uḷamai-šaivadâgavum uvâtti-vîḍum tiru-kkôyil-uḍaiyân vîḍum taḷaṟar-vîḍum šiṟu-šuṅgattukku iṟutta vîḍu tavira nîkki ninṟa vîḍugaḷukku vîṭṭâl kâl kâšu koḷvadâgavum...kku..ri nilam-aḷakkum pattu-ppanniru...kondadu šâṇ-âga-ppadiṇeṇ-šâṇ koṇḍadu kôl-âga-kkoṇḍu nilam-aḷappadâgavum ippaḍikku-ppadineṭṭu vishaiyamum perumbaḍai valaṅgai mahâ..naiyum padaṅgaṇḍum agappaḍa kal-veṭṭi i-sâsanañ-jeydôm padineṉ-pûmi-pperiya......pperukki ûrum perumbaḍai mahâ-sênaiyum evv-iṟai.ḻittu...ṉ iṟai.m iṟuppânum Gaṅgai-karaiyil gô-Brâhmaṇaraiyum naraiyâm kurâluṅ-go..........yaḻittân Brahmavattiyum paḍuvadâgavum periya vishaiyattukkum perumbaḍai.....

49 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu l . . . . Dêvar pritivi-râchchiyañ-jeyyâ . niṟka Nigarili-Šôḻa-maṇḍalattu Aviniya-nâṭṭu Âviniyattu Âḷuḍaiyâr tiruv-Irâmîšvaram-uḍaiya Mahâdêvaṟku . . . nâ . . . . tiru-nundâviḷakku onṟukku Araṅgan Tirukkâḷatti-uḍaiyân maga . . . . midê . . yar Pâṇappiḷḷai-perumâḷ iṭṭa nokkimâḍai eṭṭum ik-kôyi . kkâṇiyuḍaiya Šiva-pPirâmaṇan . . . . . . ṭṭanum Irugappaṭṭanum i . . pon eṇ-kaḻañjum nâṅgaḷ kaikoṇḍu mû . . . . . . ppaḍi . . šandirâditavarai šeluttakkaḍavôm âṇôm tiru-nundâviḷakku onṟu ivar . . . . kka Nu . . . bâdarâyan irakshai idu Vaḷañjiyar irakshai Vâraṇâšiyil kapilai-konṟân idu aḻippân

49 (*c*)

At the same place.

(Grantha and Tamil characters.)

. . . . Nila-ppâvaiyun-tani . . . . ppuvani-naṟṟirumaṇi-makuṭamu . . . .

50

On the south basement of the same temple.

. . . . |
. . mad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ višrutâ |
khyâtâ nûta-pativra . . . . mânâjani ||
sâdhvîti . . . . manôhâriṇî
san-mârggârgaḷa-bhêdinî nirupamâ sat-pâtra-dânânvitâ |
sat-Kâdamba-mahânvayê samabhavad dêvîha Dîvâmbikâ
kiṁ dhâtrî-makuṭâgra-maṇḍana-maṇiḥ kiṁ Kâma-dê . . . ||
kṛitvâ dêvâyatanaṁ Mahêšvarârppaṇam ananta-pâpa-vinâšâ |
ghaṇṭâ Dîvâmbikayâ Noḷamba-Nârâyaṇêšvarâ . . . . ||

. . samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallava-kulatilaka Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyan Noḷamba-Nârâyaṇa . . . . Dîvabbarasiyar nNoḷamba-Nârâyaṇêšvaramaṁ mâḍisi . . . . pûjeyaṁ koṇḍu Eḷanagaramaṁ sarbba-bâdhâ-parihâram âgi . . . . . aḻipidava- kavileyuma Bâṇarâsiyuman aḻida-pañcha-mahâ-pâtakaṁ ||

51

At the same place, on the south basement of the Šatrughna temple.

šrîmad-Dilîpayyaṁ pṛithuvî-râjyaṁ geyyutt ire Âvanyada-sthânada panneraḍu-kiṟu-deṟeyaṁ biṭṭar Mahâdêvargge salâgeyan ettisi idan aḻidôṁ Vâranâsiyan aḻidoṁ

52

At the same place.

sthânad ûrggalge Nolamba biṭṭam

53

At the Šatrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûṟṟu-nâṟpatteṭṭu-chchenṟa Pârttiva-šammaṟcharattu uḍaiyâr tiruv-Irâmîšuram-uḍaiya-nâyanâṟku Jayaṅgoṇḍa-Šô-ḻa-Iḷavañjiya-râyanâna Kûttâḍun-dêvar agambaḍiyâril Tantirapâlan Pêriyuḍai-yânena in-nâyanâṟku-ttiru-ppaḷḷiy-eḻichchikku nâḷ onṟukku nâḻiy-arišì amudu-paḍi šella-kkaḍavud âga aiñjarai-ppon kuḍuttên ip-ponnâl uḷḷa pališai koṇḍu šandirâditta-varai šelutta-kkaḍavôm ik-kôyiliṟ-kâṇiy-uḍaiya Šiva-pPirâmaṇan Vašiṭṭa-gôttirattu Mâdêva-baṭṭar marugan Muttippiḷḷaiyum Dêvappiḷḷaiyum Pârattuvâja-gôttirattu-pPirân-baṭṭar pêran.....ṇḍippiḷḷaiyum Pirân-baṭṭarum koṇḍôm i-chchandikku iraṇḍu tiru-viḷakk-êṟṟuvud âga oru pon kuḍuttên Tan-tirapâlan tamaiyan Nîṟaṇiñjânena it-tanmattaiy-iṟakkinân Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkonṟân Piramôtti-ppaḍuvân pan-Mâhêšura-rakshai

54

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugaḻ šûḻnta puṇari agaḻ šûnta puviyil Ponnêmiy-aḷavun-tannêmi naḍappa viḷaṅgu-Jaya-magaḷai iḷaṅ-go-pparuvattu Šakkaragoṭṭattu vikkirama-ttoḻilâl pudu-maṇam-puṇarndu maduvaraiy-îṭṭam Vayirâgarattu vâriy-ayira-nunai-kKontaḷavaraiyar tantaḷam iriya vâḷ uṟai-kaḻittu-ttôḷ-vali-kâṭṭi-ppôṟ-pari.........vaḍa-tišai vâgai-šûḍi-ttenṟišai-ttêmaru-Kamalappû-magaḷ poḍu-maiyum Ponniyâḍaiyum tan-Nila-ppâvaiyum tanimaiyum tavira-ppunitaṟṟiru-maṇi-makuṭam urimaiyiṟ-chûḍi tannadiy-iraṇḍum taḍamuḍiyâga-ttonnila-vêndar šûḍa munnai Manuv-âṟu peruga-kKaliy-âṟu vaṟuppa-chcheṅgôl tišai-toṟuñ-jella veṉ-kuḍaiy-iru-nila-vaḷa...............ṇilâ-ttigaḷa oru tani-Mêruv-iṟ-puli viḷaiyâḍa vârkaḍaṟṟîvântarattu pûpâlar tiṟai-viḍu tanda kadañ-jori-

kaḻiṟu muṟai-muṟai niṟpa vilaṅgiya Tennavan karun-dalai parund-alaittiḍattan ponnagara-ppuṟatt-aṇi kiḍappa pinnâḷ piṟkula-ppiṟai pôla niṟ-piḻaiyennuñ-joll-edir-kôḍiṟṟ-alladu tan kai-vill-edir-kôḍâ veḻakulatt-araiyagaḷ.......
.......m paṭṭamum pariyum viṭṭa tan mânamum kûṟiya vîramum kiḍappa êṟiya malaigaḷum mudugu neḷippa iḻinda nadigaḷum šuḻanṟ-uḍaind-ôḍa vîḻnda kaḍalgaḷum talai-virittal-amara-kkuḍa-tišai tan nâḍ-ugandu tânum tânaiyum pannâḷ iṭṭa-ppala pala mudugum bayand-edir-mâṟiya Jaya-pperunderuvum paḻiy-ugandu kuḍutta pugaḻin Šelviyum vaḷarâ onkaṇa-maḍandai.......kariniraiyum Gaṅga-maṇḍalamum Šiṅgaṇav-ennum pâṇiy-iraṇḍum oru-višai-kkaikkoṇḍu îṇḍiya pugaḻoḍu Pâṇḍi-maṇḍalaṅ-goḷḷa-ttiruviḷatt-aḍaittu veḷḷavarupari-talaṅgaḷum poru-kari-ttalaṅgaḷum pôla-ttantira-vâriyum uḍaittây vandu vaḍa-kaḍal ten-kaḍal paḍarvadu pôla tan peruñ-jênaiy-êvi..varaiyalarum poruda pôr-kkaḷatt-añjiy-ô.........ttu nâ....ttu maṟṟavar..mai...tiriyum pochchai-veñ-juram-êṟṟi koṟṟa šaiya-ttambam tišaitoṟu niṟutti muttin šalâpamum mut-Tamiḻ-pPodiyamu matta-vana-kari paḍummai..chChe..muṅGanniyum kaikkoṇḍ-aruḷi Têda-nâṭṭ-eḷḷai-kâṭṭi Kuḍamalai-nâṭṭ-uḷḷa šâvêṟ-ellâm tani-višumb-êṟa mâvêṟiya tan varupani-ttalaivarai e.......ṟ-utppaḍa nêṟitoṟum nilaigaḷ-iṭṭ-aruḷi varu-punal-Kaliṅga-maṇḍalam kai-paḍuttu tiṟal-koḷâramum tiru-ppuyatt-alaṅgaḷum pôla vîramum tiyâgamum viḷaṅga-ppâr toḻachChivan-iḍattuyainda Tiyâga-vallavitarum Avani-muḻud-uḍaiyâḷ iruppa avanuḍan Gaṅgai vîṟṟirundena maṅgaiyar-tiladam êḻ-išai-vallapi Êḻ-ulagam-uḍaiyâḷ vâḻišai malarnd-inid-iruppa ûḻi-ûḻi-toṟu.......sanattu Avani-muḻud-uḍaiyâḷôḍum viṟṟirund-aruḷiya Kôv-Irâjakêšarivanmar âna chakravattigaḷ šrî-Kulôttuṅga-Šôḻa-Dêvaṟku yâṇḍu 33 yâvadu Jayaṅgoṇḍa-Šôḻa-maṇḍalattu Ûṟṟukkâṭṭu-kkoṭṭattu-tTiṅgâḍu-pâkkattu Tiṅgâḍu-pâgá-kiḻân Araiyan Araṇḍâṅgiy-âna Râjêntra-Šôḻan âna Gâṅgêya-râjan Nigarili-Šôḻa-ma......Âvaniyanâṭṭu Âvaniyattu-ttiruv-Irâmîšvaram-uḍaiya Mahâdêvaṟku tiru-nantâviḷakku onṟukku šâvâ mûvâ-pperâḍ-âga viṭṭa pašu uḍal irubattunâlum pati-pâda-mûlappaṭṭ-uḍai pañchâchâriya dêvakammigaḷ vašam viṭṭana ivai šant(ra)râditta-vaṟa šelvad-âga pan-Mâhêšvara-rakshai.

55

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-ttonṉûṟṟu-iraṇḍu šenṟa Pramâdautasaṁvatsarattu Paṅguni-mâšam mudal Brahmâdi-râjarâ Šelvâṇḍai-dêvar magaḻâr âṇa svasti Jayaṅgoṇḍa-Šôḻa Iḻavañjiya-râyar âna Kûttâḍun-dêvar-mmaganâr Iḷaiya Vâšudêvar nambirâṭṭiyâr Šeṭṭâḻvârena Âvaniyatt-uḍai..llava-Râmîšvaram-uḍaiyarkku amudu-paḍikkum aṟchanâbôgam dêvakanmakanukkum Toṭṭi-

ganpaḷḷikku uḷḷa ettam-uḷpaḍa nañjai puñjai nâṟ-pâl-eḷḷaiyum viṭṭu tiruppaṇi šeyvvitta Šiva-Brâhmaṇan Bhâradvâja-gôttirattu-kKoṇḍibaṭan Vâšudêva-baṭa-nukku-kkâṇi muḷudum dêvakanmamu udakam-paṇṇinên Šeṭṭâḻvârena pan-Mâhêšvara-rakshai

56 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-nâṟpatteṭṭâna Pârttiva-šammarcha-ṟattu svasti šrî Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmîšuram-udaiyâr kôyilil âḍiy-aruḷugiṟa kûttaṟku svasti šri Jayaṅgoṇ-ḍa-Šôḻa Iḷavañjiya-râyar âna Kûttâḍun-dêvar aḍiyân Šûṟṟiyâḻvâr magan Tiru-......ḍaiyânena ik-kûttaṟku u......kku amudu-paḍi nâḷiy-arišì šandirâdi-tta-varai šella-kkaḍavadâga âṟu pon kuḍuttên ip-po...kkoṇḍôm Vašitta-gô-ttirattu......ṭan Mâdêva-baṭṭar marugan Mârimutti-ppiḷḷaiyum Dêva-ppiḷḷai-yum Pârattuvâja-gôttirattu-pPirân-baṭṭar pêranmâril Koṇḍi-ppiḷḷaiyum Pirân-baṭṭaruṅ-Gûttâḍum-piḷḷaiyum it-tanmattaiy-iṟakkinân Geṅgai-kkaraiyil kurâl-pašuvai konṟân Piramôtti-ppaḍuvân pan-Mâhêšvara-rakshai

56 (*b*)

At the same place.

(Grantha and Tamil characters.)

..dêva.....ḍaiya......Âvaniyattu..rndatti.....naṅgaḷu..pati-pâda-mûla-ppaṭṭ-uḍai-ppañchâ....ya.......n mêṟkil naḍu-veṭṭu-kkîḻ-mûlai....pâṟkellai..ppaiy-kuṭṭaikku ten-mêṟk-ellai..........lpaḷḷi..šuravichchunai....kku...onṟu idan vaḍakku....laikku kiḻakku......

57 (*a*)

At the Gauri-dêvi temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-iru-nûṟṟu-irubatteṭṭu-chchellâninṟa Parâbava-šammachcharattu Šittirai-mâšam padinâlân-tiyadi Tiṅgaṭ-kiḻamaiyum Utti-râḍamum Trayôdašiyum peṟṟa nâḷ svasti šrî Jayaṅgoṇḍa-Šôḻa Iḷavañji-râyar âna Kûttâḍun-dêvar prithivi-râjyam-paṇṇiy-aruḷâninṟa Nigarili-Šôḻa-maṇḍalattu Jayaṅgoṇḍa-Šôḻa-vaḷa-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmî-švaram-uḍaiya-nâyanâr dêvadânam peri-êriyil ik-kôyil tiru-ppaṇikku munninṟu šeyvitta Vîra-Šôḻavâṇukkaril Peṟṟa-piḷḷai magan Šîmâṇḍaikkum Vayirâṇḍai magan Šeṭṭiyaṇṇanukkum ivv-iruvaṟkum Maṇidâriyum Panṟimukka nâṟ-

kaṇḍaga-kkaḷani chandrâditta-varai šelvad-âga viṭṭôm ippaḍi anubavippadu idukk-ilaṅganam-paṇṇavan tan tâyku yiraṇḍu-ninaittavan idu tânattâ-rakshai

57 (*b*)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti šrî ma......machcharattu Âvaṇi-mâdam mudal..ru-ñâ naṅgiḻavan Valli-âḻvâ......širi-êrikku mêl-nagaram....pon aiñju ip-pon-nukku i......koṇḍu nâḷ onṟukku oru nâ..nellu amudu....vum idu ilaṅga.. ....n-Mâhêšvara-rakshai

58

At the same village, on the basement round the Ammana-guḍi.

svasti Šaka-varushambulu 1284 sanda Šubhakṛitu-saṁvatsarada Kârtika-šu 11 Gu-dinadalu svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḷa bhâsege tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-Voḍeyara šrî-vîra-Kumâra-Kampaṇṇa-Voḍeyara aṟamaneya šrîman-mahâ-pradhâna Sômappa-Voḍeyara nirûpadiṁ svastî šrîmat-sâmantâdhikâri Âvaṇiya Râmaya-dêvanavaru Âvaniya šrî-Râmanâtha-dêvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayaṁ grâma 2 kaṁ saluvantu šrî-Kumâra....koṇḍu taḷa....pari yishṭanu tiddikoṇḍu šrî-Râmanâtha-dêvarige......yanu daṇḍeya......koṭṭaru.........(usual final phrases) šrî-Râmanâtha-dêvara..................

59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugrîva temple.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithuvî-vallabha Pallava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kañjâsana saṅgrâma-doraygaṁ bîra-Triṇêtra gaja-râja-malla palar-añje gaṇḍa šrîmat-Chaladaṅkakâṟa-Dêvana perggeḍe-Basavayyan aṅkana bhaṭṭanu mâḍisida mâna-stambham uttarôttaraṁ ....

60

At the same village, on copper plates of the Âvani-maṭha.

(Nâgarî characters.)

[*b*] šrî Vêṅkaṭêšâya namaḥ ।
yasya samparka-puṇyêna nârî-ratnam abhûch chhilâ ।
yad upâsyaṁ sumanasâṁ tad-vastu-dvandvam âšrayê ॥
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraššataṁ ।
vighnaṁ nighnanti bhajatâṁ Vishvaksênaṁ tam âšrayê ॥

jayati kshîra-jaladhêr jâtaṁ savyêkshaṇaṁ Harêḥ ।
âlambanaṁ chakôrâṇâm amarâyushkaraṁ mahaḥ ॥
pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas
sañjajñê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ ।
tad-vaṁśê Bharatô babhûva nṛipatis tat-santatau Šantanus
tat-turyô Vijayô'bhimanyur udabhût tasmât Parîkshit tataḥ ॥
Nandas tasyâshṭamôbhût samajani navamas tasya râjñaš Chalikka-
kshmâpas tat-saptamaš Šrîpati-ruchir abhavad Râja-pûrvô narêndraḥ ।
tasya šrî-Bijjalêndrô dašama iha nṛipô vîra-Hemmâḷi-Râyas
târtîyîkô Murârau kṛita-natir udabhût tasya Mâyâpurîšaḥ ॥
tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkana-
trastâmitra-gaṇas tatô'jani harau durgâṇi saptâhitât ।
ahnaikêna sa Sômi-Dêva-nṛipatis tasmâch cha jajñê sutô
vîrô Râghava-Dêvarâḍ iti tataš šrî-Pinnamô'bhûn nṛipaḥ ॥
Âravîṭi-nagarî-vibhôr abhûd
asya Bukka-dharaṇîpatis sutaḥ ।
yêna Sâluva-Nṛisiṁha-râjyam apy
êdhamâna-mahasâ sthirîkṛitaṁ ॥
šrî-Râma-Râja-kshitipasya tasya
chintâmaṇêr arthi-kadambakânâṁ ।
Lakshmîr ivâmbhôruha-lôchanasya
Lakkâmbikâmushya mahishy alâsît ॥
tasyâdhikais samabhavat tanayas tapôbhiš
šrî-Raṅga-Râja-nṛipatiš šaši-vaṁša-dîpaḥ ।
âsan samullasati dhâmani yasya chitraṁ
nêtrâṇi vairi-sudṛišâṁ cha nir-añjanâni ॥
satîṁ Tirumalâmbikâṁ charita-lîlayârundhati-
prathâm api titikshayâ vasumatî-yasô-rundhatîṁ ।
Himâṁšur iva Rôhiṇîṁ hṛidaya-hâriṇîṁ sad-guṇair
amôdata sadharmiṇîm ayam avâpya vîrâgraṇîḥ ॥
rachita-naya-vichâraṁ Râma-Râjaṁ cha dhîraṁ
vara-Tirumala-Râyaṁ Vêṅkaṭâdri-kshitîšaṁ ।
ajanayata sa êtân ânupûrvyâ kumârân
iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ॥
sakala-bhuvana-kaṇṭakân arâtîn
samiti nihatya sa Râma-Râja-vîraḥ ।*
vyarâjata šrî-vara-Vêṅkaṭâdri-
Râjaḥ kshitau Lakshmaṇa-châru-mûrtiḥ ॥
trishu šrî-Raṅga-kshmâparivṛiḍha-kumârêshv adhi-raṇaṁ

* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nṛipatiḥ ।
mahaujâs sâmrâjyê [*11 a*] su-matir abhishiktô nirupamê
prašâsty urvîṁ sarvâm api tisṛishu mûrtishv iva Hariḥ ॥
yašasvinâm agrasarasya yasya
paṭṭâbhishêkê sati pârthivêndôḥ ।
dânâmbu-pûrair abhishichyamânâ
dêvî-padaṁ bhûmir iyaṁ dadhâti ॥
Sâmâdayô Vidhi-mukhâd iva satya-vâchaḥ
sâmâdy-upâya-nivahâ iva sâṁyugînât ।
Râmâdayô Dašarathâd iva râja-mauḷêḥ
tasmâd amêya-yašasas tanayâ babhûvuḥ ॥
râjâ tatô'bhûd Raghunâtha-nâmâ
šrî-Raṅga-Râyas šrita-pârijâtaḥ ।
šrî-Râma-Râjaš šiširâṁšur urvyâḥ
vikhyâtimân Vêṅkaṭa-Dêva-Râyaḥ ॥
šrî-Raṅga-Râyas sahajêshu têshu
pâraṅgatô nîti-payaḥ-payôdhêḥ ।
ashṭâsu dikshu prathitas sa lêbhê
paṭṭâbhishêkaṁ Penugoṇḍa-râjyê ॥
atha šrî-Vêṅkaṭapati-Dêva-Râyô nayôjvalaḥ ।
avanîm ašishat kîrtyâ dišô daša višôbhayan ॥
taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôḥ ।
jâtas Tirumala-Râjaḥ khyâtas šrî-Raṅga-Râyôpi ॥
tayôs šrî-Râṅga-Râyasya tanayâ vinayâdhikâḥ ।
ajâyanta dayâvantas šrutavantô yašasvinaḥ ॥
šrî-Raṅga-Râya-nṛipatês tanayêshu têshu
pâraṁ girâm adhigataḥ kavi-puṅgavânâṁ ।
ratnêshu Kaustubha ivâmbudhi-sambhavêshu
šrî-Râma-Râya-nṛipatis suchiraṁ vyalâsît ॥
pûrvaṁ višruta-Râma-Râja-nṛipatêš šrî-Râmabhadrâkṛitêḥ
kalyâṇôdaya-šâlinas tanubhavâḥ pañcha prapañchâvanê ।
dakshâ nîti-pathânugâs samabhavan Kshîrâpagâ-kâminô
gîrvâṇâlaya-bhûruhâ iva bhudha-šrêṇîshṭa-dânôtsukâḥ ॥
vikhyâta-charyêshu nṛipêshu têshu
šrî-Raṅga-Râjaš šiširâṁšur urvyâḥ ।
višva-trayê višruta-kîrtir âsît
saurêshu sâlêshv iva pârijâtaḥ ॥
šrî-Raṅga-Râjasya tapô-višêshais
santôshiṇaš Šêshagirîšvarasya ।
kâruṇya-bhûmnâ kamanîya-šôbhau

putrâv abhûtâṁ Puruhûta-bhôgau ॥
Peda-Vêṅkaṭêndra-Pina-Vêṅkaṭâdhirâḍ-
iti-nâmakau prakṛiti-pâlanôtsukau ।
khara-dûshaṇa-prahati-dakshiṇâv ubhau
dadataḥ pramôdam iva Râma-Lakshmaṇau ॥
śrî-śâlî Peda-Vêṅkaṭêndra-nṛipatir jyêshṭhô vayôbhis tayôs
śauryaudârya-gabhîratâ-dhṛiti-kalâ-pûrvaiś cha sarvair guṇaiḥ ।
[.......................... ॥]
śrî-Raṅga-Râjêndra-kumârakê'smin
vîrôttamê Vêṅkaṭa-Dêva-Râyê ।
paṭṭâbhishiktê Penugoṇḍa-râjyê
tadâbhishiktâs su[dhi]yôpi hêmnâ ॥
khyâtas tasya pitâmahânujatayâ śrî-Vêṅkaṭâdri-kshamâ-
pâla-śrî-lalanâ-svayaṁvṛita-patêr jâtânukampâspadaṁ ।
âsîd uddhata-śatru-gandha-karaṭi-pradhvaṁsa-baddha-vratô
haryakshaḥ kavi-lôka-rakshaṇa-kaḷâ-pratyagra-Bhôjâkṛitiḥ ॥
tasya śrî-Raṅgapati-kshôṇîpatir âtmabhûr guṇâbdhir atha ।
yasyaudârya-mahimnâ kalpa-taruḥ kvâpi Nandanê vasati ॥
râjñas tasya guṇâdbhutasya sukṛitaiḥ prâchîna-janmârjitaiḥ
putrô'bhût Puruhûta[*11b*]kalpa-mahimâ Gôpâla-Râjâgraṇîḥ ।
sarvêshâṁ vidushâṁ samîhita-phaḷaṁ datvâ jagatyâṁ svayaṁ
yô vismârayati sma dâna-chaturân Bhôjâdimân pârthivân ॥
sô'yaṁ priyâ-sahacharas sukṛitî tapôbhir
ârâdhayad Vêṅkaṭa-śaila-nâthaṁ ।
prîtas tadânîṁ agadîd abhîshṭa-
dâtâ sa dêvaḥ kṛipayâ tam ênaṁ ॥
putras san dharaṇîm avâpam adhunâ śrî-Vêṅkaṭâbhikhyayâ
vikhyâtas China-Vêṅkaṭêndra-nṛipatêr ugrais tapô-vaibhavaiḥ ।
pûrvaṁ śrî-Vasudêva-bhû-Vala-ripôḥ Kṛishṇâbhidhô'haṃ yathâ
Nandaḥ prâg iva taṁ sutaṁ kalayatâṁ śrî-Raṅga-Râyâbhidhaṁ ॥
śrî-Raṅga-Râya-kshitinâyakaṁ taṁ
Śrîkânta-rûpaṁ kshiti-rakshaṇâya ।
avâpya taṁ tat-kula-vṛiddhi-hêtôr
Gôpâla-Râjas samabhût prahṛishṭaḥ ॥
sô'yaṁ śrî-Raṅga-Râya-kshitipatir avituṁ saj-janân dur-janânâṁ
garva-dhvaṁsâya Kaṁsâsura-mada-garima-dhvaṁsinô rûpa-dhârî ।
prâjyaṁ sâmrâjya-siṁhâsanam adhivasati pratyahaṁ bhakti-pûrvaṁ
nânâ-dêśâvanîśair vinutam anupamaṁ prâpta-paṭṭâbhishêkaḥ ॥
śrî-Raṅgêśvara-datta-râjya-mahimâ śri-Raṅga-Râyâgraṇîḥ
pâdâmbhôja-vinamra-Bhôja-Magadha-kshmâpârpita..... ।

sarvêshâṁ pṛithivîbhujâm adhi-širô-vinyasta-pâdâmbujaḥ
pṛithvîṁ pâlayatê nayêna mahatâ saptârṇavî-mêkhaḷâṁ ॥
vârâši-gâmbhîrya-višêsha-dhurya-
Chaurâši-durgaika-vibhâla-varyaḥ ।
parâshṭa-dig-râya-manaḥ-prakâma-
bhayaṅkaraš Šârṅgadharântaraṅgaḥ ॥
hata-ripur animêshânôkahô yâchakânâṁ
hosa-birudara-gaṇḍô râya-râhutta-miṇḍaḥ ।
[. . . . ॥]
sâra-vîra-ramayâ samullasan
Âravîṭi-pura-hâra-nâyakaḥ ।
kuṇḍalîšvara-mahâ-bhujaḥ šrayan
maṇḍalîka-dharaṇî-Varâhatâṁ ॥
Âtrêya-gôtra-jânâm agrasarô bhûbhujâm udâra-yašâḥ ।
[. . . . ॥]
sô'yaṁ nîti-jitâdi-bhûpati-tatis Sutrâma-sâkhî sudhî-
sârthânâṁ bhuja-têjasâ sva-vašayan Karṇâta-siṁhâsanaṁ ।
â Sêtôr api châ-Himâdri vimatân saṁhṛitya šâsan mudâ
sarvôrvîṁ prachakâsti sindhu-parikhâṁ šrî-Raṅga-Râyâgraṇîḥ ॥
randhrartu-bâṇa-chandrâkhya gaṇitê Šaka-vatsarê ।
vatsarê Pârthivâbhikhyê mâsê'smin Mârgašîrshakê ॥
pakshê vaḷakshê puṇyârhê dvâdašyâṁ cha mahâ-tithau ।
šrî-Vêṅkaṭêša-pâdâbja-sannidhau šrêyasâṁ nidhau ॥
para(ma)-haṁsa-parivrâjakâchâryâṇâm mahaujasâṁ ।
šishyâ yê Višvarûpâkhya-Bhâratî-svâminâm amî ॥
šrîmad-Viṭṭhala-nâmânô Bhâratî-svâminaḥ priyâḥ ।
tach-chhishya-Râmachandrâkhya-Bhâratî-svâminô'bhavan ॥
ašêsha-vidushâṁ têshâṁ maṭhâya mahad-ôjasâṁ ।
šrîmat-Kôḷâla-dêšîya-grâmêshu gaṇitaṁ janaiḥ ॥
manôharaṁ Dêvapalyâḥ prâchîṁ dišam upâšritaṁ ।
sva-nâmagašya šailasya dakshiṇâṁ dišam âšritaṁ ॥
Chiṅkâbhidhâna-grâmasya paschimâšâm upâšritaṁ ।
Tammêpaly-âkhya-ghôshasya uttarâšâm upâšritaṁ ॥
Narasiṁha-iti khyâtaṁ pratinâma-samanvitaṁ ।
Chinâṇikallu-nâmânaṁ grâmam ârâma-šôbhitaṁ ॥
sarvamânyaṁ chatus-sîmâ-sahitaṁ cha samantataḥ ।
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ॥
akshiṇy-âgâmi-saṁyuktaṁ ṛishi-bhôgyaṁ sa-bhûruhaṁ ।
vâpî-kûpa-taṭâkaiš cha kachchhârâmaiš cha saṁyutaṁ ॥
šishya-prašishya-sambhôjyaṁ kramâd â-chan[*IIIa*]dra-târakaṁ ।

dânâdhamana-vikrîti-yôgyaṁ vinimayôchitaṁ ॥
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ।
vividhair vibudhaiš šrauta-pathikair adhikair girâ ।
šrî-Raṅga-Râya-bhûpâlô mânanîyô manasvinâṁ ।
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ॥
vîra-šrî-Raṅga-Râya-kshitipati-varyasya kîrti-dhuryasya ।
šâsanam idaṁ sudhî-jana-kuvalaya-chandrasya bhû-Mahêndrasya ॥
vîra-Šrî-Raṅga-Râyôktyâ prâha pautras Sabhâpatêḥ ।
Kâmakôṭi-sutô Râma-kaviš šâsana-vâṅmayaṁ ॥
vîra-Šrî-Raṅga-Râya-kshmâpa-nidêšêna Sômanâthâryaḥ ।
šâsanam alikhat Kâmaya-šrî-Gaṇapayârya-pautra-maṇiḥ ॥
(usual final verses) *šrî-Râma

61

On a rock behind the Âvani Matt.

(Grantha and Tamil characters.)

svasti šrî Ânanda-šammachcharattu Kârttigai-mâšam Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan âna tan-vâši-kâṭṭiya Vâšudêvan šâmantaril Kulôttuṅga-Šôḻavaṇukkan Udaiyâṇḍai maga Nuḷamba-dêvaṟku vaṟaikâṟan Šitti..mê..paṇḍitan magan Dêvanena vêḷaikkâṟan uṇḍ-ôḍi-ppôm vâriyâṭkaḷ nâyan

62

At the same village, on a rock in front of the Nâgarakuṇṭe.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1550 agunedi Vibhava-saṁvatsaraṁ Mâgha-ba 30lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-vîra-Râma-Dêva-mahârâyalû prithivî-sâmrâjyaṁ chêyichuṇḍagânu chaturtha-gôtraṁ Suguṭûri Tammayagâri pautrulu Yimmaḍi-Tammaya-gauni bhârya Bairakûri Chokkaṇṇa-gauḍa.....sakka tammulu Chikkarâya-Tammaya-gauḍu....bhaṭṭa-komâruḍu Tirumala-sômayâju-bhaṭṭala komâruḍu Umâpati-sômayâjulu âyana tammuḍu Krishṇa-sômayâjula châta Âvani-Râmêšvara-Kâsî-Višvanâthuni sannidhini Agnishṭômam ane yajñaṁ chêyiñchi yîvaka......Dêvarâyasamudraṁ Lakshmîpati-komâra Apâyapa..............

63

At the same village, on a stone in front of the Îšvara temple near the Antaragaṅge.

Sarvajitu-nâma-saṁvatsaram Âšvîja-šuddha 12lu šrîmat-Marigôpaṇagâridi rôlu vûra-kuṇṭa di.....

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*In Kannaḍa characters.

64

On another stone near the same Antaragaṅge.

šrî-Râmâ Mogali-Veṅkaṭagiri-Daḍḍi-Vegganna-komâruḍu Liggachâri akkagâridi dêvattânaṁ. . . .

65

At the same village, on a rock to the west of the Giṇḍitirtha.

svasti šrîmad-Âvanyada sthânamaṁ nâlvattu-varshaman âḷd ayvattu-dêgulaṁ mâḍi piriyav-eraḍu-keṟeya kaṭṭi Šaka-varsham eṇṭu-nûṟ-embhatta-mûṟ âdand utkrânti geydu šrî-Tribhuvana-karttara-Dêvaṁ Kali-yuga-Rudrâṅka Rudra-lôka-prâptan âdaṁ

66

At the same place.

Šaka-varsham eṇṭu-nûṟ.eṇbatt-ayd âdandu Muddakana Nâšakâ-Bhôgi agni-pravêša geydaṁ

67

At the same place.

Mahêndra-bhaṭṭa mâḍidaṁ Kali-yuga-Rudraṅge kiṟiya-dêgulamaṁ

68

At the same place.

â Kailâsa-girîndra-kûṭa-nikaṭâd Gaurî-padâpy añchitât
â Sêtô Râghavêša-pratanita-višadôttuṅga-kîrtti-pramûrttêḥ ।
â prâtaḥ-parbbatêndrât savitur udayatô yâvad â paščhimâdrêḥ
kô vâdî šâstra-vit kô gamaka-guṇa-yutaḥ kô dhari. . . . ॥

69

At the same village, on a rock on the way to the hill.

Paridhâvi-saṁvatsarada Vaišâkha-šudha 10 llu šrîmatu Sugaṭûra Ayama-Gauḍarû vulegada Sîlavanta Chikkanu hâkisida gadubu bîja vokuḷake guḷi âru . . . .

70

On the Âvani hill, over the south door of the Êkânta-Râmêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan âna Kûttâḍun-dêvar dêviyâr Šaṅgâṇḍai paṭṭa-tiruvâšilum tiruttê. . m inda. . ttiyaga. . niṟuttinâr šandirâditta-varai. . . . .

71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt....rukku svasti šrî Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan âna Kûttâḍun-dêvan agambaḍiyân Šûṟṟiy-âṇḍân magan Pêriyuḍaiyân âna Tantira-pâlanena svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-nâṟpatt-onbad-âna Sarvadâri-saṁvatsarattu Tai-mâsattu svasti šrî nâyanâr tiruv-Irâmîšvaram-uḍaiyârkku tiru-ppaḷḷiy-eḻichchikku nâḷ onṟukku nâḻiy-arišiy-amudupaḍi santrâditta-varai šellakaḍavad-âga Vâši(ši)shṭa-gôtrattu Mâdêva-baṭṭa....................

72

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟ-aimbattu-nâlu šellâninṟa Kara-šam-maṟcharattu Nigarili-Šôḻa-maṇḍalattu Âvaniyattu............ya-râyar âna Kûttâḍun-dêva...........Šiva-pPirâmaṇa Vašiṭṭa-gôttarattu Mâdêva-baṭṭan maruga.mâril Dêvappiḷḷai vašamu................

73

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûṟṟu..ṟpatt-onbadu šenṟa Sarvajit-saṁvaṟ-sarattu Tai-mâsattu svasti Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyar âna Mâṟâḻvâr magan Kûttâḍun-dêvar âna Iḷava.jiya..yar nambirâṭṭiy-âna svasti šrî Nigarili-Šôḻa-maṇḍalattu Âvani-nâṭṭu Vâšudêvar âna Nuḷambâdarâyar maga..r Šaṅ-gâḻvârena svasti šrî Nigarili-Šôḻa-maṇḍalattu Âvaniya-nâṭṭ-Âvaniyattu malai-mêlil šrî-Mûlattânam âna Âḷuḍaiyâr tiruv-Irâmêšvaram-uḍaiya-nâyanâṟkku nitta-niyamam âna amudu-paḍi šâttu-ppaḍi tiru-viḷakkum pala-paḍi-ni..ndatu-kkum nân ponn-aṟa iṭṭu maṇṇ-aṟa-kkoṇḍu viṭṭa dêvadânam âvana Šôḻakkuṭṭai-yâna Šokkakkaṭṭum Nuḷamba-mârâyan kuṭṭaiyum Âvaniya-nâṭṭu-mârâyan kuṭṭaiyum Kuṇapikkuṭṭaiyum Tuḍariyiṟ Šamakiṟaiyum ivaiyiṟṟil-uḷḷa nilattâl in-nâyanâr.................

74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai..ṇḍu 1318 mêl šellâninṟa Dhâtu-saṁvatsarattu Taiy-mâdam 5 ti šrî-vîra-Arihara-râyan kumâran Yimmaḍi-Bukka-râyan pṛithivî-râjyam-

paṇṇâninṟa kâlattu Jayaṅgoṇḍa-Šôḻa-vaḷa-nâṭṭu Âvaniyattu Mûlattânam-uḍai-yâr kôyilil mâḍâpattiyañ-jeyvâr Muttarâṇḍâr Muttarum Vâšâṇḍai magan Pach-chai-nâyaṇum Muḷavâyil Šaṇmatâ..perunderuvil Vaṇikapurat...nâtar âna vaišya-vâṇiya-nagarattâril vaḍavâṇiyan Periya-perumâḷ Kâmâṇḍai-šeṭṭiyâr ivargaḷ tanam-âga nâḷtôṟum oru tiṟu-pêṟkum onbadân-tirunâḷilê oru poḻudum paḍaippad-âga vâṅgina pon irubattonṟum koṇḍu chandrâditya-varai naḍatta-kkaḍavêm idu laṅgaṇañ-jonnavan Geṅgai-karaiyil kurâl-pašuvai-kkonṟân pâpa-ttilê pôvan idu pan-Mâhêšvara-rakshai

75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Šâlivâhana-šaka-varusha 1447 Vyaya-saṁvatsarada Mâgha-ba 14lu šrîmat-mahâ-mahattinoḷagâda Hoḷalakereya-muntâda .... Kailâsa-Maruḷappayya-dêvaru.............

76

On the same hill, on a rock to the north of the Dhanushkôṭi-tirtha.

...............Vana-dêvatalu vachchi Sîtâ-bhagavatiki prasannamai nilichina tâvu Sugaṭûru-Chikka-Tammaya-Gauḍuvâri akkagâru Halasa-Râtama purôhita-Kṛishṇa-bhaṭṭa-Tirumala-sômayâju-châta dêvatula pâdâlu......dakshiṇa-Gayâ-tilôdaka-piṇḍa-pradânaṁ chêši Kâši-Gayâ-Prayâga-andu chêsina phalaṁ Vâl-mîki-prôktaṁ

77

At the same place.

(Grantha and Tamil characters.)

ma .. pâyiṭṭa Viḻupparaiyanukku-ppinb-irên Viruda-maṇḍana Mâdêvanena Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vâšidêvan âna Iḷavañjiya-râyan šâmantaril Kulôttuṅga-Šôḻavaṇukkan Udaiyâṇḍaikku Paḷḷimukkaṇṇan magan Kâmanena vêḷaikkâṟanân ena ivaṟku pinb-irundên âgil Vallavaraiyan šattiyam

79 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vikṛiti-saṁvatsarattu Vaiyigâši-mâdam mudal uḍaiyâr tiruv-Irâmišvaram-uḍaiyârkkum.....ṭa..ttukku..Mâhêšva.......pa.ṭa..šarâna....la tiru.......................vala....nena..... ......kkuṭṭaiyir nel.............................maḍattukku añju tiru-ppêr amudu-ševikiṟa....ḻivu koṇḍu âṟu tiru-ppêrukku amudu-paḍaikkavum nâlu paṇaṅ-goṇḍu mûnṟu.yi. poḷi.koṇḍu iru......ku...........yi..........tta.........dai..........nâ..........gai-kkaraiyil kurâr-ppašuvai-kkon..pâpaṅ-goḷvâr Mâhêšvara-rakshai it-tanmattukku ila...........

79 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šavummi..šamaršarattu Âvaṇi-mâdam mudalil..Iḷavañjiya-râyar Vâšudêvar šâmattaril Kulôttuṅga-Šôḻa-aṇukkan Udaiyâṇḍai magan Nuḷamba-dêvarkku uṇḍ-ôḍi-ppôm vạriyâk...nâyan Uṟaikâṟumugane vêḷaikâṟanena

80

At Mêlâgâṇi (Âvani hobli), on a stone lying near Veṅkaṭaramaṇa-Gauḍa's straw-heap.

svasti šrîmat-Šrî-râjya-Vijaya-sambatsaraṁ nâlvatt-eraḍaneyandu Šrîpurusha-mahârâjâdhirâja paramêšvara-bhaṭâra pruthivî-râjyaṁ geye avarâ magandir Duggamâr-Eṟeappô Kuvaḷâla-nâḍu-mûnûṟuṁ Gaṅg-aṟu-sâsiramum âḷe avarâ mahâ-dêvi Kañchiabbe Âgaḷiy âḷe Maduregiḷâ Vellasammaṅge koṭṭôdu kaṇḍugad-ayguḷa-kaḷaniyuṁ channa-kaḷaniv ele-tôṭṭa paṭṭu samaṇ-pâḻin-mêle eṇ-kaṇḍugaṁ apûrvva-parihâram âge koṭṭôdu idake padeyaṁ aggishṭageyuṁ aṟava....yuṁ idan aḻidon Bâraṇâ.....varaṁ sâsira-kavile...........

81

At the same village, on broken stones lying in front of the Gôpâlasvâmi temple.

Šrîpu...râja paramê....sâsiramuma Narêndrarasar aṟavattum âḷe..râṅgaḷi goḍe....Jannayyaṅge sâsi.....

82

On a stone at the same place.

šubham astu Raüdri-saṁvatsarada Jêshṭha-ba 7 Gu-lu šrîmat-Narasaṇṇa-Nâyakarige dharmmav âgabêk endu Muḷuvâyali Šênarâmarâ makkaḷu Râmapa-Bayireyagaḷu....yanû Kṛishṇârpaṇav âgi koṭevu

84

At the same village, on a stone near the well.

svasti Šaka-bhûpâlâkrânta-saṁvatsara-šataṅga 896 neya Bhâva-saṁvatsaraṁ pravarttisê Âshâḍha-mâsa....svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabhaṁ Pallava-kula-tilakaṁ Pallavâdityaṁ šrîman-Noḻambâdhirâjaṁ Chôrayya Noḻambar-tande mûvaruṁ Sûryya-Miniyûroḷ iḻdu Mârasiṅgha-Permmaḍiy atîtan âdan embudaṁ kêḻdu svasti samasta-nêma-saṅgashṭanôpêtaṁ Pompala-kula-tilakaṁ Kâḍuvaṭṭi-vaṁšôdbhavaṁ Kâñchî-purâdhîšaṁ raṇa-mukha-piḍugaṁ Nâṇḍiya Javaṁ Nanna.........

85

On a vîrakal at the same place.

svasti šrî Aṇuva ša...........ya Lôkan embudu eḻpattaidu-pandiyaṁ kondattu idu verasi yî-nâyaka Dhaḻagan embuḍu Pirisandi maga yippattaṟu-pandiyaṁ kondan

86

At Kiḷâgâṇi (same hobli), on a stone in front of the Chauḍêšvari temple.

(The top portion gone) ndu-maṇḍalavaṁ pu..mâṟ-ânta-ripu-baladoḷ tâgi...ṟidu sarggasthan âdaṁ Chiḻiyaṁ Chô.......râjya-šrîyoḷ nindu Jannayyana kelavamaṁ.....mâditya ba.....kramâdityaṁ gôtra....ḷda dêvara Vâṇigê padirkuḷa ...koḍaṅge goṭṭaṁ Jannayyana.. ñchi Haryya-Bîraṇṇage vuḷuga...kallaṁ niṟisidaṁ svasti bha......

87

On a rock to the north of the same village.

Šârvari-saṁvatsarada Vaišâkha-šu 10 lu šrîmat-Guru-Tammaṇṇanu Âgâṇiya Bayirava-gaüḍage koṭa nettara-goḍagiya........šâsana-kramav ent endare nimma râyara..... baṇḍeya pâla... kottaḷada muṟa kuḷada mûṟanû..... yanu ninna ga....gâṇiya...nirši kaḷa.....mêluḷaru mâḷara Muḷuvâgilu Haḷagêri.... Kîḷâgâṇiyanu Balaḍiya nînu.... aruba.... ra va...yala-maḍi Nañjuṇḍa-Nâkaru sari vondu hâ.. laḷa.... grâma....Chinnaya hâlagade mânyake....nabô....vara makkaḷu tama...haḷa...........staru mâra... da pâpake hôgaluḷavaru

88

At the same village, on a stone in Guṭṭapalli Timmê-Gauḍa's field.

šubham astu chandra-šûriyal uḷa-pariyantralu Dêšâyiyavaru baradu koṭṭa mânya

89

At Saṅgaṇḍahaḷḷi (same hobli), on a stone to the east of the Hûlikuṇṭe-haḷḷa.

Hêvaḷambi-saṁvatsarada Šrâvaṇa-šuddha 2 lu šrîmat-Timma-Râyanu Tipaṭûru-šîmê nirṇayakkâgi............

90

At the same village, on a rock near the Ajjavirappa temple.

svasti Virôdhi-saṁvatsarada Phâlguṇa-ba 5 lu šrî-mahâ-Arasana-gôtra.... Veṅkaṭappa-Nâyakaru...vâgi...â-paṭṭaṇa..........

91

At Balla (same hobli), on a virakal near the Îšvara temple.

svasti Šaka-varisha vombaynûṟa irppatt-ombattaneya varishaṁ pravarttise Tribhuvanakarttara-bhaṭârar Âvanyada sthânaman âḷuttire Masekali... ppa-dêvara...jigana magaṁ Noḷamba-gâmuṇḍa Ballada-ûr-aḻivinoḷ kâdi sattu svarggasthan âdaṁ

92

On a second virakal at the same place.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkṛita-Mahâvali-kulôdbhava-šrî-Bâṇa-Vidyâdharaṅge Vijaya-sambatsaraṁ eraḍane-yad âge Raṇamukhaduṭṭanâ magan Karapuran bandu Balladâ tuṟu-goḷe ûrâ toṟuvaḷḷam Uvaḷan tuṟuv-aḷti idire naḍad eṟidu biḻdân avaṅge Mâsarakuṭṭi-yaru Attâṇiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum âge koṭṭâr idân aḻi-vônu ikkâdônu pañcha-mahâ-pâtakan akkuṁ

93

On a third virakal at the same place.

svasti šrî Diḷîpayya pṛithuvî-râjyaṅ geyye Tribhuvanakarttara sthânaman âḷutt ire Ballada Mammeya tuṟugoḷoḷ Basalvera maga..kayya kâdi sattoḍ âtaṅge

bhaṭârar mmechchi koṭṭa koḍaṅge padir-kkoḷa-kaḷani Mâmakâchiya keḷage padir-kkoḷa-pâḷu idan aḻidoṁ Vâraṇâsiyuṁ kavileyuman aḻida

94

On a fourth virakal at the same place.

svasti šrî Diḷîpayya pṛithivî-râjyaṅ geye Tribhuvanakarttara-paṇḍitar tapa-râjyaṅ geye Bannûr-châvariya maga Pâla Ballada tuṟugoḷo kâdi tuṟuvan ikkisi svarggiy âda.......

95

On a fifth virakal at the same place.

Ballad-ûr-aḷivinoḷe Mudda-Šeṭṭiyara maga...Malama...kâdi sattu svargga-sthan âda.... aygula-koḍige koṭṭar idan aḻida Bâṇarâsiya kavileyan aḻida

96

At Virûpâkshapura (same hobli),

on the basement of second tower of the Virûpâksha temple.

šubham astu । svasti šrî jayâbhyudaya-Šaka-varusha 1353 neya Sâdhâraṇa-saṁvatsarada Phâlguṇa-šu 10 lu yî-Prasanna-Virûpâksha-dêvarige dêvâlaya-prâkâra-gôpuragaḷu šikharada chinnada hodake Manmukha-pushkaraṇî-aṅga-raṅga-bhôga-vaibhava-agrahâragaḷu maṇṭapagaḷu bhikshâ-maṭha-muntâda sakala-dharmmaṅgaḷû Vijeya-Râya-mahârâyara kumâraru gaja-bêṇṭekâṟa Dêva-Râya-mahârâyara dharmmadinda Vishṇuvardhana-gôtrada Heggaḍe-dêvagaḷu Vommâyammagaḷa makkaḷu Lakhaṇṇa-daṇṇâyakaru Mâdaṇṇagaḷu yî-Prasanna-Virûpâksha-dêvarige mâḍida šêvê šubham astu ॥

97

On the stones of the tower of the main entrance of the same temple.

šubham astu svasti šrî vijayâbhyudaya-Šâḷivâhana-šaka-varusha sâ 1449 neya Sarvajitu-saṁvatsarada Kârtika-šu 12 lû šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Virûpâksha-Dêva-Râya-mahârâyaru pṛithvî-râjyaṅ gaiüttaṁ yiralu Râyadurgada Tipparasara makkaḷu Bhôgarasaru tamma âḷi-danthâ-svâmi Tipparasa-Voḍeyarige dharmav âgabêk endu Muḷuvâya-châvaḍige saluva Kundâṇi-šîme-voḷagaṇa Mukundasâgara-Kaḷavekallige pratinâmav âda Tippasamudrav emba grâmavanu Utthâna 12 dvâdašî-puṇya-kâladalû šrî-Prasanna-Virûpâksha-dêvarige yibbaḷa-akki-nai(another stone)vêdyaü eraḍu-nandâdîpakû dhâreyan eṛadu koṭevâgi yî-Kaḷavekalige pratinâmavâda Tippa-

samudrada-grâmake saluva chatus-šîmê-voḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-muntâda sakala-suvarṇâdâya-sakala-chatur-âyavanû yî-Prasanna-Virûpâksha-dêvarige Râyadurgada Tipparasara makkaḷu Bhôgarasarû mâḍida ....

98

On a rock in the compound wall of the same temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1624 aguneṭi Svabhânu-saṁvatsaraṁ Âni-nela 16 têdilô vêda-mârga-pratishṭhâpanâchâryyul ayni âdi-Tiruvâlaṅgâḍu-pratiayya paḍamaṭi-Virûpâkshapuraṁ dharama-Šivâchâryul ayni Yimmaḍi-âchâryulavâri nâyabuvartti Sahâya-šâstrulavâri Tiruvâlaṅgâḍu tûrpu abhinava-dharma-Šivâchâryulavâri nâyabu Vîra-Râjapa-šâstri vrâsi yichchina patrika paḍamaṭanuṇṭi Vêlûri-Bhava-Bhêri-vartukulu mî-šishyul ani mîru vachchi vuṇṭiri mêmu tûrpunuñchi mâ-šishyul ani vachchi vuṇṭimi ganaka mana ubhayatralachâta Gulâm-Alli-Khân-Sâhêbalavâru karttabulu puchchukoni naluguru sâdhyal ani kûḍi ubhayatrula kartapâlu ..... koni mana âchâri-mukhamuna nâḍulu vini â-vartamânaṁ Nagaraṁvârini pilipiñchi âchârivârichâta kartapâlu puchchukoni vâri mukha-vachanaṁ vini pûrvâpûrva-vichâriñchi telaši mîru pûrvîkalu ani niščhayiñchi ..... Nagaraṁvâru mâ-šishyalu šidhaṁ mêmu paga.. Šiva-dâna-patraṁvalla kottalam aitimi anduna Yimmaḍi-kula.....timi mêmu...........yichchina pra.......naku mîru pûrvîkalu siddhaṁ ayinanduna têrugaḍe ayinavi pûrvâpûrvaṁ mîdi mîku panik eyni...mundara.....Nâyaka....Vêlûripai vidêšaṁ sahasra-gôtraṁ...... Subbâ-šâstrulu mana Nagaraṁvâru mâ-šishyul ani muṭṭalêdu iṭlani vrâsi ichchina têrugaḍa-patrikâ....sâkshalu Siṁhâdi-Nâraṇa Bô.....jaggambala Aṇṇayya ‖ Antâjivaṇṭeya Vâsudêva-Pantalu

100

At Kambihaṭṭi (same hobli), on the rock called Mâyde-baṇḍe.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyirattu-iru-nûṟṟu . rubattu-mûnṟu šellâninṟa šrî-Poyšaḷa-vîra-Râmanâ-Dêvaṟku yâṇḍu muppattu-âṟu šellâninṟa Vikirita-saṁvasarattu Kaṟkaṭaka-nâyaṟṟu pûrva-pakshattu Budan-kiḻamaiyum Uttiramum... tutthiyu peṟṟa nâḷ uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanâr dêvarku Tamatt-iḍaiyil-irukku Nâgapaṭṭaṇam-uḍaiyan Šâyan Dêvanâgakûttanena uḍaiyar tiruv-Irâmîšva...........gaḷ pakkal ivv-ûril Kâvirikuṭṭaikku aḍaitta nañjai puñjai nâl-pâl-ellaiyum ponn-aṟa kuḍuttu maṇṇ-aṟa koṇḍu ivv-ûri uḍaiyar Kumbî..ram-uḍaiya-nâyanâṟku dêvadânam-âga chandrâditya-varai šellakkaḍa-

vadâ-ga viṭṭên Dêvanâgakûttanena it-tamattai vilakkinân Geṅgai-kkaraiyil kurâl-pašuvai konṟân pukka narakam puguvân it-tanma Mâhêšvara-rakshai šubham astu

101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

šubham astu šrîman irâjâdirâšan irâja-paramêšvaran gaja-vêṭṭai-kaṇḍa šrî vîra-Dêva. . rà-mahârâyar pridhuvi-râjyam-paṇṇi aruḷâninṟa Šagâbdam 1362. mêl šellâninṟa Iravuttiri-varusham Âvaṇi-mâsam 10 tiyadi Âvaniyattil uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanârkku-chchellum Âvaniya-nâṭṭu Tammatt-iḍai-yil nilattil Puḷil-êriyil eduvâyil taṇṇîr iṟaittu viḷaiyum nilam šatu-širmai uḷḷadum uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanâṟku tiruvotta-šamattil amu-dukku mahâ-pradâna Mâdaṇa-daṇṇâyakkar. . . . . paṭṭaṇam i. . jayam âgaiyil Dêva-Râyar mahârâya . . mam-âga - kkuḍukkaiyil idu šantrâditya - varaiyum naḍatta. . . . .

102

At the same village, on a rock called Kindriguṭṭe.

svasti samadhigata-pañch-mahâ-šabda Pallavânvaya šrî-prithuvî-vallabha Palla-va-kula-tilaka Noḷambâdhirâjaṁ prithuvî-râjyaṁ geyyutt iḷdu Puttûra Koṅgu-ṇi-sâmiyage Beḷamballiyoḷ râja-mâna mû-gaṇḍugaṁ (stops here)

104

At Dêvarâyasandra (same hobli), on a rock in the big grove to the south-east.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varsha 1407 neya Višvâvasu-saṁ-vatsarada Šrâvaṇa-ba 2 Â-lû šrîmatu Vishṇuvardhana-gôtrada Âšvalâyana-sûtra-da Umbaṇa-Voḍeyara makaḷu Liṅgaṇagaḷu Kâšyapa-gôtrada Âpastamba-sûtrada Âübaḷanâthagaḷa makaḷu Siṅga-Perumâḷege koṭa dharma-šâsana namage. . . . ba-ḷiyâgi naḍadubaha Dêvarâyasamudrada . . . mmeya mâ . . . . (boundaries specified) chatu-sîmê-voḷagaṇa. . . . holada. . . . koḷannû tôḍisi nandâvananû. . (right side). . . . . ya Virûpâksha-Râya-mahârâyaru prithivî-râjyaṁ geyutaṁ yiralu Narasiṁha-Râja-Voḍeyara pâlaneyalu namma Ummaṇṇa-Voḍeyarige. . . . .

105 (*a*)

At Yeldûr (Yeldûr hobli), on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Pûmiyum Tiruvun-tâmê puṇara vi.kiramattâ. . .ṇ-kuḍai-kkî. .la-magaḷ nilava Malar-magaḷ puṇarntu šeṅgô. . . .chchi-kkaruṅ-Gali-kaḍintu. . .

mai. . . .ntiṟai. .manta. .naṟivan . . . . chcho . . . . .motta vîramun-tiyâgamum âramena-ppunaintu vijaiyav-abhishêgam-paṇṇi vîra-simhâsanattu Puvani-muḻud-uḍaiyâḷôḍum vîṟṟirunt-aruḷiya Kôv-Irâjakêšari-parmar âna uḍai-yâr šrî-Râjêntra-Šôḻa-Dêvaṟku yâṇḍu 4 vadu Nigari-Šôḻa-maṇḍalattu-pPuda-nâṭṭu Ammaṅgaiyâḻvâr tiru-maḍaippaḷḷi-ppuṟam âna Iraṭiyûr Vîrarâkshasa-Brahma-mârâyar uḷḷiṭṭa nagarattôm ivv-ûr Îšânîšvaram-uḍaiya . . . hâdêvaṟku Ammaṅgaiyâḻvâr tirumêni kalliyâṇa-tirumêniy-âgav-eṉṟu vaitta šekku oṉṟinâl . .šadam uḷakk-eṇṇaiy-âga vaitta tiru-nuntâviḷakkâl eṇṇai toṇṇûṟṟu-nâḻiyum Gaṇavatiyâṟku santi-viḷakk-oṉṟinâl eṇṇai aṟu-nâyum âga eṇṇai toṇṇuṟṟ-aṟu-nâḻiyum i.ta . . . . .šurar sammadittu in-nagarattil munbu ninṟômê. . . . . .dittavarai Arumoḻidêva-nâḻiyâl toṇṇûṟṟ-aṟu-nâḻiyum iṭṭu.t. . .m Iratiyûr šaṅga. . . . . . .mukkiyarôm Širâḷa. Tiruvaraṅgadêvan âna Nuḷamba-mâdêvi-kkône. .nâḍâḻvân vaippitta dhanmam

105 (*b*)

At the same place.

(Grantha and Tamil characters.)

Pugaḻ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇa-ra urimaiyiṟ-chiṟanta maṇi-muḍi-šûḍi-ttikk-anaittun-tañ-jakkara-naḍâtti vîra-simhâsanattu . . ni-muḻud-uḍaiyâḷôḍum vîṟṟirunt-aruḷina Kôv-Irâjakêšarivan-mar âna uḍaiyâr. . .Kulôttuṅga-Šôḻa-Dêvaṟ. .yâṇḍu 4 vadu Piḷḷaiyâr Ammaṅgai-yâḻvâr tiru-maḍaippaḷḷi-ppuṟam âna Nigarili-Šôḻa-maṇḍalattu Pudal-nâṭṭu Iraṭiyûr kâṇiy-uḍaiya Brâhmaṇan Irugan Šambi-dêvan âna Râja-Vichchâdira-Brahma-mârâyanena ivv-ûr Piḍâri Šâmuṇ. .švarikku.ru-santi. . . .v-ariši iru-nâḻikku kaṟiya. . . . .

105 (*c*)

At the same place.

(Grantha and Tamil characters.)

. .Pâṇḍiyan-talaiyuñ-Jêralan-Šâlaiyumm-Ilaṅgaiyum.raṭṭapâḍiyum koṇḍa Kô-Râjakêšarivanmar âna uḍaiyâr. . .Râjâdhirâja-Dêvarkku yâṇḍu muppattu-mûn. . vadu dêvar šrî-Râjâdhirâja. . . . . .r tirumaḍai. .ḷi-puṟam. . . . . y-âna Nigarili-Šôḻa-maṇḍalattu-pPudal-nâṭṭu Ira. . .na. . . . . .Brâhmaṇa. . . . . .Brahma-mârâyanena ivv-ûr.šâ. .dêva. . . .m-uḍaiya Mâdêvaṟkku. .vich-cha. . . .yârkku . . . . m Jayaṅgoṇḍa-Šôḻa-maṇḍalattu . . . . . . .ṇiyâna. . ttûril. . . . . .kku-kkâṇiy-âga nagara. . . . . . . .anubavippân âga vaichchu-kkuḍutta nilattukku. . . .pâṟk-ellai. . . .tukku mêṟkkum ten-pârkellai. .Šaṅkara. . . . . .yân nilattukku vaḍakku. . . . . . .kku. . . . . . .kku-kkiḻakkum. . . . . .kku. . . . . .kkum inta êri-kkîḻ-ppaḷḷa. . . .kkum teṟkkum i. . . . . . . .kku naḍuvu viṭṭa

nilam kuḻi padineṉ-šâṉ-kôlâl kkuḻi....âyirattu-munnuṟu kuḻi....koṇḍu.... ....pa......ku .nilattukku......m nellu......kkum......ḻi nellu kuṟuṇiyu.......ḻiyum......ne.lu...... nâḻiyum....nâḷ onṟukku nellu mukkuṟuṇi nânâḻiyum koṇḍu......santi......kkaḍavâr âgavum in-nilam pa..šenṟidu šenṟa....nellu......ivv-ûr....ṟkku........gavum ip-parišu kâṇiy-âga nila-nivantam šeydum iva......kalpiḍiyum mukkaiyum mutti.kkâṇiyum manaiyum manai-paḍa.paiyum târai-šeydu kuḍuttên....n kuḍa.......ṇavatikku Šâmuṇḍan Irugaiyan nâ..Vîrarâkshasa-Brahma-mârâyannena....yyamuduntayiramudukku........ri-kîḻ vaitta nilam padineṉ-šâṉ-kôlâl munnûṟṟukku. vaḍa-pâṟkellaikku......nilattil ka.šappaṭṭiyarkku..van Viḷa..kan Kêttanukku viṭṭa kuḻi nûṟṟ-irubadu dêva-gêhattukku p..nta šiṟu-kâlukku teṟkum kîḻ-pârkellai Kollaga Viḷakkan kaḻanikku mêṟkum ten-pârkellai va..bôḍ-aḍainta.. llukku vaḍakkum mêl....peru-varambôḍ-aḍainta nâvalukku kiḻakkum...... ....

106 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vîra-Pâṇḍiyan talaiyuñ-Jêralan-Šâlaiyum Ilaṅgaiyum Iraṭṭapâdiṅgoṇḍa Kô-Râjakêšari-vanmar âna uḍaiyâr šrî-Râjâdhirâja-Dêvaṟku yâṇḍu muppattu-mûnṟâvadu uḍaiyâr šrî-Râjâdhirâja-Dêvaṟku dêvar tiru-maḍaippaḷḷippuṟam Nuḷambapâḍiy-âna Nigarili-Šôḻa-maṇḍalattu Pudal-nâṭṭu Iraṭiyûr..vê ...ṇḍiliya-gôttirattu Šâmuṇḍan Irugaiyann-âna Vîrarâkshasa-Brahma-mârâyanena ivv-ûr Îšânîšvaram-uḍai Mahâdêvaṟku tiruv-amirdu tiru..chcha........ ....vaitta pariš-âvadu......nâna....pperiy-êri-kkîḻ.... dêva...... kîḻ-pâṟkellai Tâḻaimaḍuv-uṭpaḍa....kum te....k-ellai Muchukunta-Šôḻa-viḻâgattukkuppânta vâkkâlûkku vaḍakkum mêli.pâṟkkellai tûmbu ninṟu..ṟku nôkki..nta Sarva..pperuvâykkâlu....vaḍa-pâṟkellai Sarvadê..periy-êri..teṟkum in-nâṟpâlellaiyuḷḷum agappaṭṭa kuḻi eṇṇûṟum Muchukunta-Šôḻa-vilâgattukku kîḻ-pâṟkellai teṟku nôkki-ppâynta vâykkâlukku mêṟkum ten-pâṟkellai Šêvaga-ppaṟṟukkum .....ḷ Peruṅgollan..ttukku vaḍakku mêl-pâṟkellai aiyamânaṅgaḷukku kiḻakkum vaḍa-pâṟkellai Tâḻaimaḍuv-utpaḍa teṟkum in-nâṟ-pâl-ellaiyuḷḷum agappaṭṭa kuḻi aṟu-nûṟum Tiṅga....ḍaiyân.ḍaiyan nilattukku kîḻ-pâṟkellai Šêvaga-paṟṟ-âna.. ma..kkuṇḍiligaḷukku...... pâṟkellai Šêvaga-ppaṟṟukku vaḍakkum mêl-pâṟkellai ....ninṟu teṟku nôkki-ppânta......kkâlukku kiḻakkum vaḍa-pâṟkellai Tâḻaimaḍuv-uṭpaḍavum Sarvadêva-pperiy-êrikku....kum in-nâṟ-pâl-ellaiyuḷḷum agappaṭṭa kuḻi eṇṇûṟṟ-aimbadu....Brahma-mârâyan....tti......ntara-dêva-viḻâgattukku-kkîḻ-pâṟkellai Vâla..ttâṟṟugaḷukku mêṟkum ten-pâṟkellai........ šâriyâna Râjâdhirâja-pperu...nilattukku vaḍakkum mêṟ-pâṟkellai Sarvadêva.. .vâkkâllukku kiḻakkum vaḍa-pâṟkellai Îšânîšvaram-uḍaiyâr tiru..nduvânattu-

kku............laiyuḷḷum agappaṭṭa kuḻi......nûṟ..mbadu.........maḍuv-uṭpaḍa-ppadineṉ-šâṉ-kôlâl ku..iraṇḍ-âyiratt-aiññû......raṇḍ-âyiratt-aiññûṟu-kuḻiyuṅ-goṇḍu....švaram-uḍaiya Mahâdêvaṟku nivanta......š-âvadu ši..kâlai-santi...................tu santi..........tiruv-amudariši..........santi ....t tiruv-amurdu............kâ.lai tiruv-amudariši.........ḻiyum kaṟiya..du oṉṟum......nâḻiyum.............nâḻiyum vaḍaiy-amirdu nâḻḻ-oṉṟukku.........veṟṟilaiy-amirdu irubattunâllukku nellu.........Brâhmaṇa-....kku......nellu nâḻi....yâṟkku......kku nâḻi............šrî-Bali eḻunt-aruḷumpoḻudu piḍiviḷakku oṉṟukku nellu..ḻiyum âga nâḷ (y)oṉṟinukku uḍaiyâr baṇḍârattukku....van marakkâlâl nellu ain-guṟuṇiyum ichcho......kuḻi padineṉ-šâṉ-kôlâl iraṇḍ-âyiratt-aiññûṟu-kuḻiyuṅ-goṇḍu............varkku nivantañ-jeluttakaḍavargaḷ Jayaṅgoṇḍa-Šôḻa-maṇḍalattu Ku..vattan koya-..tTillattûr-nâṭṭu Nenmaliy-âna..šaturvedi-maṅgalattu Šiva-Brâhmaṇan Bhâ-radvâja Muppattiruvan Šantira....baṭṭanum Šiva-Brâhmaṇan Bhâradvâji.... ..num šrî..ṇi....gaḷ... nila-nivantam-âga......yattâṟku....dêvaṟ kâṇiy-âga......dêva......ttu..taṉanâ......kkum ivv-iruvaṟkum..nivantañ-jeydu kuḍuttên Šâmuṇḍan Irugaiyaṉn-âna Vîrarâkshasa-Brahma...........

106 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pumiyun-Tiruvu..mê.......ttâ........vîra.n-tiyâgamum âram-ena......abhi....ṇṇi vîra............ḷôḍum vîṟṟirunt-aruḷiya Kôv-Irâja-kêšari....r âna uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvaṟku..ṇḍu 4 vadu Nigarili-Šôḻa-maṇḍalattu....Ammaṅgaiyâḻvâr tiru-maḍaippaḷḷi-puṟam âna Iratiyûr Îšâna-îšvaram-uḍaiya Mahâdêvarkku..yâr Ammaṅgaiyâḻvâr arta.yâmañ-ja....kku nitta-nimandam âga vaitt-aruḷina Šêvagan-pêṟṟâl ivv-ûrâr baṇḍârattukku Aru-moḻi-dêvan marakkâ...vu niṟaitt-aḷavu aḷakkakaḍa....m..ṟappadin.nâḻiyuṅ-go............švaram-uḍaiyâr.....ṇiyum kaṟiyamu iraṇḍukku... .....ya-vamudu iru-ševiḍ-araikku nellu nâḻiyum tayiramudu u..kku nellu...m aḍai-kkây amudu veṟuṅgâya...kkum veṟṟilai nâlukkum nellu muḻakkum âga atta-šâmam sandi oṉṟukku nellu-kkuṟuṇi-iruṇâḻi-muḻakkum â...llu ôrr-âṭṭaikku nâṟppadin-kalanê-êḻu-kuṟuṇi-nânâḻiy-âga ivv-ûr viḷaiyilum viḷaiyâḍ-oḻiyilum âṭṭ-âṇḍutôṟum Šêvagan-pêṟṟâl...llu...........dêvaṟku Iratiyûṟi tiruv-am-urdu tiruchchennaḍaikkum....tiru-nontâviḷakk-oṉṟukkum.............

107

At Viraguḍi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti šrî Tiru-magaḷ maruviya šeṅgôlavan..munnôn šênai pinnaduv-âga mu-nn-edir..nṟu Iraṭṭapâḍi êḻarai-ilakkamuṅ-goṇḍu Kollâpurattu jaya-stamba-

nâṭṭi edir-amar-peṟâdu eṇḍišai nigaḻum paṟaiyadu kaṟaṅga Âhavamallan.. ḍaṟ-chênaiy-ellâm pâradu nigaḻa-ppašum-piṇam-âkki Pêrâ....karai-kKoppattu Â...mallan puṟakkiṭṭ-ôḍa....yuṅ-gudiraiyum oṭ...........ṅgaḻum agappaḍa-ppi....kkoṇḍ-aruḷi vîra-šiṅ......vîṟṟirunta....Kô-pP..........na uḍaiyâr ....ṇḍu 6 vadu mudal..................ḷa Mâḷavarâja...... ..Iratiyûr ûr........iraṇḍ-âyirapaṭṭi paṇappâṟai ûr-kaṇakka......ppon... ....ḷañj-arai ponnâl kâšu irubadâṟum nall-erudu.... ṇḍinâl kâšu muppadu neyy-eṇ...... ṟai-ppadi-nâḻiyum šepperu......... dêva...... nellu ..va.. mum kâṭṭ-ârambam añjil onṟu švâmi-bhôgam kôḷvadâgavum i...... lla .. naḍuvvâr......yiṟaiy-êṟṟi yâ..nu............van kuṟa-pašu konṟân pâvattiṟ-paḍuvâr ivai kaṇattân Šembiyan Šôḻa-muvênta-vêḷân eḻuttu

108

On a stone at the same place.

svasti šrî Iṟiva-Noḷambaṁ pṛithivî-râjyaṁ geyyutt ire Srîmaṅgali-Siṅgaparâkra-mana magaṁ Tiruveṅgaḍayyan Ereḍiyûra peḻduṟugoḷoḷ ânt iṟidu sattan Šaka-varishaṁ 871 svasti Pṛithivî-Gâmuṇḍa-svâmiya magaṁ Gâmuṇḍa-svâmiya ta-mmaṁ Vâmayya-dêvaṅge koṭṭa koḍaṅge kaṇḍugaṁ kaḻani kaṇḍugaṁ pâḻu idan aḻidoṁ pañcha-mahâ-pâtakan akku besaṅgeydoṁ Koyatûra Bijayitâchâriya ma-gaṁ Vikramâdityaṁ.........

109

At the same village, on a stone near the stone pillar in front of the Kôdaṇḍarâma-dêva.

Vyaya-saṁvatsaraṁ Âshâḍha-ba 5 dinaṁ Raghunâthuḍu...dêvâlayamu Muni-Bhôyagâru Yaladûri-saṁsthânaṁ Ana-Bhôyulaku kondarukunnu sahâyamugâ yichchinadi mâḍalu nânûra-...................inâmugâ yichchinadi

110

On a stone in the veranda in front of the door of the same temple.

Ânanda-saṁvatsarada nija-Jêshṭa-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-nâtha-svâmi-manṭapa nadavara bagye nânâ-su-dharma-bhaktarugaḻu sadâ koḍu-vanthâ sâmantâdigaḻu yesaru....

111

At the same village, on the way in front.

(Grantha and Tamil characters.)

.......yâṇḍu..20 kal kaḍa..ḷ šâpê..kku ra.mân maṇḍi.............kaṭṭu .....maṇḍi.kuḍutta tôppu.....pin taḍuttâl............veḷiyidu Vikkira-

mârkarâyan.....hê..............mânadu......lgaḷ......yinâmati kuḍutta ..m tâm kuḍutta-ppaḍam kâṭṭinâr maṇḍiyil yinâm ku..r.......mêl kaṇḍapaḍi id-ellâm yinam kuḍukkapaṭṭadu .... ḍavuḷ tannadu .... magaḷ kuḍukkapaṭṭa-dâyi yirukkiradu

112

At the same village, on a stone near Yarappa-Seṭṭi's grove.

Sidhârthi-saṁvatsarada Jêshṭha-šu 10 lu šrîman-mahâ-nâyakâchâriya râ..... yya.....Hâva-Nâyakarige koṭṭa šâsana-kramav ent endare nammage nâyaka-tanakke saluva.....bhûmiyanû.....ge puṇyav âgabêk endu koṭevû........ ......

113 (*a*)

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

svasti šrî Chakara-yâṇḍu 1.30 šellâ..nṟa Prabhava-saṁvatsarattu Šittirai-mâsam Nigarili-Šôḻa-maṇḍalattu Punâṭṭu-maṇḍalika..ki............Paḷḷi-dêva-maṇḍalikar magan..ra šakki....ṇḍalika ma...magan..Paḷḷi-dêva-maṇḍa-likar âna Vara-gu..pperumâḷ......ttadu šrî-Mallikârchuna-dêvaṟku Iraṭiyû. ..... samudram ....m kurâ-pašuvai-kkonṟân pâvattil pôvân......ḍa.........ṟṟa..tta..la maḍattuk....baṭṭan eḻuttu

113 (*b*)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da..ttai mâṟṟinavan Gamgai-karayiṟ-kurâr-pašu paṭṭudu paḍakkaḍavân

114

At Uttanur, on a stone in the inâm field of Varadarâja-svâmi.

Kîlaka-saṁvatsarada Mâgha-bahuḷa 14 lu šrîmatu Chikka-Râya Tammappa-Gavuḍaru Šivarâtri-puṇya-kâladali Hiriya-Gavuḍarige puṇyav âgali yendu Varadarâja-dêvarige koṭṭa (usual imprecatory phrases)

115

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svasti šrîmatu jayâbhyudaya-Šaka-varsha ? 1557 lu Yuva-saṁvatsara-Phâlguṇa-šu 5 lu šrîmatu Hode-nâḍa Uttanûra Maḍavâḷada Kâvabba-dêviyara sthânika

nâyaka . . . . Pallavoḍaraî-nâyanâru â-ûra samasta-gauḍa-prajegaḷu nalla . . . ge . . . . . Sûriyapage barasikoṭa šâsana . . . yanâru-dêvaru Muḍigûra . . . . . . 10 ka . . . . yida šâsana Yidageriya keṟeya keḷage (grant specified) ishṭanu mânyavâgi yî-ûru prajegaḷu . . . . . anubhavisûdu yendu baradu koṭṭa . . . .

117

At the same village, on a rock in the field of Maḍivâḷa.

svasti šrî Šaka-varushaṅgaḷu 1602 Raüdri-saṁvatsarada Šrâvaṇa-šuddha 15 lu râjašrî-Šambhôji-chakravarti Kôḷâḷa-kârukûnaṅge mâḍuva nirûpa Kâtyâyana-sûtrada Pârthiva-sa-gôtra Yajuš-šâkhâdhyâyi Gôvinda-bhaṭṭara kumâra Channi-bhaṭṭara putra Vêṅkaṭêša-šâstrige Vuttunûru Maḍavâḷa . . . . . . hola nidhyâdy-ashṭa-bhôgaṅgaḷa anubhavisikoṇḍu yihadu embadâgi koṭṭa bhû-dâna-dharma-šâsana

119

At the same place.

(Grantha and Tamil characters.)

. . . . Tiru ma ni viḷa . . . . kuvaḍ-anaiya-ttan-tô . . . . tuṇaiy-ena-kKeḻilâ-vañjanai kaḍantu Vayirâgarattu-kkuñjara-kkuḷâm pala vâri . . ñjalil Šakkara-goṭṭattu-tTârâv-araišanai-ttikku nigaḷâ-ttiṟai-koṇḍ-aruḷi arukkan-udaiya-ttišai . . . yirukkuṅ-gamanaiya Nila-magaḷ tannai munni ku . . mavan . . . . Mâl âdi-kêḻal âgi eḍutta . . yâduñ-jaliyâvagaiy-inid-eḍuttu tan-kuḍai . . . . nb-uṟav-irutti tigiriyum puliyun-tišaitoṟu naḍâtti . . . . ḻun-taruma . . m puvitoṟum niṟutti vîramun-tiyâgamu . . namuṅ-garuṇaiyum urimai-chchuṟṟa . . ga . . riyâttala niga . . jayamun-tânum vîṟṟiru . . . . maṇi-makuṭa muṟaimayiṟ-chûḍi-ttan kaḻal . . râdi . . šûḍa šeṅgôl . . . . toṟum naḍâttiya Kôv-Irâja-kêšarivanmar âna uḍaiyâr šri-Rajêntra-Šôḻa-Dêvaṟku yâṇḍu mûṉṟâvadu šrî-Râjêntra-Šôḻa-Dêvar tiruv-aruḷinâl dêsam ellân-tirumêḻi kûḍi vantu . . nta Šôḻa-maṇḍalam eḻubatteṭṭu-nâḍum Jayaṅgoṇḍa-Šôḻa-maṇḍalam nâṟpat-teṇṇâyiram pûmiyum pe . . . . ḍai mahâ . . . . nta šrî-Râjêntra-Šôḻa-ppadineṇ-pûmi-pperiya vishaiyamum perumbaḍai-mahâ-sênaiy . . . . ṟṟu mudal . . varku . . . . lâda iṟai kaṭṭa . . . . adikârigal Aḻagiya-Šôḻa-mûvênta-vêḻâr pašuvukkum erumaikkum illâv-iṟai . ivv-iṟai iṟukka-vêṇḍâv-enṟum kâḍu punšey viḷaintanattukku mêl-vâram aiñjil onṟum êri-kîḻ nel vilaintana mûnṟittonṟum mêl-vâram vâšiy-inṟi-kkoḷvaḍâgavum vêḍar šeyda kummari âyiratt-aiñ . . . . kuḻikku o . . puḍavaiy-iḍuvadâgavum . . rak-kaḷañju kumari ka . . . . . ppari . . nall-erudu . . . . . . ntarâyaṅgaḷukku êrâl oru kâšu iḍuvadâgavum . . . . ttukku Âšuvi . . kkaḷ Âšuvi munṇâ . . . . ṇattukku vâramudali . . . . ga vîḍum uḻavu-šêvagar vîḍum iru-peṉ . . . . . nṟum tiru-

kkôyi....vîḍum uvâtti-vîḍum..vâr vîḍum tavira nîkki ninṟa vîḍ-onṟukku viṭṭa .kâl kâšu koḷvadâgavum nilam kai......la......ranḍu-viral-konḍadu šâṇ-âga padineṇ-šâṇ-konḍadu kôl-âga-kkonḍu nilam amaivadâgavum ippaḍikku-ppadineṇ-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ..naiyuṅ-ganḍamadam ..kal-veṭṭi sâsanañ-jeydôm padineṇ-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ...........vânum iva...........hmaṇaraiyum niraiyuṅ-gurâlum Vâ-raṇavâsiyum aḻittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumba-ḍai-mahâ-sênaikkum varka-ppagaivar âvar-âgavum inta silâ-lêkai-ppa..niṟuttinâr šâšvanmê..ntumatapalam peṟuvar âgavum ippaḍi silâ-lêkai-šeydôm padineṇ-bhûmi-periya vishaiya...perumbadai-mahâ-sênaiyum aṟam-aṟavark-aṟam-alladu tuṇaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shashṭim varsha-sahasrâṇi vishṭâyân châyatê krimi sâmânyôyam dhamma-sêtu nripâṇâm kâlê kâlê pâla.........savvân êtân bhâ..naḥ pâtthi...............

120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

.............Uttanûr âna Râjêndra-Šôḻa-chchaturvêdi-maṅgalattu-kKaru-mâṇikkâḻvâr kôyiliṟ tiruv-ârâdanam-paṇṇum nambimâriṟ-Kâšyapa-gôtrattu Karumâṇikkâḻvârena iv-Âḻvârukkum..perumâḷ nambiyâril....ntiruva..uganta mâṇikka.târ pakkal eṅgaḷ vaša..kki...ṅgina....-ppaṇam pattukkum Karu-mâṇikka...........ḻu mu..ppa..ti.............nila payiṟ............ru santi-viḷakku êṟṟakkaḍavên âgavum šanti-ttiruviḷa..kku ša....tta-varai eṅgaḷ pitâkkaḷ-uḷḷiṭṭa..lla. ....sammadittu..ttilê eḻuttum veṭṭi........nôm

121(*a*)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-šakkaravattigaḷ šrî-Pôšaḷa-vîra-Râmanâda-Dêvarkku yâṇḍu 1...Tâ .....saṁvatsarattu............

121 (*b*)

At the same place.

(Grantha and Tamil characters.)

..Nigarili-Šôḻa-maṇḍalattum Vikkirama-Šôḻa-maṇḍalattum yâṇḍu 14......

122

At the same village, on a stone near the southern steps of the Varadarâjasvâmi temple.

svasti Šaka-varisha 890 eṇṭu-nūṟa-tombhattaneya Šukla-saṁvatsaraṁ pravarttise Chaitra-suddha-pañchami-Sômavâraṁ šrîmat-Nanni-Noḻambaṁ . . . ṭṭaṅgaṭṭi pṛithvî-râjyaṅ-geyyuttire Sakapâdig eḻava Pogaḻmalle-Nambê magaṁ Noḻamba-seṭṭi Uttanûra mahâjanaṁ-pannirbbarggaṁ nûṟu-gadyâṇaṁ ponna koṭṭa nichchav ayvar-atitigaḷ parivadiy-uṇbar âvar bbarada divasa ûralu ayvara-sa-Brâhmaṇar uṇḍa-phalaṁ chandra-sûryar-uḷḷavara naḍevudu . . . rbba Paramêšvarige nitya-nivêdya. .nandâ-dîvi . . yu . . . nâlvattu-gadyâṇa. .bhûmiya koṇḍa koṭṭaṁ Mahâdêvana nitya-sthiti-nivêdyakaṁ padinaydu-gadyâṇa Badanûrandu Badanûra mahâjana chanda. . .nuvara. . .nya. . . . . .kâḷihada. . Machavaḷḷi. tâvo. . ṟ prîtiyinda bhûmiyaṁ. .harita. m â-chandra. . irvvara dâsa

123

At the same temple, to the west of the prâkâra.

(Grantha and Tamil characters.)

svasti šrî . . ru . . . . ḷ . pôla-pperu-Nila-chchelviyun-tanakkêy-urimai-pûṇḍamai manakkoḷa Kântaḷûr-chChâlai kalam-aṟutt-aruḷi Veṅgai-nâḍuṅ-Gaṅga-pâḍiyum Nuḷamba-pâḍiyum Taḍigai-vaḻiyum Kollamum Kaliṅgamum Kuḍamalai-nâḍuṅ âḻ-kaḍal kaḍant-âṅg-aru Ni. .ñjiramuṅ-goṇḍa tiṇḍiṟal-venṟi-ttaṇḍâṟ-koṇḍa tanneḻil vaḷaruḻi vaḻi ûḻiy-ellâ yâṇḍuṅ toḻutagai viḷaṅgum yâṇḍê Šeḻiñarai-ttêšukoṇḍa šrî-Kôv-Irâjarâjarâjakêšari-panmakk-iyâṇḍu pattonbadâvadu Gamgâšâyarat. .l Pudal-nâṭṭiṟ. .bârâ. . ṟil Arumoḻidêva-šaduvêdi-maṅgalam iḷaṅ . . . . . . .kaḷa. . . . .

124

At the same village, on a pillar of the Âñjanêya temple.

Mahâbali Bâṇarasara karaṇiga Vaḷuṅgavammana kambaṁ

125

At Yedarûr (same hobli), behind the Sômêšvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu 1133 tribhuvana-chchakkaravattigaḷ šrî-Kulôttuṅga-Šôḻa-Dêvaṟku yâṇḍu 32 Pramâdôti-saṁvachcharattu Âni-mâsattu muṟ-pakkattu Sôma-vârattu svasti šrî Râjêntra-Šôḻa-pPudanâṭṭu maṇḍalikar âna Šakki-dêvar maganâr Puḷḷa-dêvar maganâr Šakki-dêvar maganâr Puḷḷa-dêvar âna Puda-

nâṭṭu maṇḍalikar Nigarili-Śôḻa-maṇḍalattu Puda-nâṭṭai suka-râjya(ya)m-paṇṇiy-aruḷâniṟka (y)ip-Puda-nâṭṭil Vidirûriṟ-Pûṅgâṇi..ḷan Atirâtameṭṭi Koṅgiṟai..na Gaṅgai-gâmuṇḍan magan âna Mâra-gâmuṇḍan magan Śôḻa-gâmuṇḍan magan Śeḍilmâṟakoḷvân magan Pamma-gâmuṇḍan magan Śeṭṭi-gâmuṇḍan magan Ayira-kkâmuṇḍan magan Kaśava-gâmuṇḍan magan Nâma-gâmuṇḍan Vayira-gâmuṇḍan ivargaḷukku iv-Vidirûr śempâdikkubavar vaśatilê i..n kâṇiy-âḷa..va .kaiyinâlê ivargaḷukku Puḷḷa-dêvan âna Puda-nâṭṭu maṇḍalikanena kâṇiy-âga-chchantrâdita-varai śelvadâga kuḍuttên idukk-oru aḻivu-śeydavar Geṅgai-kkaraiyiṟ-kurâṟ-paśuvai-kkonṟa Brahmavattiyilê puguvar

126

At the same village, on a stone on the bund of Chikkakere.

svasti Śaka-nṛipa-kâlâtîta-saṁvatsara-sataṅgaḷ eṇṭa-nûṟ-embhatta-mûṟaneya saṁvatsaraṁ pravarttise Iṟiva-Noḷamba pṛituvî-râjyaṅ-geye svasti sakaḷa-jagat-trayâbhivandita surâsurâdhîśa Mahâbali-kulôdbhava Paṟuma-pura-para-mêśvaraṁ payśâchika-paṭaha....Nandagi[ri]-nâtaṁ kṛishṇa-dhvaja-vṛishabha-lâñchanaṁ śrîmat-Sambayyaṁ Bidirûran âḷutt iḻdu keṟege bittukaṭṭaṁ biṭṭa i-dharmmavau aḻido Vâraṇâsiyan aḻidoṁ

128

At the same village, on a pial of the pillar in the Veṅkaṭaramaṇa temple.

Svabhânu-saṁvatsarada Mârgasira-bahuḷa 5 Gu-dinadalu śrîmat-Yadarûra-Ya-rapa-Nâyakaru śrî-Veṅkaṭaramaṇa-svâmige koṭṭa bhûmi kha 1...naḍevudu idan aḻidava.......

129

At Koḷattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south.

Pramâdi-saṁvatsaraṁ Âsvîja-ba 12 lu śrîmatu mahârâja-śrî-Dêśapâṇḍe-Kṛishṇa-ppavâru Koḷattûru Orugalaya-komâruḍu Nâgarâjappaku yichchina nettara-goḍigê krama......

130

At the same village, on the north wall of the Sômêśvara temple.

(Grantha and Tamil characters.)

..bham astu svasti śrîman-mahâ-maṇḍalêśvara harirâya-vibhâḍa..rirâya-vibhâ-ḍa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa.......kumâran Dêva-Râya-mahârâyan prituvi-râjyam-paṇṇiy-aruḷa...Śakâbdam âyirat.......

.......pa..mûnṟukku mê.chellâniṟka Si...rthi-varushattu..tra-mâsamum pûrva-pakshattu Ashṭamiyum..................mum Makha-nakshatramum ......na Muḷavâyi..............

131

At Vâṇiganahaḷḷi (same hobli), on a rock below the Muḷḷukuṇṭe tank.

svasti śrî Śaka-varusha 1329 neya Sarvajitu-saṁvatsarada Jêshṭa-ba 10 Gu śrîmatu Gautama-gôtrada Mahadêvagaḷa maga Maṅgarasage Uttanûra Maḍavaḷada Gaurî-dêviya sthânika kûraîkoḷa aḍapugaḷû nagarattarû Maṅgarasage koṭṭa keṟeya kaṭṭu-koḍagiya mânyada gaddeya śâsana Gaurî-dêvige Hode-nâḍa Vâṇiyarahaḷḷiya sîmeyalû keṟe-kaṭṭida-sammandha Hirî-Maṅgasamudrava kaṭṭida-sammandha â-keṟeyalû voḷageṟeyalû âdanthâ gaddeyali hattakke eraḍu kaṭṭu-koḍagi hattakke yaraḍaṟa-lekkha ayidaṟalû vondu-bhâga-gadde sarvamânyav âgi â-chandrârka-sthâyiy âgi Maṅgarasana makkaḷu-makkaḷugaḷige tapade saluvudu (usual imprecatory phrases)

132

On the same rock.

śubham astu svasti śrî vijayâbhyudaya-Śaka-varusha 1417 Ânanda-saṁvatsarada Kârttika-ba 12 lu śrîmad-Amṛitâtma-prabhugaḷa śrî-maṭhada Girijeyagaḷige śrî-Sômâdarasara Lakshmîvallabha-dêvagaḷu koṭṭa bhû-dâna prâku Maṅgarasa .ninna mêge dayavâgi banda Vâṇiyanahaḷḷiya keṟeya keḷagaṇa kaṭṭu-goḍagiya gaddeyanû dhâren eṟadu koṭṭevâgi yî-yikhaṇḍuga-gadeyanû nîû nimma putra-pautra-parampareyâgi â-chandrârka-sthâyiy âgi sukhadiṁ anubhavisûdu endu koṭṭa bhû-dâna-śâsana śrîr astu

135

At the same village, on a stone near the Îśvara temple.

Kîlaka-saṁvatsarada Âshâḍha-ba 5 lu śrîmatu Uttanûra Gânavanigânipalli ..Mummaḍi-Tammê-Gaüṇḍaru samarpisida Kempâpura yidake tapidare mâtṛi-drôha

139

At Nallûr (same hobli), on a stone in the kaṭṭugoḍigê wet land to the south.

Vyaya-saṁvatsara-Âsvîja-śu 12 lu śrîmad-râjâdhirâja râja-paramêśvara vîra-pratâpa śrî-vîra-śrî-Raṅga-Râya-Dêva-mahârâyar-ayyavâru nâḍu-kartaraina Chinna....ru Nalûra China-Jaya-gauniki..........

144

At the same village, on a stone in the Government wet land.

Bahudhânya-saṁ-Phâlgu-šu 6 lu šrîmatu Tammappa-Gaunigâru Eḷache-gauniki yichchina kaṭṭu-koḍige-mânya-maḍi kha 4 koḷaga kha .. (back) sarvamânya-mugâ â-chandrârka-varavakû galava...........

147

At Kottanûr (same hobli), on a broken stone to the east of Buṭṭyappa's field.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varsha 1391neya Virôdhi-saṁvatsarada Âshâḍha-šu 12 lu šrîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâshege tapuva râyara gaṇḍa gaja-bêṭegâṛa Virûpâksha-Râya-mahârâya pṛithivî-râjyaṁ-geyiüttiralu šrîman-mahâ-maṁ..........

149

At Hosahaḷḷi attached to Koladêvi (same hobli), on a stone under a tamarind tree.

Payiṅgaḷa-saṁvatsarada Chayitra-šuddha 5 lu šrîmatu Sadâšiva-Râyala-ayiyavâri nirûpaṁ .... Gurumûrtti-Viṭṭhala-Râja-ayiyavâru Tirumalapallê-Appaḷâ-chârya-ayiyavâriki Kottapalli-grâmaṁ dhârâ-pôsi yichchitimi (usual imprecatory phrases)

153

At Koṇḍipalli (same hobli), on the Bôti-baṇḍe.

šubham astu šrî-Šaka-varusha 1442 neya Vikrama-saṁvatsarada Phâlguṇa-ba 10 yalu šrî-Koṅga-janara-dinneya baṇḍeya mêgaṇa Sômeya-dêvaru....Areya..... varu modalâgi Hâdiyada Sômaya-dêvaru guṇḍige Annadâna-Voḍeyara nirûpa viḍidu ba..koṭṭa patranu â-hola-Sômaya-dêvaranu punaḥ-pratisṭhê mâḍi dêvarige Upukuṇṭeya chatus-sîmeyanu kalanu naḍasikoṭṭu dêvara pûje-punaskâra-mâḍahudake Kaušika-gôtrada Chandrapayara maga Dadugana......stânika ...dêvarige........oḍayarige sarvamânyavâgi koṭeü (usual imprecatory phrases)

154

At the same village, on a stone behind Doḍḍakere.

Vijaya-saṁvatsara-Kârtika-bahuḷa 11 lu šrîmad-râjâdhirâja-râja-râja-šrî-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Paṇḍita Šaka-varusha....dâna-dharma-....ḍiganahaḷḷi vraya koṇḍu.........vatige koṭṭa kaṭṭu-koḍagi

156

At Šêshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Piṅgaḷa-saṁvatsara-Kârtika-ba 11 lu šrîmatu Suguṭûra Chika-Râya Tammaya-Gavuni-ayavâru Mâdêvara Madapaya China-Basavapuraṁ yi-purâniki kaligina svâmyamun î-dêvara-ayavâru sûrya-chandra. .lu kaliginavaruku yî-šrêyamunu anubhaviñchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina šâsanaṁ (usual imprecatory phrases)

157*

At Mudiyanûr (same hobli), on copper plates in possession of Veṅkaṭarâma-šâstri.

[I *b*] ôṁ namaḥ Šivâya ।

Nandyâkhya-sailôtkaṭa-kûṭa-pîṭhô
Mandâkinî-vârinidhir ddharêšaḥ ।
Dêvêndra-bṛindâraka-vandanîya-
pâdâravindô jayati praṇamyaḥ ॥

svasty astu bhû-Bhûdharâdhîšatanayâliṅgya-vaksha-sthaḷa-Šivasyâmṛita-bhû-chandra-dhâriṇô dayâyâ bhuvaḥ sakala-bhuvana-prasâdhanîbhûta-yašasô bhâsuratara-taraṅga-taraḷa-jala-jaladhi-sthita-bhujaṅga-šayana-šâyinaḥ Kamalanâbhasya vikrama-trayârambha-lôbha-pra . . . rita-kara-charaṇa-sarôja-lâñchhanâlôkanaika-hêtubhûta-dâna-vibhavasya Mahâbali-nâmadhêya-dânavêndrasya vaṁša-samṛiddhi-kâraṇôlbaṇaḥ kṛita- . . . . raṇa-labdha-sukṛitôpaniyata-dvija-vara-ghushyamâṇa-puṇyâha-ghôsha-nirddhûta-duritâri-balavad-ibha . . ṅga-dalaha-vijṛimbhamâṇa-turaṅga-naṭa-nirudhiladhikurvan-vakra-sainya-samasta-narêndra-lôka-vandyamâna-pratâpaḥ prâbhûtvâtha-vivaksha

kshôṇîdharêndrâyata-bâhu-daṇḍaiš
chaṇḍêša-nirjji[II *a*]ta-karâḷa-khalgaḥ ।
kêyûra-hâra-dyuti-râjitâṅgaḥ
kirîṭa-haripîṭha-labdha-sa-Nandivarmmâ dhṛita-râja-dharmmaḥ ॥
tataḥ tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôtphulla-paṅkê[ru]ha-
sannibhâsyaḥ ।
praṇâma-kṛita-kshaṇîya-mauḷi-mâlâ-nighṛishṭa-prabhâ-maṇḍala-
pâdapîṭhaḥ ॥

nâmnâ Vijayâditya-Dêvô nija-bhuja-bala-vilupta-durvvâra-vividha-vairi-vibhavaḥ sajala-jaladhara-thâna-gambhîra-gaḷa-kṛita-gharjanâbhipûrita-dig-antarâḷa-nâga-khaḍgaš chaṭula-raṇaraṇâyamâna-nipatita-praharaṇa-janita-vraṇa-gaṇâbharaṇa-vapushâ virâjamânaḥ kṛitavân âdhijyam âsît tasya tâdṛišaḥ šrîmad-Bâṇa-vaṁša-kamalâkara-prabôdha-nalina-karasya sûnôs tribhuvana-madhya-

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* This inscription abounds in mistakes.

varttinâṁ prâṇinâṁ parama-kâruṇya-kathayâ bôdhi- satvôpamânasya vîratayâ [*II b*] Hara-hita-Vîrabhadra-sannibhasya râjâdhâratayâ Mahêšvarôpamânasya muktâ-phala-sêvitâyâṁ vârirâsi-sadṛišasya Mêru-pratinidhy-êkâchalaišvaryyât Kârttikêyânukâriṇaḥ pratidinam Umâ-nirûpita-pramôda-hêtôḥ ‖ api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajaḥ kṛiddha-siṁhasya šaktyâ
bâhu-prôdghâta-khaḍga-dhruta-pavana-bṛihachchaṇḍa-ghâtêna yasya |
šrôṇî-bhârâlasatvaš chalita-gati-manôhâri-[.]nâṁ vadhûnâṁ
yasmin lagnâni chêtâṁsy amala-kuvalayâkshîṇi naivâpayânti ‖

tasya tâdṛišasya višvambharâ-valayâbharaṇa-dîrgha-bâhôr aharahar abhivarddhamâna-šakti-trayasya Ândhra-maṇḍalê dvâdaša-sahasra-grâma-sampâdita-saptârddha-laksha-vishayâdhipatêr aparimita-châturâšrama-vyavasthâ-charaṇa-kâraṇa-šrî-Vadhûvallabha-Malladêva-Nandivarmmana Âvanya-purê sthitvâ êka-shashṭy-uttara-dvaya-šatê Šakâbdaḥ pravarddhamâ[*III a*]nâtmanaḥ trayôviṁšati-varttamânê Viḷambi-saṁvatsarê Kârttikâ-šukla-pakshê trayôdašyâṁ Sômavârê Ašvinyâṁ nakshatrêti Bharadvâja-gôtra-sâmânya-charaṇa-šrî-Rudrabhaṭṭa-šarmmaṇâ Kaušika-gôtra-Trilôchanabhaṭṭa-šarmmaṇâ Kauṇḍalya-gôtra-sâmânya-charaṇa-Trivikramabhaṭṭa-šarmmaṇâ Kâšyapa-gôtra-sâmânya-charaṇa-Nârâyaṇabhaṭṭa-šarmmâ cha saha nânâ-gôtrêbhyaḥ pañcha-viṁšati-viprêbhyas tat-pâda-prakshâḷanaṁ kṛitvâ Hodali-vishayê Muḍiyanûr-nnâma-grâmaṁ udaka-dhârâ-pûrvvaṁ mayâ dattaṁ asya grâmasya šîmôchyatê (details of boundaries)

bhûmiṁ yaḥ pratigṛihṇâti yaš cha bhûmiṁ prayachchhati |
ubhau tau puṇya-karmmâṇau niyata-svargga-gâminau ‖
bhûmi-dânât tu yat puṇyaṁ na bhûtaṁ na bhavishyati |
yasaiva haraṇât pâpaṁ na bhûtaṁ na bhavishyati ‖

(usual final verses)

Brahma-svaṁ praṇayâd bhuktaṁ dahaty â-saptamaṁ kulaṁ |
tad êva chauryya-rûpêṇa dahaty â-chandra-târakaṁ |
vikramêṇa tu bhôktṛîṇâṁ daša pûrvvân dašâparân ‖
lôha-chûrṇâšma-chûrṇañ cha vishañ cha jarayên naraḥ |
Vadhûvallabha-Mallasya vachanênaiva šâsanaṁ |
tvashṭâ Nandivarmmâchâryyô dânasyâsya likhâmy ahaṁ |
yâvat sôma-sahasrâṁšû tâvat tishṭati šâšvataṁ |
Chûda-grâmaṁ pradâsyâmi Vadhûvallabha-bhûpatiḥ ‖
itthaṁ kṛitaṁ sarvva-pradhânaṁ Vaivasvata-daṇḍâdhipêna ‖
vyâdhan Mullegaṁ |

158

On copper plates of the same village.

[I *b*] šrî-Gaṇâdhipatayê namaḥ ı
avyâd avyâhataišvarya-kâraṇô Vâraṇânanaḥ ı
varadas tîvra-timira-mihirô Hara-nandanaḥ ıı
šrîmân âdi-Varâhô yaḥ šriyam dišatu bhûyasîm ı
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ıı
asti Kaustubha-mâṇikya-kâmadhênu-sahôdaraḥ ı
Râmânujaḥ kaḷâ-nâthaḥ kshîra-sâgara-sambhavaḥ ıı
udabhûd anvayê tasya Yadur nâma mahîpatiḥ ı
pâlitâ yat-kulînêna Vâsudêvêna mêdinî ıı
tat-kulê Bukka-nâmâ yaḥ kîrti-šaurya-vichakshaṇaḥ ı
Magâmbikâbhavad râjñî Lakshmîr iva Harêr yathâ ıı
abhût tasya kulê šrîmân abhaṅgura-guṇôdayaḥ ı
apâsta-duritâsaṅgas Saṅgamô nâma bhûpatiḥ ıı
Mâlâmbikâbhavad râjñî tasya râjñaš šuchi-smitâ ı
Damayantî Naḷašyêva Indrasyêva yathâ Šachî ıı
âsan Hariharaḥ Kampô Bukka-Râya-mahîpatiḥ ı
Mârapô Muddapaš chêti kumârâs tasya bhûpatêḥ ıı
pañchânâm madhyagas têshâm prašâstê Bukka-bhûpatiḥ ı
prachaṇḍa-vikramô madhyê Pâṇḍavânâm ivârjunaḥ ıı
bhaṅgâḥ Kaḷiṅgâmita-šaurya-vṛittêr
Vaṅgâ vibhinnâṅga-vighûrṇa-nêtrâḥ ı
Ândhrâš cha randhrâṇi višanti yašya
bâhûgra-khaḍgêṇa višîryamâṇâḥ ıı
Turushkâš šushka-vadanâḥ Pâṇḍya-bhûpâh palâyitâḥ ı
sva-bhujârjita-vîryêṇa tasmin râjyam prašâsati ıı
Bukka-Râyô'bhavachchhrîmân bujârjita-parâkramaḥ ı
mêdinî cha prajâ yêna sva-putrâ iva rakshitâḥ ıı
râjâdhirâjas tê[II *a*]jasvî yô râja-paramêšvaraḥ ı
bhâshâ-laṅghita-bhûpâla-bhujaṅgama-vihaṅgamaḥ ıı
râja-râja-bhujaṅgô yaḥ para-râya-bhayaṅkaraḥ ı
Hindu-râya-Suratrâṇa ity êtair upašôbhitaḥ ıı
Vidyâbhidhâna-nagarî vijayônnati-šâlinî ı
Vidyâraṇya-kṛitâ tasyâṁ ratna-siṁhâsanê sthitaḥ ıı
yasmin shôḍaša-dânânâṁ dharâyâm parišôbhitaṁ ı
dânâmbu dhârayâ tasya vardhatê dharma-pâdapaḥ ıı
alaṅkṛita-Šakasyâbdê ra[sartu]-nayanêndubhiḥ ı
Târaṇâbdê Chaitra-mâsê navamyâṁ šukla-pakshakê ıı

Pampâyâṁ Bhâskara-kshêtrê Virûpâkshasya sannidhau |
Âpastambâkhya-sûtrâya Bhâradvâjânvavâyinê ||
Yâjushâṇâṁ varêṇyâya sakalâgama-vêdinê |
ashṭâdaša-purâṇânâm abhijñâtârtha-vêdinê ||
ashṭa-bhâshâ-kavitva-šrî-Šrî-Vâṇî-jita-sampadê |
Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||
Guttidurgâbhidhê râjyê Kôḍûrâkhya-mahîtaḷe |
Penamâgaṇi-vikhyâtaṁ sarva-sasyôpašôbhitaṁ ||
Kôḍûru-Nâgamallâkhya-dinnâbhyâm api paščhimaṁ |
grâmôttamâd Vaḷuṅkûrôḥ prâchyâṁ diši samanvitaṁ ||
Ûrachintaḷa-nâmnaš cha grâmâd dakshiṇa-saṁsthitaṁ |
Vaṅganûr-Koḍatâḷâbhyâṁ uttarâšâm upâšritaṁ ||
Pinâkinî-taṭê Pañchakaladinnâhvayaṁ purâ |
Bukkarâyapurâkhyâta-pratinâmnâ cha šôbhitaṁ ||
nidhi-nikshêpa-saṁyuktaṁ jala-pâshâṇa-saṁyutaṁ |
akshiṇy-âgâmi-sahitaṁ siddha-sâdhya-samanvitaṁ ||
ashṭa-bhôgam idaṁ sarva-svâmyam â-chandra-târakaṁ |
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ||
šrîmân Nâchana-Sômâkhya-mahâkavi-varôpy atha |
râjânam âšishach chaiva chira-jîvî bhavatv iti ||
svayam anvakarôd vṛittiṁ dašôttara-šataṁ kaviḥ |
shaḍ-viṁšad atra bhâgâš šyur yajamânâhvayâs tataḥ ||

(here follow names of vṛittidârs and details of boundaries)

idam akhiḷa-râja-šêkhara-madhukara-jhêṅkâra-gîta-mâhâtmyaṁ |
šrîmad-Bukka-Râjêndra-nṛipatêš šâsanam achalaika-pârijâtasya |
Âtrêyâṇâṁ Yâjushaḥ Kôṭidêvâ-
râdhyâchâryasyâṅgajô Mâdhamûrtiḥ |
chakrê saṁyak sarva-šâstra-pravîṇaḥ |
šlôkân êtân Mallaṇârâdhya-varyaḥ |
tvashṭraitach-chhâsanaṁ svâmi-šâsanêna vinirmitaṁ |
šâsanâchârya-varyêṇa Nâgi-dêvêna šilpinâ ||

(usual final verses)

(in Kannaḍa) šrî-Virûpâksha

159

At the same village, at the entrance of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî sâmânyôyan dharmma-sêtuḥ nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhi sarvân êtân bhâmina pâtthivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

160

At the same temple, on the north basement.

(Grantha and Tamil characters.)

......dan mêl...ninṟa Vahudhânya..Kâttigai......svasti šrîmat-pratâpa-chchakravatti Pôšaḷa-šrî-vîra-Vallâḷa-Dêvar prithivi-râjyam-paṇṇâninṟa kâlattu dêvar pradhânigaḷ šrîmanu-mahâ-pradhânan Dâdi..llappa-daṇṇâyakkaṟ kumâra râja-gaja-siṁha pâpandya-râja-kumakâmi sadhâ-gaṇḍa Sômanâtha-dêvar divya-šrî-pâda-padmârâdaka.........na ša..haniyârena Nigarili-Šôḻa-maṇḍalattu-pPudi-nâṭṭu Muḍiyanûr-nâmâ Kûttâḍu-daiva-chchaturvêdi-maṅgalattu uḍaiyar Sômîšvaram-uḍaiyar nâyanârkku............

161

At Tâvarekere (Duggasandra hobli), on a first virakal in Tammaṇṇa's field.

svasti šrî Dilîpa-Noḻambam pṛitivî-râjyaṁ geyyuttire Mâgarayyam paṇṇi peṇḍiran uḍey uḻchalum eḻtina tuṟugoḷoḷum aḻmi sattan besageydoṁ Koyatûra Vikramâdityan bahu-guṇa-têjan

162

At the same place, on a second virakal.

svasti šrî Dilîpa-Noḻambam pṛithivî-râjyaṁ geyyuttire Maṇḍikalla Kambala-Dânavarmme kaḍasaṁ perbhuli koṇḍ ôḍe â-puliyaṁ kolven endu pratijñe kaḍidu jâmadind oḷage kondaṁ puliyuṁ nâyum oḍa sattan besageydoṁ Koyatûra Kâsigaṁ Vikramâdityaṁ bahu-guṇa-têjan

163

At the same place, on a third virakal.

svasti šrî Diḷîpa-Noḻambaṁ pṛithivî-râjyaṁ geyyuttire Nelmalliyûra Châmayyaṁ pati-hitan paṇṇi peṇḍiran uḍey uḻchaluṁ eḻtina tuṟugolaluṁ aḻmi sattan besageydom Vikramâdityan

165

At the same village, near the southern outlet of Doddakere.

(Grantha and Tamil characters.)

svasti šrî tiṅga..nattu-ttoṅgal veṇkuḍai-kkîḻ Nila-magaḷ nilava Malar-magaṭ-puṇarndu-chcheṅgôl-ôchchi-kkaruṅ-Gali-kaḍindu mannu-pall-ûḻiyuḷ Tennavar

mûvaruḷ Mânâbharaṇan pon-muḍiy-ânâ-pparu-maṇi-ppašun-dalai poru-kaḷatt-arindu vîra....ḷanai â...........Gaṅgâdaranum vaṇḍ-amar-kaḻiṟṟoḍu ma-ḍiya tiṇḍiṟal-virudar Vikkiyum Višaiyâditanu.........

166

At Bâṇasamudra (same hobli), on the outer wall to the south of the Chauḍêšvari temple.

.............mahârâyaru pruthvî-râjyavam âḷuvalli Šaka-varsha sâ 1323 neya Pramâdi-saṁvatsarada Kârttika-šuda 12 Guruvâra-puṇya-kâladalu Boramaṇ-ṇagaḷu Muḷuvâya...... sthaḷadalli šrîman-mahâ-pradhâna Vîrappayyagaḷa..m makkaḷu Râjašêkhara-Dê..gaḷu Muḷuvâya-...nâḍavoḷage naḍava.vumbaḷige saluva Bâḷasamudrada....â-sthaḷakke salluva chatus-sîmevoḷage.....dâriya haḷḷa saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-haḷava..... samudra....keṟeyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anu-bhavisuva vṛittimantara vivara (here come details of vṛittidârs)

167

At the same village, in Suṇṇaṅguri Tammaṇṇa's wet land in the south-west.

(Grantha and Tamil characters.)

svasti šrî ûr-uḍaiya.mudaliyârkkun-tiru..ttuvân pu..mâga.............vi..šêkara-namachchivâya-dêvarkkum viṭṭa nilam

169

At the same village, on a stone on the tank bund to the west.

šubham astu šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷ 1439 neya Îšvara-saṁvatsarada Kârtika-ba...13 lu šrîman-mahâ-nâyaka..... Châbuya-Nâyaka ....(back) vanu âgumâḍikoṇḍu î-keṟege varusha-varushake tagu-magige kallu-maṇṇannu kaṭṭisikoṇḍu bahudu

170

At Kûtâṇḍapalli (same hobli), on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

šubham astu Šakâbdam âyirattu-munûṟṟu-nâ.pateṭṭi.mêl šel....ṟa Parâba-varushatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu..vâyil Šômišuramm-uḍaiyar stâ............vatti Šiva....ṇa............tâ..dêvar Nalûril..ṇa-peru-mâḷuku..ti...niyum pattu kuḷaga............

171 (*a*)

At the same village, on the north wall of the Îsvara temple in ruins.

(Grantha and Tamil characters.)

svasti šrî sârvabhauma-chchakkiravattigaḷ šrî-Pôšala-vîra-Râmanâtha-Dê...... uḍaiyâr Peṅgîšvaram-uḍaiya-nâyanâr tiru-maḍaivilâgattu.yâ............ya nâyanârukku pâda-toyam âḷil patt-âḷukku ôr-âḷ vaichchu-kkuḍuttê...........

171 (*b*)

At the same place.

(Grantha and Tamil characters.)

Aḍaippan-âḷavanda-piḷḷaiyena uḍaiyâr Peṅgîšvaram-uḍaiya-nâyanârukku eṇ kuṭṭaiyilê a..ppaḍi kaṇḍaga-nilam viḷakka..ppaṭṭa..viṭṭên

172

At Râjaguṇḍlahaḷḷi (same hobli),
on a boulder to the south of the Veṅkaṭaramaṇa-svâmi temple.

šubham astu keṟeya kaṭṭu-koḍagiya sâdhanada prati svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1419 neya Naḷa-saṁvatsarada Vayišâkha-ba 10 lu šrîmatu Allapagaḷa makkaḷu Nârasiṁha-dêvagaḷige Nârasiṁha-dêvara sthâni-karu Koṇḍapa Timmaṇagaḷa makaḷu Dêvapagaḷu koṭṭa kaṭṭu-goḍagiya sâdha-nada kramav ent endare namma Kadirî-Lakshmî-Nârasiṁha-dêvara amṛita-paḍi-nayivêdyake saluva Hode-nâḍoḷagaṇa Nârasiṁhapuravâda Guṇḍalahaḷiya-grâmavanu nânu Nârasiṁha-dêvara nirûpadinda nambigaḷu Apachi-Anantappa-gaḷige kâṇiyâchiyâgi koṭadu dêvara amṛitapaḍi-nayivêdya-kaṭaḷegeü paṟuva-tithigaḷa kaṭaḷegû dêvara višêsha-nayivêdyakeü gandhada krayakkeü pañcha-paṟuvadalû mâḍuva šêvey iü-muntâda-parichârakara jîta yiü-muntâda-šêve-gaḷige mâḍûdake nambigaḷu yitaṇḍadavarigû nela-thara-kâṇiyâchiyâgi koṭa Guṇḍalanahaḷiya-grâmadalu hiriya-keṟege paḍuval âda Mâvinahaḷavanu nimma kaiyalû dhanavanû yiki Karukoli-kanne-keṟeyanu kaṭisuva sammandha nîvu â-haḷadalû keṟeyanû kaṭisi keṟege maṇṇanu bahaḷavâgi hâki kalu kaṭeyanû kaṭi kalu-tûmbanû yiki â-tûbige yiṭige rasavarga suṇṇa saha yiki tûbanû jatanavâgi mâḍi â-keṟeyanû pûrayisi â-keṟeya keḷage achukaṭina gadeyanû tidi â-keṟeya keḷage huṭidanthâ achukaṭina gadeyanû beḷada-bhâga nâlku-bhâga mânyavâgi anubhavisikombiri â-nâlku bhâgaü tumbida baḷika nâü nimage koḍuva dasavanda â-keṟeya keḷage puṭidanthâ gadege voḷa-dasavanda-vâgi hatake mûṟara voḷa-dasavandada maryâdeyalû kaṭu-goḍageyanû tiṟichi â-kaṭu-goḍageya gadege uttama-madhyama-kanisṭavâgi tri-stânadalû šilâ-stâpanavanu mâḍisi-koḍuveü yî-keṟeya kaṭu-goḍage-mânyavâgi koṭṭa holanu

yîga vyavasâyava mâḍi râgiya bituva holadoḷage nimage kaṭu-goḍagê-mânyavâgi koṭa holanu kha ½ tarisu holadalû mânyav âgi koṭa holanu kha ½ ubhayaṁ kha 1 khaṇḍuga-holavanû kaṭu-goḍageya mânyavâgi šilâ-sthâpanavannu mâḍisi koḍuveü nimma bhâga-mânyada nâlku-bhâgada voḷage â-nîü nîü kaṭisi keṟege ûna-mânav âdare â-keṟeyanû nîvê kaṭisikoṇḍu nimma bhâga-mânyada gadeyanû nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaü tumbida baḷika â-keṟege lêsu hoḷeyav âdare â-keṟeya keḷana gadeya mêle nimma dasavandada gade sabavâgi virâḍisi gadeya mêle roka-bhattavanû variyanikki etti keṟeyanu kaṭisuveü nimma kaṭu-goḍageya gade-holake namma sthânadinda banda tirunâḷa-kâṇike haḷadu hostu grâma-vecha biṭi birâḍa sollage âudû yilla elli elli matû munde nîra tidi haridu yashṭu gade huṭidarû tidida tidida sthaḷadalû nâlku beḷada bhâga-mânyavanû anubhavisi adakû yî-maryâdê-dasavandavanû tiṟichikoṇḍu mikkâda gadeyanû endendigu nimma sâgubaḷi-yâgi naḍasibaheü sâgida gadege neṟe-maryâdeyalli vâra-gutageyanu yikabahiri yî-keṟeyalû sâgida gadege sthânada bêḍige birâḍa bîjavari biṭi solage yidâü-daku nimage sammandhav illa nîü kaṭista keṟe dhṟiva-jalavâdare aḍike-teṅgu-modalâda sthâvaragaḷanû nimma kaṭu-goḍageyalû sthâvaragaḷanû yiki nîvê anubhavisikombiri yî-dasavandake hatake mûṟaṟa voḷa-dasavandada gadege keṟe tumbade yidare koḍage nîru-saridiyalû gadeyanû anubhavisaluḷavaru nimma dasavandada gade-holavanû mâḍuva vokalugaḷige maneyanû kaṭuvadake sthaḷavanu tôṟisikoḍaluḷavaru â-vokala kayalû mane-deṟe biṭi bêgâra kâṇike kaḍâya ênanû nâü koḷa-salladu yî-kaṭu-goḍageya gade-holavû nimage â-chandrârka-stâyiyâgi nimma putra-pautra-paramparâbhivṛiddhiyâgi dânâdhi-krayaṅgaḷige yôgyav ahantâgi salaluḷadu endu voḍambaṭṭu koṭa kaṭu-goḍageya sâdhana yint apudake sâkshigaḷu (names of witnesses) yint ivar-ubhayânu-matadiṁ sâdhanava baradâta Puṭarasara maga Dêvarasanu su-hastada vopa šrî-Nârasiṁha-kâṇiyâchikâṟa nambigaḷa voppagaḷu Apachiya baraha *Chunachappana baraha sâkshigaḷa vopagaḷu voḍeya vopa †Raghumaghagaraṁ *lôka †sâkshiṇâ Dêva-Râyagaḷa sâkshi Timmayana sâkshi šrî-Kadirî-Nârasiṁha maṅgala mahâ šrî šrî šrî

173

On the north side of the same boulder.

šubham astu keṟeya gadeya sâgubaḷeya vôleya prati Rudhirôdgâri-saṁvatsarada Jêshṭha-ba 12 Bu-lu šrîmatu Muḷuvâgila Kadirî-Nârasiṁha-dêvara sthânikaru Viṭhayagaḷu Anantappagaḷa aḷiyandiru Kuppayagaḷû Râmasamudrada Kadarî-Nârasiṁha-dêvagaḷige koṭa sâgubaḷiya vôleya kramav ent endare namma Nârasiṁha-dêvara amṛita-paḍige saluva Guṇḍlahaḷiya-grâmadalu nîü hostâgi

* In Tamil characters. † In Nâgari characters.

kaṭṭisita keṟeya keḷage nimma dasavandada gadeya kaḷade nimma dêvasthânada gadeyanû nimma sâgubaḷiyâgi sâgista vivara neṟe-mariyâde Chika-Aubhaḷa-sômayâjigaḷa keṟeya gadeya guttage-vârige âṟu-khaṇḍuga-koḍage êḷu-khaṇḍugadalû naḍeyalâgi nîü kaṭista keṟeya keḷagaṇa gadeya aḷateya kôlina vâsige nâü hecha kaṭidu khaṇḍuga sahakâra-bhâga 1 ke kha 1 ke guttage kha 7 koḍ[ag]eya bhâga 1 ke gade kha 1 kke guttage kha 8 aksharadalû kârige êḷu-khaṇḍuga koḍage 8 khaṇḍugada maryâdeyalû kaḍu-guttageyâgi salisaluḷavaru keṟege nîru sâlade sâvihôdare gadege sarî-vâravanû ikkaluḷavaru keṟeyali nîru sâladidare gûḍe yeṟeyal âdare neṟe-maryâdeyalû guttageyanû yiḷihi-koḍaluḷavaru kabu-gade ೯ 1 ke guttage roka 1¾ alla arasina ೯ 1 ke gutage ೯ 1½ haṇa-vaḍa yî-maryâdeyalû dêvasthânada baṇḍârake amṛitapaḍige roka-bhattavanû mâṟ-aḷate bahahâge aḷadu koḍaluḷavaru yî-maryâdeyalû sâgisi rûpa-mâḍikoṇḍu yihudû endu koṭa sâgubaḷiya vôle *Viṭhayana baraha Kachchayana baraha *šrî-Kadirî-Nârasimha maṅgaḷa mahâ šrî šrî šrî

174

At the same village, on a rock near Holagêri to the east.

šubham astu Chitrabhânu-samvatsarada Šrâvaṇa-ba 8 lu šrîmatu Muḷuvâgila Kadirî-Nârasimha-dêvarû Chiratakuṇṭe šrî-Sâmâjiya maga Râghava-bha.... bhû-dâna-patrada kramav ent endaḍe Narasimha-dêvara amṛitapaḍige saluva Narasimhapura-grâma Kuṟujili-grâmada naḍuvaṇa Šiva.. sammandada Sâmi-..chatraga âhâra-svâsthyeyam Narasimha-Kuṟujili ..eya Šrîyasarige ...... pura-niyôga-sambaḷa-vechchagaḷige nimma kaiyyalli vûra mundaṇa hola-grâma khaṇḍuga 1 hola-gade kha ½ vubhayam hola-gadde ..vana âgamâḍikoṇḍu â-chandrârka-sthâyiyâgi putra-pautra-pâramparyavâgi.......hadu yendu koṭṭa dharma-šâsanam (usual final phrases) šrî-Nârasimha

175

At Agara (same hobli), on a stone in the Gâṇigara-tôpu near Mâdigara-pâḷya to the north-east.

svasti šrî šubham astu šri-mahâ-maṇḍalêšvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-paschima-samudrâdhipati Hindû-râya-Suratâḷa vîra-râjâdhirâja paramêšvara šrî-Harihara-Râya-kumâra šrî-vîra-Dêva-Râya-Voḍeyaru pṛithivî-râjyam geyva kâla Vijayanagariyali sthira-paṭṭâbhishêkavâgi yiha-kâla Šakâbda-(varusha) 1000 munnûṟa-mûvattaṟa mêle naḍava Sarvvadhârî-samvatsarada Šrâvaṇa-ba 1 Maṅgaḷavâradallu šrî-vîra-Vijaya-Râyaru Muḷavâgilali pṛithivî-râjyam geyiva kâladalli šrîman-mahânâyaka-Bayira Kaṭhâri-Sâḷuva Sambe-Nâyakara Tirumale-Nâyakaru Murâri-Nâyakara maga Tammaya-Nâyakaru jaṇa yêkastarâgi namage saluva Ho (back) da-nâḍu voḷagaṇa . . .

* In Tamil characters.

li Agarada kere chikka-kere haḷadalli kaṭṭi Maṭṭikasamudra.......samudra ..ba vûru....chatu.....nâlku-kalimane............Bhâradvâja-gôtra Yaju ....dhika ..... maga Siṅga-Perumâḷu .....koṭṭa dharma-śâsanada kramav ent endoḍe .... Agarada kere-oḷa-kereya Horanakereya kaṭṭe koḍa.... mûḍiya ......yi-dâna ....yi-śâsana baradâta ....

176

At Maṇḍikallu (same hobli), on a stone near the Gôpâlasvâmi temple.

.....šu 1 lu śrîman ....mêśvara Sûdakapali ......Bachiya-Dêva-mahâara..... Nâgeya-Nâyakarige ama .....ṭa Maṇḍikala Sâsaveya ... Pâpeya-Nâyakaru ....

177

At the same village, on a stone in Patel's house in the fort.

śubham astu.........Śâlivâhana-śaka-varushaṅgaḷu 1542 nê Raudri-saṁ.... ..rallu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa.......Dêva-Râya ... sampannarâda Dêvâ ......gauḍa Śrîraṅgap ...-Dêva-gauḍage ..... Hampayanavarige....gauḍaru tamma amṛita-gauḍage puṇyavâgabêku yendu ....nâgi samarpisida grâmagaḷu Maṇḍikallu idara Kurupahaḷḷiya..... Harapanahaḷḷiya-grâma 4 Duggasamudra............

178

At Kuruḍumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍ-âyiratt-oru-nûṟṟu 82 śenṟa mûvâm âṇḍ-âna Raudiri-śamaṟchcharattu tiru-Kâttigaiyin naṟ-kkâlattu Jayaṅgoṇḍa-Śôḻa Iḷavañjiya-râyarâ Kûttâḍun-dêvar maganâr Vâsudêvar nambirâṭṭiyar ....Śeṭṭâḻvârena Puda-nâṭṭu-kKuruḍimalaiy-âna Kûttâḍun-dêva-nallûril śrî-Vâsudêva-pperumâḷukku śandrâditya-varai śelvad-âga vaitta tiru-nandâviḷakk-onṟukku Iratiyûril periy-êri-kîḻ viṭṭa nilam aṟu-kaṇḍagamum Śelva-Gôpâlaṟku Śittirai-paḍi amudukku niṟṟam nâḻiy-ariśi tiru-ppônagattukkum ivv-êri-kîḻ viṭṭa nilam aiṅgaṇḍagamum âga vichchu viḻukkâḍu nilam padinêḻu-kaṇḍagamum nirkkaḷa viḻukâ....nâdê iru-pû vilaivad-âgavum tiruv-ârâdanam-paṇṇum nambimâril Kâśyapa-gôtra Nârâyaṇa-baṭṭanum Kauśika-gôtratu-kKarumâ..kka-baṭṭanum kaikoṇḍu chandrâditya-varai śeluttakkaḍavargaḷ âga viṭṭên Śeṭṭâḻvârena idharmam iṟakkanavan Gaṅgai-karaiyil kurâl-paśuvai konṟân pâpattalê viḻuvân

179

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti . . . Iravattira-šanmaṟcharattu Iḷavañjiya-râyan šâmattan daṇṇâkkan Vâšanukku Anantanena vê. . kâran vi. ṭôm. pô. . nâyan

· 180

At the same village, in front of the Nagarêšvara temple.

Durmukkhi-saṁvatsaraṁ Chayitra-šuda 7 lu šrîmatu-Kuriḍimala Gaṇapaya Âvani-Gaṇapaya Chinnayya î-janaṁ mugurunnu yêkastulai Baṅgâru Mudaya kaṭiñchina guḍi liṅga-pratishṭhe chêyiñchi î-Nagarêšvara-dêvuniki svâsti mu- . . . archanâ-vṛittitô goḍuṅgu-mâni-chênu khaṁ ½ yî-dêvaḷânuku archanânakugâ mêmu nîku krayânuku yichinâraṁ â-svâsti mêmu (stops here)

181 (*a*)

At the same village, on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1233 idan mêl šellâninṟa Kaliyuga-saṁvatsaram 4412 idan mêl Virôdhikṛit-saṁvatsarattu Makara-nâyaṟṟu pûrva-pakshattu Dašamiyum Budhan-kiḻamaiyum Rôhiṇiyum âna nâḷ Toṇḍai-maṇḍalattu-tTiruvallattu-kkâṇi-uḍaiya Gautama-gôtrattu Paramêšvara-bhaṭṭan-dêvan Nigarili-Šôḻa-maṇḍalattu Puda-nâṭṭu-kKuruḍimalaiyil uḍaiyâr Peṅgîšvaram-uḍaiya-nâyanâṟku mudaliyâr Iḷavañjiyar âna Kûttâḍun-dêvan. . kku . . . . periya êriyil udaka-pûrvam âga-ttanda nilam a. . ppaḍi eṭṭu-kkaṇḍagamum dêvadânam âga chandrâditya-varai šelvad-âga-kkuḍuttên inda dharmmattukku šrî-Mâhêšvarar rakshai

181 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-mandali. . . . . laiyil uḍai . . . .

182

In front of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kuruḍimalaiy-âna Kûttâḍun-dêva-nallûril mô. . yeḻundarina maḍa-ttukku yivv-ûril eṇṇai-vâṇiyar palarum ti. . . . . malaiyaru. . . . . . . n šekku on-ṟukku arai-chcholigai eṇṇai . . . .

184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1195 n mêl šellâninṟa Šrîmukha-saṁvatsarattu Vaigâši-mâdam mudal svasti šrî Jayamkoṇḍa-Šôḻa Iḷavañjiya-râyan Vâsudêvan Vâsu-dêvan svasti šrî Nigarili-Šôḻa-maṇḍalattu-pPuda-nâṭṭu-kKuruḍimalaiy-âna Kûttâḍun-dêva-nallûril uḍaiyâr Kûttâḍišvaram-uḍaiya-nâyanârkku-ppûjaikkum pala-paṇi-nimandaṅgaḷukkum uḍal âga in-nâṭṭil Tâmaraippaḷḷikku aḍaitta nanšey punšey nâṟ-pâṟkellaiyil dêvadânan tiruviḍaiyâṭṭam baṭṭa-viruṭti nîkki ivv-ûr chandrâditya-varai sarvamânyam-âga dêvadânam-âga-kkuḍuttên šrî Mâhêšvara-rakshai sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭir-varsha-sahasrâṇi vishṭhâyâm jayatê krimiḥ šivam astu

185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti šrî Šiṟuppiḷḷai Šâmâšâṇḍâṇ Pramâmôda-varushattu nammuḍaiya..mbi-râṭṭiyâr kôyilil mâḍâpattiyamum avarkku..ṇamum kuḍuttôm Tambirâṭṭi-êriyilê mu-kkaṇḍaga-kkaḷaniyum tirut..kaṇ..gamum mu-kkaṇḍaga-kkollaiyum viṭṭôm ippaḍi kaikkoṇḍ-anubavippadu

186

On the south basement of the outer wall of the Îšvara temple to the north of the same temple.

(Grantha and Tamil characters.)

svasti šrîḥ Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-toṇṇûṟṟu-eṭṭâm âṇḍ-âna Dhâtu-varushattu Makara-ravi irubattumûnṟân-tiyadi Nâyaṟṟu-kiḻamaiyum pûrva-pakshattu Êkâdašiyum Mṛigašîrshamum âna iṟṟai-nâḷ Jayaṅgoṇḍa-Šôḻa Iḷavañji-râyar mudaligaḷil Ponnappiḷḷai magan Tanimai-nîkkinârena ammân Vayi-râṇḍai pratishṭhitta nâyanâr Peṅgîšvaram-uḍaiyârkku šiṟu-kâlai-sandhi amudu-šeyd-aruḷuvad-âga Kalppaḷimaḍuvil en-kkuṭṭaiyil kaḻaniyilê mu-kkaṇḍaga-kaḻani dêvadânam âga šantrâditta-varai šelvad-âga viṭṭên Tanimai-nîkkinânena i-dhar-mmam šrî-Mâhêšvara-rakshai

187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1192 šellâ .... lvâṇḍai-dêvar maganâr Jayaṅ-goṇḍa-Šôḻa Iḷavañji-râyarâna Iḷaiya-Vâšudê...nambirâṭṭiyâr Šeṭṭâḻvarena uḍai-

yâr.........nâchchi......ṇikkum amudupaḍikkum tiru-mañjaṇattukkum tiru-ppaḷḷittâmattukkum tiru-viḷakkukkum kaṟiyamudukkum Vishuvâyana-saṁkramaṅgaḷukkum a.........tâše......naṟai kuḷagamum Vishuvaya-na-saṁkramaṅgaḷukku varushattukku nellu eṭṭu-kkaṇḍamum....rayaṟ kâṇi-uḍaiya Šiva-Brâhmaṇaril Kaušika-gôtrattil......ttukkum Kâšyapa-gôtrattil Na......piḷḷaikkum i-mmûvarukkum achchanâvṛitti nilam nâṟ-kaṇḍagattu-ppattu-kkuḷagam dêvakanmi..kku..ñja-piḷḷaikku nila-mu-kkaṇḍagam šeṅga ....poṟpa.....ka....ṇai.........ḍagam tiru-mañjaṇattukkum tiru.. ttukkum nilam iru-kaṇḍattu-kkuḷagam šandi-viḷakku-ppattukku nilam.... ḍagam......................

188

At the same village, on the basement of the gateway to the Kâši Višvêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1288 mêl šellâninṟa Parâbhava-varushattu Âni-mâdam 20 ti..Kuruḍimalai.yil uḍaiyâr-kKûttâḍîšvaram-udaiya-nâyanâr kôyilil tiru ....

189

On the west basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1220 n mêl šellâninṟa Viḷambi-varushattu Âni-mâsa-mudal Kuruḍimalaiy-âna Kûttâḍun-dêva-nallûril uḍaiyâr Kûttâḍîšvaram-uḍaiya nâyanâṟku svasti šrî Jayamgoṇḍa-Šôḻa Iḷavaññjiya-râyan Vâsudêvan Kûttâḍun-dêvan ivv-ûṟku mêṟkil Šôḻa-kuṭṭaikku aḍaitta nanšey punšey nâṟ-pâṟkellaiyil mun-nâḷil dêvadânam tiruviḍaiyâṭṭam Šômanâta-dêvar nila mu-kkaṇḍagamu-nîkki in-nâyanâṟku ivv-ûril viḷai-nilaṅ-gollai kaḻani tôṭṭam ellâñ-jandrâditya-varai dêvadânam sarvamânyam-âga-kkuḍuttên

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1283 mêl šellâninṟa Pila-varushattu Kâttigai-mâsam 8 ti Puda-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Šilandikan Šennaṇan Šokkaṇan..šiyar Tiru-Mâṟ-pêṟuḍaiyar magan Aḻagiyâr Vêṅgaḍavâšârikku sâsanam-paṇṇi-kkuḍutta paḍi nâyakar nâchchiyârai êṟiy-aruḷappaṇṇina viḍattu tiruppaṇi kûviyil šeppu-paṇi mûnṟatonṟu dašakiyai nâlattonṟu kaḻichchu kuḍu..ttukku nâyanâṟku šellu dêvadânattilê kaṇḍaga-kaḻaniyum pattu-kuḷaga-kollaiyum naḍattakaḍa-

vômm-âgavum Kuruḍimalai šellumbôdu Pâraikuṭṭaiyum vaḍa-puṟattil pattu-kkuḷaga-kollaiyum šandrâdittya-varai šellakaḍavadu šubham astu ôm

191

At the same village, on the north basement of the Vighnêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1295 mêl šellâninṟa Pramâdi-varshattu Vaigâši-mâdam 2 ku nagaravaṟkku naḍattakkaḍavadu ivanukku naḍattum šîmai ivan aḍai.. .... li-Šôḻa-maṇḍalattu-pPuda-nâṭṭu-kKuruḍimalaiyil Atirêkavîrappiḷḷaiyâr-Appuppiḷḷaiyâṟkum Dêva-maṇḍalattil aiṅ-guḷaga-kaḷani aiṅ-guḷaga-tô...... kôyilil ttânattâr Dekshiṇâmûtti Vinâyakaṟ Šivâ-mudaliyâr Kûttâḍundellaiyum Appukku-chcheluttakkaḍavôm dêvar..maikku-kkaṇḍaga-ni........var Appa-chchîyar êva..nuṇai nâyanâr Malaipperumân magan Irugarukku-chchâ..m aiṅ-guḷaga-kollaiyum naḍattakkaḍavôm tTiruvâlattaṭṭi...... nam-paṇṇi-kkuḍutta paḍi muṟppaṭṭa aḍaippa muṟpaṭṭa Dêvarammai..niṟṟum pala muṟai mudal-oḍukku ivarukku......................

192

At the same village, on the Brindâvana-kaṭṭe in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters.)

svasti šrî Naḷa-šamvachcharattu Šeyaṅgoṇḍa-Šôḻa Iḷavañji-râya..ḷ manidaril daṇṇâkkar âna Vâšananukku Pâṟpaḍuvil irukkum Vâsudêvappaḍai..n magan Šômananena Vâriyâ....nena uṇḍ-ôḍi-ppôm .vâriyâkka....

193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-añjâvadu šenṟa Visvâvasu-šam-vachcharattu Âvaṇi-mâda-tTiṅgaḷ-kiḻamai..ḷ Šakki-dêva....ivan pâṭṭa...... ..dêva..ṇḍalikan pPuda-nâṭṭai suka-vinôda...... mum pritivi-râjyam-šeda-riḷa ivan Šakki-dêvan âna Tantira-pâla......ivariḻai......n-âna Tantira-pâlan..va......dêvar maṇḍalikan tiru....ta..ksharamu......še.. ..nâga......malaiyi......ṟkku sarvamâ..ya..........kku..tt-aruḷa ....dan malaiyiṟ a..n kaṇḍu mêl ko.............laiyum.....la Ira.. r-êriyum Kaḍakkuḷamum kiḻ-koḍa..nuḷanu.....kaṭṭugi......mbu yiraṇḍu pudukkuvittu ivv-ûraṇi-šeydên Šôma........Tantira-pâlanena

195

At the same village, on a black stone to the south of Arakere wet land.

šrî-Raṅgaṣâmi-šilâ-tisinavuḍu Vaishṇava-Timmappa-kumâruḍu Bairaṇa Kempa-puraṁ-Pâpaṇṇa-châta vêyiñchina-šilâksharâlu Nârâyaṇa

196

At the same village, on a rock below Tâḷekuṇṭe.

Višvâvasu-nâma-saṁvatsarada Parâbhava-nâma-saṁvatsaraṁ Kârtika-šudha 3lu šrîmatu-Kuriḍimala-Gaṇapaya Chinnaya Liṅgapa jana-muguru yêkastulai Arasaye-gavuni-Kṛishṇa-gauniki Tâḷakuṇṭê-charuvu-kindanu kaṭu-koḍagi-maḍi mûḍu-sṭaḷâla modaṭi-kaṭanu (grant specified) â-chandrârkaṅgânu anubhaviñchêdi

197

At the same village, on a rock near Mâdigara-kuṇṭe.

yi-dâriyanû Sôvarasara dharmade Bîrarasa mâḍistanu

198

At Kurubarahaḷḷi (same hobli), on a stone lying on the bund of the tank.

svasti šrî-Dilîpayya pṛithivî-râjyaṁ geyye Tiruvayyana magaṁ Chandrasêkaraṁ Maṇḍigalla-keṟege bittukaṭṭu biṭṭaṁ (usual final phrases)

199

At Kannasandra (same hobli), on a rock near Chaḍiga's field.

Krôdhana-saṁvatsarada Vaisâkha-ba 12lu Yiṭṭayyanu Kaṇayyage biṭṭa karaga-mânya-hola kha 1

200

At the same village, on a rock near Tôṭi's field to the south.

Râkshasa-nâma-saṁvatsarada Pushya-šuddha 6 lu šrîmatu šrî-Kêšava-Râyage Dêša-kulakaraṇi-Veṅkaṭa-Râyaru barakoṭṭa-kâgada . . . 14 Raṅgaṇṇa Bîmaya-navara Bayachaṇṇa jana. . . .ma-samudra koṭa-mânya hola kha 1¼ gadde kha ¾

201

At Bairakûr (Bairakûr hobli), on a stone in the enclosure of the Âñjanêya temple attached to the Kôdaṇḍa-Râmasvâmi temple.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu ? 1454 neya Nandana-saṁvatsarada Bhâdrapada-ba 1 lu šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-Râya-Dêva-mahârâyarû pṛithivî-râjyaṁ geyiüttam

iralu akhilâṇḍakôṭi-brahmâṇḍa-nâyakarâda . paṭṭada šrîmad-anâdîšvararâda Bairakûra Raghunâtha-Hanumanta-dêvarige šrîman-mahâ-nâyakâchâryarâda Yara-Timma-Nâyakara kumâra Mutyâla . . ji-Nâyakara pautra . . . . adhikâri Nâga . . . . . Timmapa-gauṇḍara kârya . . . . . . Yêkâmbra . . . . . . Šântapa . . . . pa-gauṇḍara kârya-kartar âda Chikapa-Šeṭi Tambiyapanû saha Eḷavañji . . . . yakarigû Tammapa-gauḍarigû . . . . gauṇḍarigû puṇyav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eṛadu koṭṭa-dharma-sâdhana . . . . . (usual final verses)

202

On the wall to the left of the door of the same temple.

svasti šrî Pârthiva-saṁvatsara-Jêshṭha-ba 10 lu šrîman-mahâ-maṇḍalêšvara . . . râja-Râma-Râjayya-Dêva-mahârâjulayavâri kârya-karttulai . . . . gâru Bayirakûri Raghunâyi-kula-švâmiki . . . . Nârâyaṇagâri janulu nalugiriki kaṭaḍa . . . . . . dêva . . . . va chêtalô . . . . chaṟuvu-kinda . . . .

203

At the same village, on a stone lying to the south.

. . svasti šrî Madire-goṇḍa-Ko-Pparagêšarivarmmaṅge varisham irppatt-ombhattaṟoḷ Baydakûra Râvi-nâḍa Mâryamma mamma Gaṇipa Râma tuṟuvan ikkisi aḷki sattan avaṅge kal-nâṭu Permmâḍiya Sâmantappan koṭṭa kaḷani okkaṇḍugaṁ keṟeya keḷage . . . ndâḍiṅg uyyala . . . pôpâ (usual final phrases)

204

At Šikûr (same hobli), on a stone built into the Bûruga tree jagali.

(Grantha and Tamil characters.)

svastti širi Vi . . . varushattu . . kkiyil Piḷḷaiyâr kôyil . . mêšuraril aṟubattumûvar še . . en piḷḷaigaḷum i-ttiruppaṇi . . yakkaḍavargaḷ

205

On a stone on the hill of the same village.

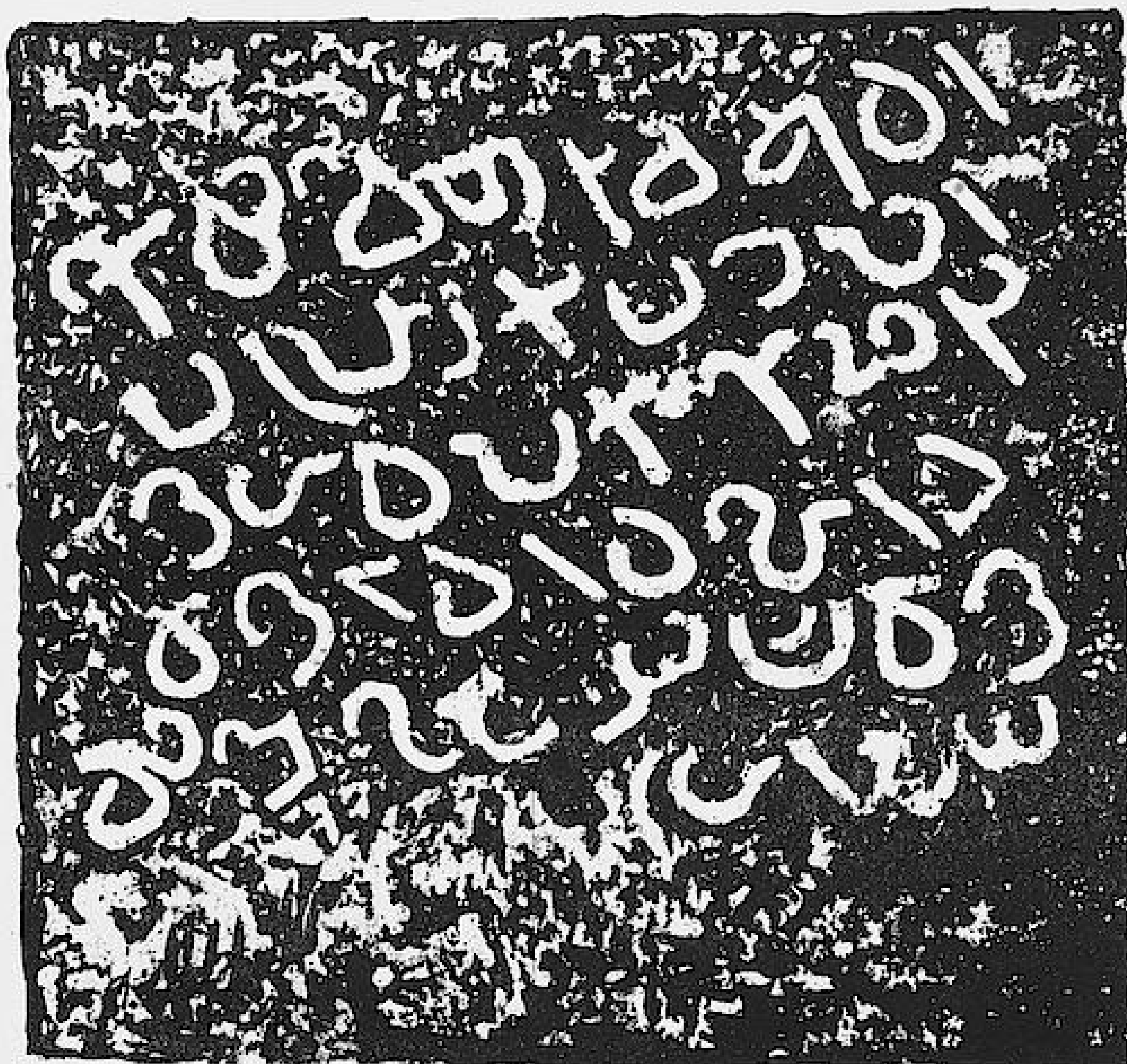
svasti šrîmat-Râma-Râjayyagâri baṇṭarôtu Sâdhâraṇa-saṁvatsaraṁlô Chauḍêšvari-ammavâriki tana bhakutiniñchi chêyichchina maṇṭapaṁ sûri-chandulu-âdigâ vuṇḍêdi (imprecatory phrases)

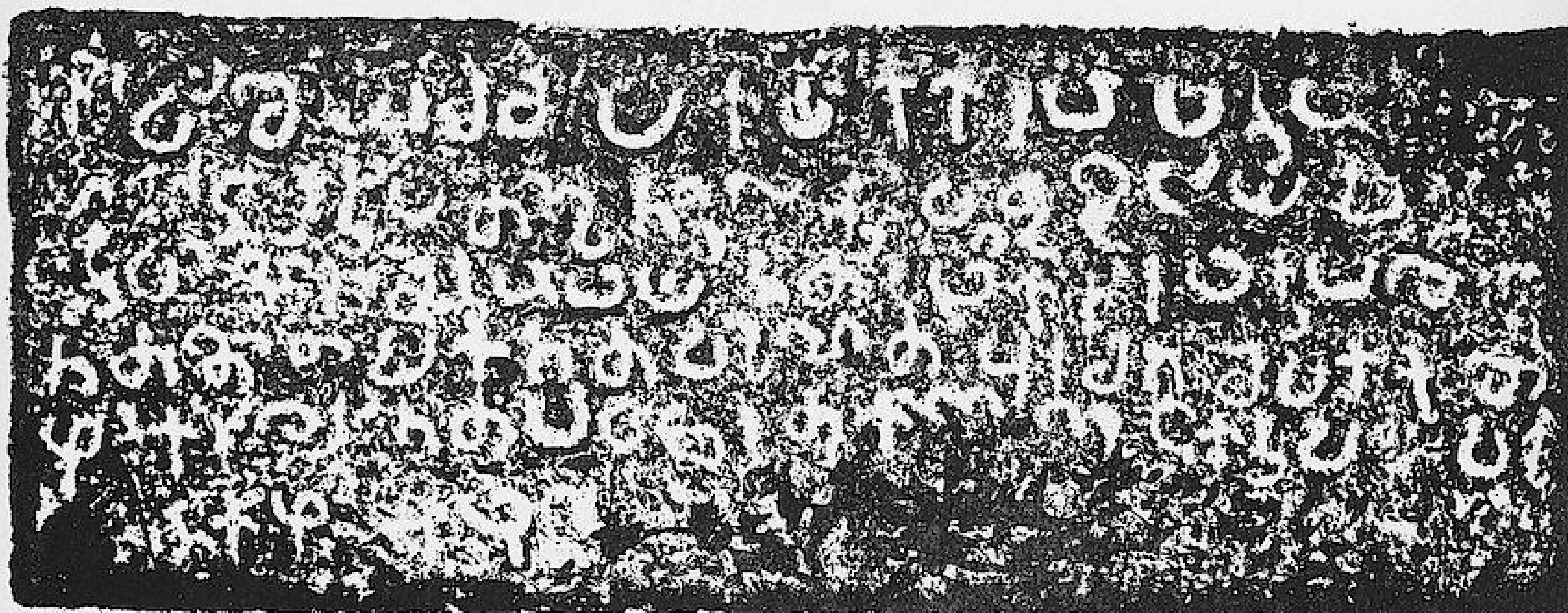
207

At Hebbaṇi (same hobli), on broken stones built into rachche-kaṭṭe.

svasti šrî Dôsi-arasarâ be . . Kalaja-ga . . . yaṅg erâva he . . . . . . vi-Râman- . . ḷe-goṟa . . . . âḷ Meṇḍi-arasa bîra-satya . . . . ge . . napo . . . . . ḷga tale . . . koṭṭa . . . . kâla . . . koṭṭa . . . ṭṭodu pe . . pudu . . . goḷa . . . .

BAIRAKÛR VAṬṬELUTTU STONE (MB-211)





BANGAVÂDI ANCIENT TAMIL STONE (MB-227)

208

At the same village, on a pillar near Doḍḍasidda's house.

svasti šrî Navakhaṇḍa-maṇḍalamuṁ daṇḍaṭṭi-koṇḍa Râjarâjaṁ Mummaḍi-Chôḻana paṭṭangaṭṭida padinâṟaneya saṁvatsaram âge šrîmat-paḍey-aṅkakâṟa Noḻambâdhirâjaṁ Perbbeṇṇayaṁ tâ . . . sûrekâṟa-Kâdiyaṇṇaṅge koṭṭoḍe hiriya-keṟe oḍanu . . . Maṇḍeya-gâmuṇḍana magaṁ Pṛithivî-Râva-Šeṭṭi oḍavaṁ kaṭṭisidoḍe mechchi Noḻambana besadoḷe Perbbeṇṇeya pûrvva-siddâya pattu-gadyâṇa ponnuṁ iṟpâṟu-bhattavuṁ Tiṟuvantage Kâdiyaṇṇaṁ koṭṭaṁ oḍḍargge mû-gaṇḍugaṁ gaḷde-koḍaṅge salvudu ellâ kâlakkaṁ int î-pravâhava tappa-salla idan aḻidoṁ kavileyumaṁ Bâṇarâsiyuman aḻidoṁ maṅgaḷaṁ keṟege bittukaṭṭa naḍevudu idan aḻidoṁ pañcha-mahâ-pâtakan akkuṁ

209

At the same village on a pillar near the Umâ-mahêšvari temple.

šrî Râjarâja Mu[mma]ḍi-Chôḻa pṛitivî-râjyaṁ geye Perbbeṇṇeya Maṇḍayya-gamuṇḍana maga Pṛithi[vi]-Râma-seṭṭi tanna gâmuṇḍugeyvo-kâladoḷu . ri . nama . ḻivu mâḍisi munnina dêva-bhôgada piriya-gaḷdeya keḻagaṇa . . . ya biṭṭa . . . . . .

210

At the same village, on the bali-piṭha in the prâkâra of the Channakêšava temple.

(Grantha and Tamil characters.)

. Pûḷûr Piramâṇḍai-piḷḷai tanmam

211

At the same village, on the virakal lying near the Gôpâlakṛishṇa temple.

(Vaṭṭeḻuttu characters.)

Kô-Višaiya-îchchuvara-parumaṟki panniraṇḍâvadu Kârôniri Vâṇarâšar-ppôr-chChiṟai-û . . ṟiya Vâṇarâšar . . ya paṭṭâr A . yâ

212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍalîšvaran Kuvaḷâla-pura-paramêšvaran Gaṅga-kulô . bavan Kâvêri-vallavan . . ndigiri-nâdan maṇḍalikan Dêvêndiran šattiya-vâšaka . . . . tâṅ-gakan šaṅgirâma . . ran ubaya-tala-metta me . . dar gaṇḍan Uttama-Šôḻa-kKaṅgan âna Šella-Gaṅga . . . . n Šîpatiyil Ti . . puvana-viḍaṅga-Kshêtrapâla-piḷḷaiyârku

Kummai. .l. . . .l dêvadâna ni. .kki nanšai punšai nâṟ-pâl-ellaiyum kîḻ nôkkina kiṇaṟum mêl nôkkina maramum uṭpaḍa-kkaikkoṇḍu ivv-û. . . .tiṟai-vâṅga ko . . . . kki . . taṇḍ-iṟai taṟi-iṟai taṭṭâr-ppâṭṭam . . . . peṟa . . . . var ip- . . . . nâyanâṟkku tiru-mêṟ-pûchchu-chchandanattukkum pa . . kaṟppûra . . ttukkum kuḍuttôm Šitirabânu-varushattu-chChittirai-mâda-mudal šandirâdita . .rai kaikkoṇḍu Mâhêšvara-kaṇkâṇi-baṭan šâtu. .tu idai mâṟṟinavan Gaṅgai-kkarai kuṟâ-pašuvai konṟân pâvattilê viḻuvân iv-ûrai aḻi . vu-šeydavanai . . . .

213

At Byâṭanûr (same hobli), on a stone in Giḍḍa-Muniyappa's field.

Raudri-saṁvatsarada Mârgašira-šu 13 yalu šrîmatu-Râmayya-nâyakana appaṇe . . . . .Tiruveṅgaḷa-dêvarige koṭṭa mânyada hola . . . .

215

At the same village, on a rock at the village entrance.

Timmaṇa-gauḍarige Nâyakaru koṭṭa staḷa-mânya-ho kha 1 gadde kha 1

216

On a pillar to the north of the Gôpâlasvâmi temple at the entrance of the same village.

(Grantha and Tamil characters.)

. . . . .koṇaiyum veñ-jilai-vîrar Pañjappaḷḷiyum pâšaḍai-ppaḻana-Mâšuṇi-dêšamum ayvar-il . . . . .m niṟai šrî-Vijaiyamum tuṟai-nîr-pPannaiyum. .n-malaiyûr-aiyiṟṟon-Malaiyûru . . . .

217

At the same village, on Channâpurada baṇḍe.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1669 neya Prabhava-nâma-saṁvatsara Âšvîja-šudha 5 Bhânuvâradalu Bayirakûru Tammappa-gauḍa-navara kumâra Liṅgaṇṇa-gauḍanavarige gavuḍa-mânyakke yî-Channâpura-grâmadalli mânya-hola-kha 8 gadde kha 7½ putra-pautra-pâramparyavunnu anubhavisikoṇḍu yihudu (imprecatory phrases)

218

At Naṅgali (same hobli), on the basement of the Gôpâlakṛishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟbavan Kâvêri-vallavan Uttama-Šôḻa-Gaṅgaṟ magan Veṭṭummâra-Bâṇanena Tenpuli-nâṭṭil Vîṟṟirunda-perumâḷ kôil dêvadânam viṭṭên

219

At the same place.

(Grantha and Tamil characters.)

. . . . ṇa-vâraṇa-krama-vidhâv-âḷâna-sâla-drumaḥ ša . . . . . . dhakamâ . . . . . . dhavaḷaščhatrêndu-bimba-grahê Râhu-bâhurasam su-sâhasa-nidhi-ddhattân-dharâ-maṇḍaḷam

220

At the same village, near the Îšvara temple.

. . . . Muḷuvâgilu . . . smâjaduḷ bai . . . . ḷara . . Nâgammarasaruṁ Kundamarasarum embar . . . ḍidu . . da satta . . . pebbâṇara . . . . koṭṭa . . .

221

At the same village, on a rock called Marave-baṇḍe at the outlet of the tank.

(Grantha and Tamil characters.)

Atirêka-mânava . . yâka nata . . m svasti šrî kâḷikal . . ḍaṟi . . . . kêyiruka . kku . . . l-eṟinda vâlum iru . kavaḍai . kkâra kêḷir irutôḷ . . ṅga . . . ntira . . . ši . . . ru toḷuṅ-Gaṅgaruḍai . . nai a . ppâyum . . . . ḍaiya ti . . ru peṟṟa . . . . y-añjiy-ôḍi-ppala . . pâ . . . . vargaḷ . . ppada-pperi . . . . . ḷinda . . tañjil . pâpa . . . . ri . . . . va . . . . n-tiraḷ puyan . . na naḍaiyagaḷa . . . . pâ . . . . . . vaṅgil . . . . . . ḍar veṟinda . . . . Gaṅga . . . .

222

At the same village, on a rock called Chaṭṭu-baṇḍe.

Târaṇa-saṁvatsarada Pushya-ba . . šrîman-mahâ-maṇḍalêšvara Râmappa-Râja Âraḍi-Tammayya Yarade-Veṅgaṭêšvara Naṅgali- . . . . tîsinandu kôṭa-mânyam . . . .

223

At the same village, on a boulder to the west of the Chauḍêšvari temple.

Parâbhava-saṁvatsarada Kârtika-šu . . . šrîmatu . . . . Râjayyanu . . . . dêvarige mânyavâgi . . . . biṭṭadu . . . .

224

At the same village, on a first stone in Nattada-hola to the north-west.

šubham astu svasti šrî Râkshasa-saṁvatsarada Phâlguṇa-šu 1 Malla-gavuḍara makaḷu Châva-gavuḍaru Krishṇamaṅgalada Padumayage mânyavâgi koṭṭa hola kha 1.................

225

On a second stone.

Naṅgaliya Kayilâsam-uḍeyâra Sômeya-dêvara Maḍavaḷada kere suṅka-suvarnâ-dâya (usual imprecatory phrases)

226

On a rock to the south of the same village.

šrî-Râmâ Manmatha-saṁvatsarada Chaitra..5 llu šrîmatu Naṅgali-Kempaya.. ..Mudda-Veṅkaṭayya Negavara-Râmayya....Timma-Râju.Toṇḍapalli.....yî-mahâjana...kere...kaṭṭu-koḍagiyâgi ....Naṅgali-grâmada....Manmatha-saṁvatsara-Durmati-saṁ-Hêvaḷambi-saṁvatsaragaḷa kâla...â-chandrârka-sthâyiyâgi..anubhavisi............

227

At Baṅgavâḍi (same hobli), on a virakal at the Sômêšvara temple.

(Grantha and Tamil characters.)

Kô-Višaiya-Narašiṅga-vikkiramaparuma .. yâṇḍu irubattu-nâlkâvadu Daḍi-yaṅga .. Vâṇarâšarum Mayindira-mikkiramarum eṟanda tonṟu Kanda-Vâṇati-arašar šêvakari Šê.ḷigar eṟinda paṭṭâr adu Kannâḍagaruṅ-gâṅga idaṟk-aḷi .. ṅ ....r pâda ....

228

On another vîrakal.

svasti šrî sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârî-krita-Mahâvali-kulôdbhava-šrî-Mahâvali-Bâṇarasar Permmânaḍigaḷ Bâṇa-rasarâ mahâ-râjarân oḍagoṇḍu Noḷamba-Râchamalla Mayindâdiya Daḍiganâ mêge pandam iḻdu Mândâvuda kâḷegaduḷ page Kaliyâru-magan Beja[yi]ttan gaṇḍa-prakaran kaibisida-kâḷega aṇiyuḷ kudureyuḷ tâgi palaran iṟidu sattoḍe mechchi Kaṅgavaḍiyân kal-nâṭu koṭṭadu idaṁ salipana padaṅgaḷ enena talaiya mêgaṁ idan aḻivoṁ Bâranâšiyan aḻidon pañcha-mahâ-pâtaka Vadala Râmara challa Kuvaḷagi Vâttanûra Nâgemitran

229

At Manigaṭṭa-Gollarahaḷḷi (same hobli), on a virakal in Vaḍḍara Subba's field.

svasti ? nêka Šaka-nṛipa-kâlâtita-šambatsarangaḷ eṇṭu-nûṟa-mûvatta-ondaneya varisham pravarttisuttire Bejeyitta-Bâṇarâsar pṛithivî-râjyaṁ geyyuttire Dakkâytayyaṁ ûraṁ âḷuttaṁ ire Maṇigaṭṭiya mâṇikâ Meṇḍimuduḷa-gâmuṇḍara magaṁ Kasavayya âḷdôna besadoḷ maṟuvakkada Muḷkâḍinoḷ kâdi inparam kondu tânuṁ saggiyâdan ivange koṭṭa kaḷani geyyaloḷagâge kaṇḍiga idaṅ. .alipôn ašvamêdha-phala aḷivô Bâraṇâsiyan aḷida-pâtakan akku

230

On another virakal at the same place.

.... šrî Mâbhali-Bâṇarasa pṛithu....mâkku.....râkkôsi âḷvandu toṟugoḷḷô ...rbhivôḷ šattar

231

On a rock at the same village.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 14 . . neya Vikâri-saṁvatsarada Mâgha-ba 14 lu šrîmatu Râma-Râyarige puṇyav âgabêk endu Vîraṇṇa-Voḍeyaru Sômêšvara-dêvarige yî-Mahâ . . pura-grâmavanû sarvamânyavâgi koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Doḍakere.

svasti Šrîmukha-saṁvatsara-Jêshṭha-šu 7 lu.....Kôni-jîyara maga Subbajîyaru Maṇiga-jîya......kiya mârû....kârana maga........

233

On a stone in blacksmith's inamti land of the above tank.

Vikâri-nâma-saṁvatsara-Âshâḍha-šu 12 lu Pedda-charuvu Chinna-charuvu reṇḍu-cheruvulu tegipôyi karâbi kâga Veggaḷi-gavuḍu kaṭiñchi âkâra-parasagânu kaṭugoḍigi nirṇṇayiñchina maḍiki châturbhâga. .viḍipiñchi......gavunivâri.......

234

At the same village, in the voraḷu-baṇḍe field to the north.

šrîmatu Muḷavâgila Jamêvâludâraru râjêšrî-Gôpâla-Tirumala. .ga kârakônaru mâḍi.......

235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-saṁvatsaraṁ pravarttisuttire.. Puli-nâḍa...............[east side] ya muni.....mahâ......ḷgoṇḍan-ayana-varu Mallikârjjuna-dêva... [north side].. ṟu tôṇṭa.....švaram-oḍeya-mahâ-dêvargge nandâdîvigey-ondakam biṭṭa Puli-nâḍa Hagara kâluveya..(west side) ....ṟu kamma Hiriyakeṟeya keḷagaṇa nelakke sîme (here follow boundaries and usual final phrases) idaṁ Perggaḍe Nâraṇaya

236 (*a*)

At the same village, at the Chauḍêšvari temple.

(Grantha and Tamil characters.)

...maḍi Bhîmana.n šakkaram

236 (*b*)

At the same place.

(Grantha and Tamil characters.)

Šôḻan..................nai pari..

237

At Guḍipaḷḷi (same hobli), on the basement of the Îšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasa-saṁvatsarada Phâlguṇa-šudha 3 Sô-dalu šrîmatu Pratâpa-Dêvarâyapuravâda Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu Bâvappa[ge] koṭṭa keṟeya kaṭṭu-goḍageya šâsanada kramav ent endare namma Guḍipalliya Hiriyakeṟeya voḷagaṇa kôḍiya haḷada kaḷala guḍeya......

238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pârthiva-saṁvatsarada Pushya-šu 13 lu šrîmatu Muḷuvâgila râjyake saluva Hoṟe-nâḍoḷagaṇa Pratâpa-Dêvarâyapuravâda Guḍupalliya sarvamânyada agrahârada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivêdya-dîpârâdhanege koṭa hola gaddeya dharma-šâsanada kramav ent endare

namma agrahârada šrênivoḷage dêvastâna yillade yiralâgiü Janârdana-dêvaranû teṅkalu ... bârad enalu...ṇagaḷa maga Sôyaṇṇagaḷa šrêṇî-madhyadalli guḍiyanu kaṭṭisi Râmachandra-dêvara su-pratishṭheya mâḍid î-sammandha â-Râmachandra-dêvarige nâvu mahâjanaṅgaḷu amṛita-paḍi-naivêdya-dîpârâdhanege mâḍi koṭṭa svâsti-vivara (here follow details of gift)

239

At Chinnahaḷḷi (same hobli), on a stone in the wet land to the south.

(Nâgarî characters.)

Parâbhava-saṁvatsarada Vayišâkha-šu 13 lu šrîmatu Muḷuvâgila Anantappagaḷu ..Hariyapage koṭṭa šâsanada kramav ent endare nâu......Hanumanta-dêvarige sarvamânyavâgi yî-Chinnahaḷiya kereya keḷage kham ¼ gaddeyanû koṭṭevu (usual final phrases)

240

At Buḍidêru (same hobli), on a stone in Vaḍḍara Pâpa's field.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1446 neya Târaṇa-nâma-saṁvatsarada Vaišâkha-ba 1 lu...šrîmatu....sadâ....Sadâšiva...-Râya-mahâ... koṭṭa šâṣana...šrî... Vîraṇa-gauḍana makkaḷu Timmapa-gauḍaru stânika........................

241

At Kôḍihaḷḷi (same hobli), on a stone near the rachche-kaṭṭe

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1373 Âṅgîra-saṁ-Pushya-šu 10 lu šrîmatu Sugaṭûra Yimmaḍi-Chikka-Râya-Tamma-Gaunayya-gâru sambaḷamugâ.....stalaṁ .... Yisaphajîvâriki manniñchina dâna-patraṁ Kôḍipalli-grâmaṁ chênu kha 12 Bhaṅgavâḍi-cheruvukinda maḍi kha 12 šâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviñchchêdi (usual final phrases) yinduku sâkshulu Hari-Harâdulû

242

On a rock of the nirukuṇṭe, west of the same village.

............1427 neya Krôdhana-saṁvatsara........ya ti....šrîmatu Narasiṅga-mahârâyarige Narasiṅga-Nâyakarige vuttama...âgabêk endu Muḷuvâgila-nâḍu Chintâ................

243

At Râmachandrâpura (Malinâyakanahaḷḷi hobli), on a virakkal near the haḷḷa.

svasti šrî sakala-jagat-trayâbhivandita.......dhiša-Paramêšvara-pratihârîkṛita-Mahâ......kulôdbhava-šrî-Mahâbali-Bâṇara...pṛithivî-râ..geye Kundattûra turugoḷo.....Karita-pegaḍe.. ânt iṟidu..iru....ge koṭṭa kaṇa...si-arasa-ruṁ Bijayitta-Bâṇara...pṛithivî-râjyaṁ geyutt iḷdu okkaṇḍugaṁ kaḷani Âvanneyam..paḍa koṭṭar Puli-nâḍ-aṟṟuvattuṁ paḍedu koṭṭa..................

244

On another virakal at the same place.

svasti šrî sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara[....]kṛita-Mahâvali-kulôdbhava-šrî-Mahâvali-Bâṇarasar pṛithivî-râjyaṁ geye Kundatûra turugoḷoḷ ânt iṟidu satto Tâmpeya Pigaḷaṁ Bijayitta-Bâṇarasa prithivî-râjyaṁ geye Dosi-arasarâ kaḷi Puli-nâḍ-aṟuvattuṁ paḍedu koṭṭoḍuṁ okkaṇḍugaṁ kaḷani kalnâṭu mundaṇa aṇe..yoḷ bahasi......dîkalluṁ toḍariyuṁ (usual final phrases)............embâ.lte-varisha ...

245

At Mailâpura (same hobli), on the south wall of the Channigarâya temple.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyiratt-iru-nûṟu šenṟa Îšvara-varsham Šittirai-mâdattu pûrva-pakshattu Saptamiyum Uttiramum âna Nâyaṟṟu-kiḻamaiyil Iḷavañji-nâṭṭu Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyar pakkal paḷḷichchandam-uḍaiyân Aḻagai-kkôn Tiruvêṅgaḍa-pperumâḷena Mudaliyâr kuḍutta tiru-mugappaḍi..kunṟattûrilê perumâḷ Tiruvêṅgaḍam-uḍaiyânai..ugand-aruḷa-ppaṇṇi-tTaṭṭaikuṟukkikku-kkîḻai Arašampaḷḷam ponn-iṭṭu kaṭṭuvichchu Vâṇiyankuṭṭai...edirvâyilum idukku vaḍa-mêṟkil Attikkuṭṭaikku-kkî..tTaṇḍukaraiyilum teṟku-ttenmêṟkil Veḷuṅgaṅgollaiyilum ten-kiḻakkil Vallâḷašeṭṭi-paḷḷiyiṟ-kollai ellaiyilum ivv-êri edirvâyilam..ta..yilum tiruv-âḻi-kkal nâṭṭuvichchu-tTiruvêṅgaḍam-uḍaiyâ-nukku-ttiruviḍaiyâṭṭam âga viṭṭên Aḻagai-kkôn Tiruvêṅgaḍa-pperumâḷena i-ttanmattukku laṅganañ-jonnâr uṇḍâgil Gaṅgai-kkaraiyil kurâl-pašuvai-kkonṟân pâvaṅ-goḷḷakkaḍavan

246

At the mosque in the same village.

(Persian characters.)

Huvalhamd

Shekh Muhammad sâkt dar Muhammadnagar kard bahare sâle tamîrash..... afzûd farkhe zohd o goft—masjide tamir az bahare khudâ.. ravân sue samâ be gumân shut kaabae sâni bina

247

At Môtagapalli (same hobli), on a stone near the Chauḍêšvari temple.

svasti samasta-bhuvana-vikhyâtaṁ. . . . . . vitaraṇânêka-guṇa-gaṇâḷaṅkṛita. . . . châru-charitra samaya-sampûrṇa . . . . . paramêšvara-parama-bhaṭṭâraka . . . . . ka Brahma. . . . ra-chakra-chatur-bbhuja-sannibhar appa šrîmad-aynûrbbaruṁ šrî-Mahêndra-chaturvvêdimaṅgalavaṁ Ayyâvoḷe mâḍidake maṅgaḷaṁ

248

On a stone built into the roof of the same temple.

. . . samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-Noḷambâdhirâjaṁ sukaṁ bâḻuttire avargâgi . . ditarasar Âmaniya-nâḍu-mûvattuṁ Duggamâram. . . n âḷuttire avargâgi Maḷderiy âḷdu Mâydaḍiyarasarâ. . . yaṁ Aṟumbarâ gaṇḍaṁ Gaṅga-maṇḍalamuṁ Kañchi-maṇḍala. . eraḍuṁ Pâṇḍyanâ mêg eḷdalli kâlga-pinavaran-oḍe . . . yan iṟidu kaṇḍa-kaṇḍamâgi sattân âtaṅge kalnâṭu. . chandṛâdittaru. . . . Tâyalûrâ keṟe. . . geydo sarvva-bâdâ-parihâram idan aḻivoṁ pañcha-mahâ-pâtakaṁ

249

At Maḍivâḷa (same hobli), on a broken stone near the Sômêšvara temple.

. . . mayyapa-dêvar . . . ttire varaḍuta Mallûra . . jaṭṭi Kanne-gamuṇḍa . . . . saggiy âda. . . .

250

At Dammasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ânanta-varushattu Mâši-mâdam modal-tiyadi Kuḷaiya-nâyakkar magan puli-vêṭṭai Vam. . likamachchar nâyi

251

At the same village, on a stone west of Timme-gauḍa's cocoanut garden.

Šrîmukha-nâma-saṁvatsara Kârtika-šu 5 lu ‖ râ ‖ Šyâmappagâru Dharmasamudraṁ Saṇṇappagârki yichchina kôṭa-mânyaṁ maḍi kha 3 anubhaviñchukoni vuṇḍêdi

253

At Môtakapalli (same hobli), on the basement of the Chauḍêšvari temple.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha *1388 neya Vikratu-Mâr-gašira-ba 10 lû šrîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa pûr-

*Šaka 1388 expired = Vijaya; Vikṛiti = 1392.

va-dakshiṇa-paśchima-samudrâdhîśvara gaja-bêṭegâṟa Virûpâksha-mahârâyaru pṛithuvî-râjyavaṁ gaiuttam iralu Narasiṅga-Râja-voḍeyaru Dêvavarada Yîśvara-Nâyakara nirûpadinda Bêtamaṅgalada adhikâri Agasti-Piḷe Âvaniya-nâḍa Tâyalûru Tâyalûra Maḍivâḷada Sômeya-dêvaru Chaüṇḍêśvarî-dêvarige koṭṭa dharma-śâsanada kramav ent endaḍe prâku Sômeya-dêvaru Chaüṇḍêśvarî-dêvarige saluvantâ hola kha. .voḷagâda pata-êṟiyalu hola-gadde Maḍevaḷada chatuš-śîmeyanu bâkisi koṭṭaru hiriya-keṟeya keḷage gadde kha 5 Voduvana-kuṇṭeyanu dêvara mahôtsavake anumâḍi koḍisiu prâku teṟuva vibhûti-gâṇike hanneraḍu-honnu hanneraḍu-khaṇḍuga-bhattavanu Narasiṅga-Râya-voḍeyaru Yîśvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu ayigaṇḍuga-gadde Mêlu-Tâyilûra kuṇṭeya Sômaya-dêvaru Chaüṇḍêśvarî-dêvarige nayivêdya-pûje-punaskâra-aṅga-raṅga-bhôga-pañcha-parvavâda mahôtsavake yî-honnanu bhattavanu biṭṭeü yî-mariyâdige dêvara mahôtsavana mâḍikoṇḍu sukhadalu yihudu endu voḍambaṭṭu koṭṭa dharmma-śâsana (usual final verse and phrases)

254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti śrîh taṭâkasyâsya balyâścha yâvatu-sîmâvadhi vyadhâta . . mâbadhê . . . . viprasâta . . . .

255

At Bissanahaḷḷi (Duggasandra hobli), on a virakal in the field to the south.

svasti śrîmat-Śrîpurusha-mahârâjâdhirâja paramêśvara-bhaṭâra pṛithivî-râjyaṁ geye avarâ magandir Duggamâra Eṟeyappon Kovaḷâla-nâḍu-mûnûṟuṁ Gaṅgaṟu-sâsiramuṁ âḷutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan kâḷegadoḷ sattalli avaṅge Duggamârarâ keyda prasâdam appadu Śântanûrûṁ Ereḍiyûruḷuṁ vandu-tûmba kaḻaniyuṁ avara maneyuṁ vâḷgaḷchuṁ prasâdaṅ geydâr idu ślôkaṁ (usual final verses)

256

At the same place.

svasti śrî Râjarâja-Mummaḍi-Chôḻa-Dêvar pṛithivî-râjyaṁ geyyutt ire Elavarada Kadhavabûra Mâya-gâvuṇḍara maga. .ttama Dâni-gavuṇḍa Maṇḍikalla ûṟ-aḻivinoḷ kâdi sattaṁ. . . . .

257

At Mulbâgal, on a rock near the Hâdi-Hanumanta temple.

. . . . .vatsarada Jêshṭa-ba 13 lu śrîma . . . . Râja-Voḍeyaru Muḷuvâya-râjyavanu Hiri . . . . . navarige pâlisal âgi Nâ . . . nake bandu î. .

Maḍivâḷa hâḷâgi iralâgi vakaḷu..barasi ....koṭa. .koḍagiya hola. ....ḍa valage sîmêli .... nimma putra-pautra.... koṇḍu ihari.... koṇḍa ....rige sâdhanava...................

258

At Liṅgâpura (kasba hobli), on a stone.

Durmukhi-saṁvachharada Mârgaśira-śudha 5 Śukravâradalu śrîmatu Mâvinakuṇṭeya Mallikârjuna-dêvarige śrîman-mahâ-pradhâni Mâcha-daṇṇâyakaru dêvara naivêdyake koṭa kuṇṭe (usual final phrases)

259

At Siddhagaṭṭa (same hobli), on a stone.

śubham astu svasti śrî vijayâbhyudaya-Śaka-varusha 1364 Dundubhi-saṁvatsarada Mârgaśira-śu 10 lu śrîmatu Kuruḍimaleya stânikaru Sidhappagaḷa makaḷu Timmaṇṇagaḷige koṭa kraya-dharma-śâsana Kuruḍimaleya śîmeyalu Kasugôḍa baḍagaṇa haḷavanû Sidasamudravendu kannegere kaṭuva sammandha â-kiḷêriyali gade huṭuva nelanu Tûdaghaṭada sîme âda kâraṇa namma Kuruḍimaleya sîmeya oḷage Tûdaghaṭada varige pala holava koṭu yî-sîme... ...ge kala hoyisi koṭevâgi yî-sîme..li huṭida gadege hattake mûṟaṟa oḷa-dasavandada mariyâdeyalu nimma dasavandada gadeya kaḷadu mika gade-holananu nîvu krayava koṇḍu nimma dharmavâgi Vinâyaka-dêvara sannidhiyalu chhatravan ikkisabêk endu nîvu hêḷalâgi nimage nâvu ayivattu-honnige krayava koṇḍu yî-ayivattu honnanu salisi koṇḍevâgi nâvu vaḷaya-śâsanava paḍadu koṭa yi-keṟe chatus-sîmeya oḷagaṇa ashṭa-bhôga-têjas-svâmyavanû anubhavisikoṇḍu Vinâyaka-dêvara sannidhiyali dinamprati âru mandi Brâhmarige chhatravanû ikisi nimma putra-pautra-pârampareyâgi â-chandrârka-sthâyiyâgi anubhavisudendu koṭa kraya-śâsana Tûdaghaṭa.....ṟaḍi kuṇṭeya sîmegaḷalu nimma kraya-dânagaḷige seṭi koṇḍa sîmeya oḷage...hola-gaddeyanu nîvê anubhavisikoṇḍu sukhadim bâḷôdu

vâg dattaṁ manô-dattaṁ dhârâ-dattaṁ dinê dinê ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ॥

(usual final phrases)

260

On a second stone in the same place.

....saḷasamudrada..........lu moraḍeyâgi.dattiyâgi yidda..........staḷada sî.......ṇṇa-gavuṇḍa............ sêrisi koṭṭa....śâsanada vivara Mêḷâdêvihaḷi-sîmege paḍuvalu Muḷuvâya Nâchiyarige saluva âdi.....keḷagaṇa gadege...(details of boundaries) yî-chatus-sîme-

oḷaguḷḷa kuṇṭe-keṟe-haḷḷagaḷu hola gadde.....di-sahavâgi..koṭu kalla naḍisi koṭṭevâgi yî-dharma-śâsanada pramâṇada...nu anubhavisi kaṭaḷeya prakâra ......mandi Brâhmarige satravan ikkisi nimma putra-pautra-paramparâbhi-vṛiddhiyâ.....sthânikarappa śrî-Vinâyaka-dêvaru

261

At Tâtikallu (kasba hobli), on a stone in Veṅkaṭappa's field.

svasti śrî sakala-jagatrayâbhivandita surâsurâdhîśa-Paramêśvara-pratihârîkṛita-Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇa[rasa]r pṛitivî-râjyaṁ geye śrî-Prejâ-pati....sandali..man-mahâ...châ viṇḍa...mmaṇi.....tuṟuvan ikkisi satta

263

At Âvani (Âvani hobli), on the basement of the Śatrughnêśvara temple.

(The first part is gone) gôtra śrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjas tasya putraḥ Purandar..guṇa-yuktô vidyâ-vinaya-vihita-pratâpa..-prajâ-pâlana-mâtrâdhigata-râjya-(pra)prayôjanô jaḍikṛitâri-jana-nikashôpaḷa-phalô nîti-śâstrasya vaktṛi-kuśalô Dattaka-sûtra-vṛitti-praṇêtṛi-śrîmân-Mâdhava-mahâdhi-râjas tat-putraḥ priyô tanayê mahâ-guṇa-yuktô'nêka-châturddanta-yuddhâ-vâpta-chatur-udadhi-valaya... śrîmadd-Harivarmma-mahârâjâdhirâjas tat-putraḥ dvija-guru-dêvatâ-pûjana-para-ya(ra)sâ Nârâyaṇa-charaṇânudhyâtâ srîmad-Vishṇugôpa-mahârâjâdhirâjas tat-putraḥ(s) Tryambaka-charaṇâmbhô-ruha-rajaṟ-pavitrîkṛitôttamâṅgo sva-bhuja-bala-parâkrama-kraya-krîta-râ-jyatvaṁ ? hêmôshṭa-nisitâsita-bṛitti...........

264

At Balla (Âvani hobli).

svasti Dilîpayya pṛithivî-râjyaṁ geyye Tribhuvanakartta...tapa-râjyaṁ geyye Ballada...................

265

At Yedurûru (Eldûru hobli), on a virakal behind Chikkakere.

svasti Guvaḷâlaṁ Goṅguṁ Vâṇarasa âḷe Vêgûruṁ Pompulaṁ âḷe tuṟu koḷe Paḷḷi Arakkaman tuṟu viṭṭu viḻtamâ mâni.....

266

At Mailâpura (Mallanâyakanahaḷḷi hobli), on a stone by the side of the channel.

svasti śrî Kundatûra tor-aḻivinoḷ....Saḷaga Tiramaṇḍa-Gavuṇḍara Muddayaṁ kâdi svargastan âda



BOWRINGPET TALUQ.

1

At Bêtamaṅgaḷa (Bêtamaṅgaḷa hobli),
on a stone to the right of the Gaṅgamma stone.

svasti śrî Śaka-nṛipa-kâlâtîta-sambatsaraṅgaḷ eṇṭu-nûṟa-ippattâṟaneyoḷage Chayitra-mâsaṁ âd(h)iyâgi mûṟaneya mâśam pravarttisuttire Śramaṇa-mâsa âd(h)iyâge kKarbbonda Kundaṇṇaṅge tiṅgaḷ ippadimbar Brâhmaṇar . . . pari . . . teṅkal-gêri mahâjanaṁ chandrâdityâśritam salvudu dharmma ivage idan aḻido pañcha-mahâ-pâtakan akkuṁ

2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kâḷâtîta-sambatsaraṅgaḷ eṇṭu-nûṟa-aṟuvatta-âṟaneya varisha pravarttisuttam ire Bhijayâdityamaṅgalada mahâjana . . . mba dharmma Oṭṭika-dêvaru ondu-poḻt obba-pârvvan uṇḍa dharmmaṁ naḍavudu idan aḻidoṁ Vâra-ṇâsi aḻidoṁ

3

At the same village, on a piece of stone behind the Gaṅgamma temple.

. . . . vânvaya-śrî-pṛi . . . . ḷombâdhirâja . . . .

4

At the same village, on the basement
of the eastern wall of the Vijaya-Raṅgasvâmi temple.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-pṛithivî-vallabha Pallava-kula-tilakaika-vâkya śrîmad-Iṟiva-Noḻambâdhirâjan Nulipayyana besa-doḷ svasty anêka-samara-saṅghaṭṭanôpalabdha-vijaya-lakshmî-samâliṅgita-viśâla-vaksha-sthala . . raṇa-Triṇêtram mada-kari-mallaṁ Vaidumba-śikhâ-maṇi śrîmad-Vikramâdityan Tiruvayya Vijayâdityamaṅgalada piriya-keṟeya bhinna-ppratisandhânaṅ-geydu sthirîkarisi vaiydodarkke chandra-sûryyar uḷḷan-negaṁ aḻivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam aiynûrbarg Vijayâdityamaṅgala-mahâ-grâmadoḷ kuḍal Kaṇṇanûru Maṇiyûra chatus-sîmeyindoḷagâda bitta-kaṭṭuma koṭṭam î-dharmmakk ârânum ahitam nenevâtaṁ pañcha-mahâ-pâtakan akku

svan dâtuṁ sumahachchhakyaṁ duḥkham anyârttha-pâlanaṁ |
dânaṁvâ pâlanaṁ vêti dânâch-chhrêyônupâlanaṁ ||

5

On a stone in front of the same temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1450....... ....anavarata.........pûjitarâda šrî-vija........... Krishṇa-Râyara (rest illegible)

6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-iru-nûṟṟ-oru-padu šenṟa Sarvadhâri-saṁvaṟsarattu Appaši........Kauṇḍiṇa-gôtrattu..........na Vîṟṟiru-perumâḷ ni.. ....llâḷa..........

7 (*a*)

At the same place.

(Grantha and Tamil characters.)

.................nilam iru-kaṇḍagamum.ta...........m nilam..kaṇḍagamum âkki nilam aṟu-kaṇḍagamum kaikoṇḍu eṭṭu-ttiru-viḷakku vaippadâgavum i-ttanma šandirâditta-varai šelva.......ga kuḍuttên Vâšarena i-ttanmattai aḻivu-šeydavan Geṅgai-kkaraiyil kurâl-pašuvai-kkonṟân pâpattilê pugakkaḍavan

7 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu 1198 šenṟa Yuva-varushattu uttarâyanattu Iḷavañji-nâṭṭu Vijayâditta-maṅgalattu Vîṟṟirunda-perumâḷukku ivv-ûril bhâgasvâmigaḷil Harita-gôtrattil Tâḷakkuṭṭai Vîṟṟirunda-piḷḷai magan Iḷaiya-perumâḷ vachcha šandi-viḷakku 1 Šênai-mudaliyâr tiru-munbê šandirâditta-varai šelvad-âga ubhaiyam-âga-kkuḍutta pon 1 kku pâga-vaṭṭi pališaikku i-kkôyilil nambimâr Kaušika-gôttirattu nâlattonṟ-uḍaiya Tiruvêṅgaḍa-bhaṭṭanum Kâšyapa-gôttirattu Nârâyaṇa-bhaṭṭanum kaikkoṇḍu tiru-viḷakku muṭṭâmal erikkakaḍavôm i-ttanma Šrî..shṇavar rakshai

8

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalêšvara Taḻaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi Vanavaši Pânuṅgal-kôṭṭai-kkoṇḍa bujabala vîra-Gaṅga-pratâpa-šri-Nârašiṅga-Poyšaḷa-Dêvar suka-šaṁkatâ-vinôdadim pṛitivi-râjyam-paṇṇiy-aruḷâniṟka šrî-manu-mahâ-sarvâdikâri samasta-šênâpati Amarêšvara-daṇḍanâyakkar Vijai-....maṅgalattilê paḍaivîḍu-kaṭṭi irunda nâḷil Sarvajitu-sammaṟcharattu Âni-mâšattu Paunnamiyum Nâyiṟṟu-kkiḻamaiyu Mûla-nakshatramum peṟṟav-anṟu Maṇa..ḷâḻvârkku Pirâṭṭiyai kaliyâṇam-paṇṇuvichchu dê....dêvarkkum tiru-ppaḍi-mâṟṟukkum pûšai-punaskârattukku......sha-mâšanaṅgaḷ pakka.Peri-yêri-kîḻê mudal-maḍaiyilê ponn-aṟa iṭṭu maṇṇ-aṟa koṇḍu dêvadânam âkki-kkuḍutta pûmiyâvadu..pu Vîṟṟirunda-perumâḷ tiruviḍaiyâṭṭattil âyiraṅ-guḻiy-uḍanê šêrttu migaiyâ ninṟa kuḻi aimbadu...kîḻai mûlaiyilê..ndu iṭṭa kuḻi nâlpattañjum ti.........

9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti šrîman-mahâ-prâdhâna sarvâdhikâri sênâdhipati periya-paḍavaḷa-chChokkimayan Gaṁgapâḍi tombattaṟu-sâsiramum dushṭa-nigrahamum šishṭa-paripâlanamum paṇṇi-tTâmaraichcheṟuvaḻi..l Naṅgili paḍaivîḍu-šeydu utta-râyaṇa-saṁkramattil Âditya-vâramum Amâvâsyaiyum peṟṟa mahâ-tithiyil dînânâtha-višishṭaṟku mahâ-dânam-paṇṇi irundu Vijayâditya-maṅgalattu mahâ-taṭâkam anêka-kâlam jîrṇṇamây-irunda iḍattu Yuva-saṁvatsarattu êriyaiyu snigdham-âga kaṭṭi pâšapuriyuñ-jeyvittu periya tûmbuñ-jeyvittu Durgaiyâr kôyilum eḍuppittu Durgâ-dêvikku amudupaḍi nittam iru-nâḻi ariši eṟṟaikkuñ-jelvad-âga Mudalakkattil viṭṭa kuḻi munnûṟu kîḻai-pPeriya-Šemmukkiyil viṭṭa kuḻi nûṟu âga kuḻi nânûṟum viḍuvittu mahâ-grâmattaiyum su-pratishṭatam âkki tannuḍeya....ḷ chandrârka-sthâyigaḷâ-maṇṇam paṇṇinân šrî-Vishṇu-varddhana-Dêva-Garuḍan âna periya-paḍaivaḷa-chChokkimayyan—

Šaṁkhâkhyam sahasâ nṛipam saha Pa....ṭṭam tu jitvâ raṇê
banddhvâ mṛishṭa-taṭâkam atra Vijaiyâdityâbhidhâna svayam
Kâñchî-Koṁkadhipau vijitya tarasâ labdhvâ gajân uttamân
šrîmad-Vishṇuvivarddhanasya Garuḍas Šokkîti nâmâjayat ॥

10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Ôm svasti šrî svasti samasta-bhuvanâšraya šrî-pṛithivi-vallabha mahâ-râjâdhi-râjâ râja-paramêšvara parama-bhaṭṭaraka Dvârâvati-pura-varâdhîšva(ra)Yadava-

kulâmbara-dvimaṇi sarvajña-chûḍâmaṇi mala-râja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadhana-prachaṇḍa êkâṅga-vîra hasahâya-šûra Šanivâra-siddhi Giri-durgga-malla chaladamga-Râma vairîpa-kaṇḍîrava Makadha-râjya-nirmûlaka Pâṇḍya-kula-samuddharaṇa Chôḷa-râjya-sthâpanâchârya nissamga-pradâpa-šchakravatti Hôšaḷa-šrî-vira-Vallâḷa-Dêvar pṛithivi-râjyam-paṇṇi aruḷâ..ruka Îšvara-saṁvatsarattu Pamguni-mâsam ... šrîmanu-mahâ-pradânan Dâti-Šiṅge-ḍhaṇṇâyakkar tambiyâr Val........nan mahâ-pra.................ñji-nâṭṭil Vijayâdita-maṅgala-ppuṟṟil Toḷḷanpaḷḷiy-âna Rûpa-Nârâyaṇa-Vallâḷa-nallûṟkku aḍaitta nañje..ñjai nâṟ-pâ.....l dêvar dânam........nôkki...ṟu.. ....Vallâḷa-Dêvar

11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the Pârvati temple in the enclosure of the Virûpâkshêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha 1367 neya Raktâkshi-saṁvatsarada Bhâdrapada-šu 5 lû šrîmatu Annappa-Voḍeyaru Bukkasâgarada Prasanna-Virûpâksha-dêvarige koṭṭa dharma-šâsanada kramav ent endaḍe šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa pûrva-pašchima-dakshiṇa-samudrâdhîšvara gaja-bêṇṭekâṟa šrî-vîra-Pratâpa-Dêva-Râya-mahârâya... pṛitivî-râjyaṁ geyyutt iralu Muḷavâyi-râjyadalu...............Bukkasâgara-da.........vîra-šrî.........ya vivara (here come details) â-tôṭavaṁ šrîkâryake mâ ....aramane....................sarvamânyavâgi.....ya-mahârâyarige.......bêk endu........saṁvatsarada Kârtika.......arama-nege koṭṭev âgi....................amṛita-paḍige.......tirunâḷa-muntâda kâryakke..............rma-šâsana..sthâni... ....

12

At the same village, on the north wall of the Channakêšvara temple.

(Grantha and Tamil characters.)

Iḷaiyûr kiḷavan Vîṟa-Ṟâmu-ppiḷḷai iṭṭa paṇam 15

13

At Tallappaḷḷi (same hobli), on a stone near the holagêri.

svasti ašêsha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya šrî-Mâdhava-Muttarasar Eḷenagar-nnâḍ-elpattum Âvanya-nâḍu-mûvattuṁ Poṅkundu-panneraḍum âḷuttu[mi]re Mahâvali-Bâṇarasara mêge paḍe vôgi Kôyâttûr iṟidalli Kogaḷiya okkal šrî-Ermmeyara maga Bolva-Gaṅga-Gâmuṇḍan iṟidu biḷdan âtaṅge Pâlpaḍuvinuḷ paḍuvaṇa keṟeyuḷ Tâmarekaṭṭin-keḷage mûvattu-

gûḷaṁ kaḷani kalnâḍu sarvva-parihâra prasâdaṁ geydâr (usual imprecation and final verse) Tâyalur-kkammarar-magan Pêraṇṇan negaḻdân

14

At the same village, on the pedestal of the Sômêśvara temple.

(Nâgarî characters.)

svasti śrî vijayâbhyudaya-Śâlivâhana............1412 neya Saumya...saṁvatsarada Pushya-śu 7 śrîman-mahâ-maṇḍalêśvara............Kaṭhâri-Sâluva ....vanarâ (rest effaced)

15

At Koḍigehaḷḷi (same hobli), on a stone near the Gôpâlasvâmi temple.

(Nâgarî characters.)

śubham astu svasti śrî vijayâbhyudaya-(2 lines gone) ....paramêśvara pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa-Vijaya-bhûpati-râya-mahârâyara kumâra śrîman-mahâ-maṇḍalêśvara śrî-vîra...rigi....yaru Muḷuvâya ....ra makaḷu Yôga.................ent endare Muḷuvâya-sîme............agrahârav âgi sandu vaha..........................śrî-Sômanâtha-dêvara mahâ-mahi...........Sômanâtha-dêvara sannidhiyali ....nâthapurava mâḍi nima.......................mânyavâgi... ....(back)...................maga-dere kula........gâṇike-muntâgi pûrvâya-apûrvâya-sajala-suvarṇâdâya ..... akshîṇa-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-vâmya.....du-sahitavâgi sarvavû sâ..vâgi sarvamânyavâgi â-chandrârka-sthâyiyâgi anubhavisûdu yendu koṭa dharma-śâsana (usual final verses and imprecatory phrases)

16

On a stone at the boundary of the two villages, Suṇḍarapâḷya and Gâṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrî śakkiravarttigaḷ śri-Kulôttuṅga-Śôḻa-Dêvarku yâṇḍu irubatt-êḻâvadu Nigarili-Śôḻa-maṇḍalattu Iḷanagar-nâṭṭu-pPâṟpaduvil ivv-êri kalluvittân Śôḻa-maṇḍalattu Arumoḻi-dêva-vaḷa-nâṭṭu-kKaṇṇaviḍu Mukkaṇṇaṅguḍaiyan Adichchan Kappa-dêvan âna Nâṟpatteṇṇâyira-nilam..ivv-êri Nânâ-dêśiyan

17

At Râyasandra (same hobli), on a stone near the holagêri.

(Grantha and Tamil characters.)

śubham astu Śakâbdam âyirattu-munnûṟṟu-onbadin mêl śellâniṉṟa Vibhava-saṁvatsarattu utarâyaṇa-saṁkramattu dêśa-kâlattilê svasti śrîman-mahâ-maṇ-

ḍalîšvaran harirâya-vibhâṭa bhâshege tapuva râyara gaṁḍa srî-vîra-Harihara-râya-kumâran Immaḍi-Bukkaṇṇa-uḍaiyar Muḷavâyil paḍaivîṭṭilê prithivi-râjyam-paṇṇâninṟa kâlattilê uḍaiyar vâḷukkum tôḷukkum nanṟ-âmbaḍikku svasti šrî Mûvarâya vi..vasaṁkaran mûvarayar-athîsvara-nâyanâr Vîrappa-nâyakkar kumâran šrî-Vêṅgaḍa-nâyakkar tambiyâr Nâgeya-nâyakkar stisva Nigarili-Šôḷa-maṇḍalattu Iḷavañji-nâṭṭu-pPâlpaḍuvil sîmaiyil Dakshiṇa-virâ..ttil Garu-ḍavêriy-âna Irâma-samudrattai siddham-âga-kkaṭṭivitta Âlaṅguṭṭai Valandan-kuṭṭaiy-âna Nâga-samudramum Irâya-samudrattu vaḍa-kôḍiyil tala-kollai.. l kâlukku-tteṟkkil tala-kollaiyum kaḻani tirutti-kkoḷvadâgavum kiḻakku Koṇ-ḍalâr-kuṭṭaiyil vaḍa-kôḍi-mâvil...mêṭṭukku mêṟkku Mêṟandai kuḍi......... kku kiḻakku teṟkku-chChâmanakkâṟan-paḷḷi ellaikku vaḍakku.vaḍa.mân-dôp-pukku teṟkku inda sîmaikk-uḷppaṭṭa nañjai puñjai nâr-pâl-ellaiyum sarvamâ-nyam-âga dhârâ-pûrvam âga padinâṟu bhâgam âga viṭṭôm idil bhâgattâyam grâ-mâdhidêvataiy-âna uḍaiyâṟku bhâgam 1 Perumâḷuku bhâgam 1 Kâsyapa-gôtra-ttil Irâvûr Varadar bhâgam 2 šrî-Bhasai Gautama-gôtrattu upâdhyar Maṇḍala-purushar bhâgam 1 Bharadvâja-gôtrattu Tâtamburattu Hastigiri-nâdar bhâ-gam 1 Kuṇḍinya-gôtrattu Kumâṇḍûr Nârâyaṇappanavar bhâgam ½ Gautama-gôtrattu šrî-Bhasai Iḷaiya-perumâḷ bhâgam ½ Bhâradvâja-gotrattu Tâtamburattu Šokkar bhâgam 1 Gautama-gôtrattu šrî-Bhasai šrî-Raṅganâtar bhâgam 1 .....ttu Shaṭhamarushaṇa-gôtrattu Irâṭṭaimudali bhâgam 1 Bhâradvâja-gô-trattu Tâtamburattu Šokkar bhâgam 1 Kuṇḍina-gôtrattu Gômaṭhattu Varudar Allâḷanâdar bhâgam 1 Kuṇḍina-gôtrattu Gômaṭhattu Aḻagiya Maṇavâḷa-peru-mâḷ bhâgam 1 Kapi-gôtrattu Kuṇḍûr Mannâ.Varadar bhâgam 1 Âtrayi-gôtra-ttu Maṅgaḷûr .....bhâgam Attri-gôtrattu M..gaḷûr Praṇatâttiharan bhâgam 1 Gautama-gôtrattu šrî...uppar bhâgam 1 Kâšyapa-gôtrattu Šoyûr Varadar bhâgam iraṇḍukkuḷ Irâmarkum šama-bhâgam onṟum Bhâradvâja-gôtrattu Tâttamburattu Hastigiri-nâdar...ttira..koṇḍa bhâgam 1 âga dêva-bhâgam 2 Nandigrâma-bhâgam 14 šubham astu.dâna-pâlanayôr madhyê dânât šrêyônu-pâlanam dânât svargam avâpnôti pâlanâd-achchutam padam

18

At Maḍivâḷa (Kyâsambaḷḷi hobli),

on the basement to the north of the door of the Svayambhavêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1387 neya Pârthiva-saṁvatsarada Jêshṭha-ba 10 lu šrîmatu Muḷuvâyi-râjyakke saluva Eḷuvañji-nâḍa oḷagaṇa Kêsambaḷada Maḍavaḷada sthânada Svayambhunâtha-dêvarige Muḷavâya Jannarasarû poḍamaṭu koṭa dharma-šâsanada kramav ent endare Muḷavâya-râjyada dêvasthânagaḷinda aramanege ettibaha......vari vibhûti-gâṇike honnu kaḍâyada-huṭuvaḷiyanu dêvara dîpa-naiyivêdya-aṅga-raṅga-bhôga-tirunâḷa-mahôtsava-tiruvaṇi-muntâdavake Mallikârjuna-Râya-

mahârâyarige darmmavâgi biṭu darmma-śâsanagaḷanû barasi-koḍa hêḷi Vîra-Saṅga-Râja-Voḍe (stops here)

19

Around the basement of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1393 neya Khara-saṁvatsa-rada Pushya-ba 30 sûriya-grahaṇadalu śrîman-mahârâjâdhirâja râja-para-mêśvara śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyaṁ geüta-yiralu śrîman-mahâ-maṇḍalêsvaraṁ mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Nara-siṅga-Râja-Voḍayarige darmmav âgabêk endu Yîśvari-Nâyakaru Eḷa......... Maḍavaḷada Svayam......dêvarige......tâpavanû vâlayisuvadake Yîśvari-Nâyakara nâyakatanake saluva Hiriya-Kasambaḷada grâmadalu nâyakara nirûpa-pramâṇâgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yî-Kasambaḷada sîmeya voḷage (details of boundaries)..........................tri-kâladalû ôla-yisikoṇḍu yiha hâge kaṭaliyanû mâḍi naḍaütta yiralâgi Siṅgarasa-apayanavaru yî-Bhavâsi-vaḍayanû naḍasuta yiralâgi Bêtamaṅgalada ....[Si]ṅgarasarû baralâgi stânadavaru bandu yî-sîmege.........la-stâpanavanû mâḍi dêvara saṭiyali pañchâṅgadavara dharmma-sâsanavanû barasikoḍabêku endu kôral âgi Siṅgarasaru â-chatu-sîmeyanû mâḍisi adake mudre masakhara..........

20

On the basement to the right of the doorway of the same temple.

Yiravi Hariyapa-arasarige sammukhada apaṇeyali nirûpava koṭadake namma Nañjamma śâsanavanû barasikoḍa hêḷi Hariyapa-arasa............ma hesara-lu nirûpava kaḷihida sammanda â-nirûpa-pramâṇage Kêsambaḷada Maḍa-vaḷada dêvastânadalu aramanege hatibaha vibhûti-gâṇike (further details) yi-khaṇḍu-gada yibaḷavanû ... Svayambhunâtha-dêvara pûje-punaskâra-ṇayivêdya-aṅga-raṅga-bhôga-amrutapaḍi-tirunâḷu-mahôtsavada-tirupaṇi-muntâda śrîkârya sarvamânya sarvaüdâravâgi biṭevâgi â-chandrârka-stâyiyâgi Svayambhunâtha-dêvara śrî- kâryake sala...ad endu poḍamaṭu koṭa dharma-śâsana yî-śâsanake (usual imprecation) yî-śâsanake adikavâgi yidu barasidavaru Aṭhavaṇe-Dêvarasara makaḷu Timmarasaru

21

On the southern side of the same place.

śrîman-mahâ-pradhânarâda Tipparasayyanavaru nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapaḍige (stops here)

22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

.....maṇḍalašvaran harirâya-vibhâ..n bhâshaikku tappuva râyar gaṇḍan irâjâdirâjan irâša-pa...švaran..........dhîšvaran šri-vîra-Harihara-râyar kumâran Dêvarâya-uḍaiyar bṛithuvi-râjyam-paṇṇi aruḷâninṟa sa...........

23

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-iru-nûṟṟu-oru-pattu-aiñju šenṟa nâḷ sârvabhûma šakkaravattigaḷ šrî-Pôšaḷa-vîra-Irâmanâta-Dêvaṟku yâṇḍu muppattonbadâvadu Vijaya-saṁvatsarattu Puraṭṭâdi-mâda-mudal Nigarili-Šôḻa-maṇḍalattu Iḷavañji-nâṭṭu Kêšavan-parvatattu uḍaiyâr Svayambhu-nâ.....kkoḍiy-iṭṭa-nâyanârkku Irâmanâta-Dêvar kumâra Mañjeya-mâguttarena i-dêvar tiru-mênikku nanṟ-âga-ttêvar tiru-nakshatrattu-chChadaiyam tîrttam âga-kkaṇḍa Puraṭṭâdi-tirunâḷukkun-diruppaṇikkum uḍal-âga.....marudaka.......ppunšey nâṟpâl-ellaiyum mênôkkina maramuṅ-gîṇôk......ga-chchandirâditta-varai šelvadâga viṭṭên i-ttanmattai ....

24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-munnûṟṟu-eṇbañju šellâninṟa kâlattu Šittiṟabânu-varuša.m Vaigâši..dal šrîman-mahâ-mûva-irâyar gaṇḍan bâshaikkuttappuva irâyar gaṇḍan Dêva-irâya-mahâ-irâyar kumaran Malikâṟchuna-irâyar šiṅgâdanattu tiribuvana-Kaṭṭâri-Šâḷuvan Narašiṅga-irâša-uḍai mâ mahâ-pa..karan Tirumalai..ṇṇa-taḷapar pâlanaiyil Nigariḷi-Šôḻa-maṇḍalattu Muḷavâyil irukkum Ârayâlamalla-irâguttar magan Tamma-irâttarena Kêšavan-paḻḻattaienna....-ttanattu..Tirumalai-aṇṇa-taḷapâla...yil mêṟpaḍiy-ûril Šuvinḍavai .yân ubaiyam âga mêṟpaḍi...šellum nilam uḍaiya Vâḍašan kayil Ponnâyan kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍaiviḷâgattil iruttidai-kkoḷmudal Taḻal-maḍuttalai mâṇatta mâ.vâ.vittâr Tammaṇan inda nilam uḷḷadu kaikkoṇḍu Avuḍaiyâr amadu.......nâyanâr pa.tan.tirunâḷ mûnṟân-tirunâḷil uṇḍâna vechcham uḷḷadu.iṭṭu anta.....nâyanmârukkum amudum paḍai........vena naḍattakaḍavar âga-chchandirâditta-varai šaṟvamânibam âga viṭṭên inda-ttanmattai yâvan oruttan mâṟṟivan Geṅgaikaraiyiṟ-kurâṟ-pašuvai-kkonṟân pâpattilê viḷakkaḍavan i-ttanmam irâšâpin rakshai

25 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyittu-iru-nûṟṟu-oruttu-aiñju šenṟa nâḷ sârvabhuvana-chchakkaravatti vîra-Irâmanâ-Dêvaṟku yâṇḍu nâṟpattu-onṟâvadu Manmata-saṁvaṟsarattu-pPuraṭṭâdi-mâdam mudal Nigarili-Šôḷa-maṇḍalattu Iḷavañji-nâṭṭu-kKêšavan-paḷḷattu uḍaiyâr Svayambhu-nâyakar Âḍi-kkoḍi-iṭṭa-nâyanâṟ-ku Kêšavan-paḷḷattu-pPeriya-êriyil dêvadânam nîkki paṇḍâram âna nilamum idukku uṭpaṭṭa maramum kiṇaṟum dêvar tiru-mênikku nanṟ-âga šantrâditta-varai dêvadânam-âga viṭṭên Irâdêva-kumâra Mañjaya-mâvuttarena inda-ttanma-ttai iṟaṅgal-šeyidavan Geṅgai-karaiyil kurâ-pašuvai-kkonṟâ pâvattilê viḷakka-ḍavan šrî-Mâhêšvara-rakshai švabham astu

25 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî yâṇḍu nâṟpattu-onṟâvadu Aṟpaši-mâda-mudal i-nnâyanâr dêvadâna-chchekkil eṇṇaiyânadu munnâḷ eriyuñ-jandi-viḷakk-eriyavum šekkilakkittaiy-âna iṟai dêvar tiru-mênikku nanṟ-âga Mudaliyâr tiru-munbu oru tiru-nandâviḷakku erivadâgavum Pušakiṟaikku-kkîḻil Dâšankuṭṭai..nîr-pâñja nilaṅ-gu.....Ga. ḍa-Gôpâla-šandikku-chchandirâditta-varai šelvad-âga viṭṭên Irâmaṇâ-Dêva-kumâra Mañ(ja)ya-mâguttarena inda-ttanmattai ilaṅgaṇam-paṇṇina avan Geṅgai-karaiyiṟ-kurâl-pašu.........

26

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu (y)âyiratta-iru-nûṟṟu-irubadu šellâninṟa nâḷil Višuvâ-vari-varušattu-kKâttigai-mâda-mudal Iḷavañ-nâṭṭu uḍaiyâr Šuyambu-nâyi-nâṟku mudaliyâr Kûttâḍun-dêvaṟku nanṟ-âga Uṟigayattil Karuppuḷân Peṟṟa-piḷḷai magan Nâchchiyâḻâvân vaitta tiru-nundâviḷakku onṟukku viṭṭa pašu-ppannirandun Munnaṟu..ḍiyiṟ Šiva-pPirâmaṇarum kaikkoṇḍu šandirâdhitta-varai šeluttakkaḍavôm

27

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-irunûṟṟu-orupatt-añju šellâninṟa kâlattu sârvabhuvana-šchakravatti šrî-Poyšaḷa-vîra-Irâmanâ-Dêvaṟku yâṇḍu muppattu-

onbadu âvadu Aṟpaši-mâša-mudal Tiruppaḷḷiyaṟai-Nâchchiyârkku amudu paḍikku ariši..vvuḷakkum Periya-mudaliyârku amudupaḍikku ariši mûv-uḷa-kkum âga ariši oru kuḷagamum pâtra-šêsha-ariši oru kuḷagamu Mâhašvaraṟku iraṇḍu oḍukkum nâṭṭavaṟku oru oḍukkum nittam ippaḍi šelvadâga ivv-ûril iṟai aḍai iraṭṭi pala varivu puttiṟai puḍu..ṉikkai maṟṟum eppêṟpaṭṭanavum sarvamâniyam âga viṭṭôm Iḷavañji-nâṭṭu-pPeriya-nâḍavaru Vâṇakiyaḍaiyarum i-ttanmattukku leṅgaṇam-paṇṇina avan Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkoṉṟân Brahmavatti i-ttanmam šrî-Mâhêšvara-rakshai

28.

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-pradhânan Dâti-Šiṅgaya-daṇṇâyakkar tambiyâr Vallappa-daṇṇâyakkar vâḷukkum tôḷukkum naṉṟ-âga Pramâdi-varushattu Šittirai-mâda-mudal ivar âyattukkum magamaikkum kaḍava Karikâla-Šôḷa-Nerumûr-nâṭṭu-vêḷân Kambarum Ponnûr Maṇṇai-dêvarâmamugiyân Šuriya-dêvarum Tenna-vadaraiyan Šîraṅga-pperumâḷum Malaiyaṇṇan Vâšâṇḍaiyum Nigarili-Šôḷa-maṇḍalattu Iḷavañji-nâṭṭu-kKêšavan-parvatattu uḍaiyâr Jayambu-nâyanâ.... ..ûrgaḷukkum aḍaitta paṭṭaḍai-šuṅgam taṟiy-iṟai taṭṭâr-ppâṭṭam Âšûvam aula-mbala.......rigai kudirai-chchârigai idukk-aḍaitta pala magamaiyu uṭpaḍa-kkaikkoṇḍu šandirâditta-varai mu.....m âga-kkuḍuttôm i-nnâlvarôm inda-ttanmattai mâṟṟinavan Geṅga-ka........

29

At the same place, west side.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyiratt-iru-nûṟṟ-êḻu šellâninṟa Dhâruṇa-saṁvaṟsarattu Paṅguni-mâsa-mudal Iḷavañji-nâṭṭu Pûdavûril irukkum veḷḷâḷaril Kallagara-Pûdavûr vêḷâr Mâdêvar magan Vayirâṇḍaiena Âvaḍaiyar Svayambhu-nâya-karkku-ttiruvottašâmattukku tiruv-amudu-paḍikku-kkuḍutta pon nâlukku-pponn-oṉṟukku-ppališai pâga-vaṭṭiy-âga mâdam oṉṟukku nâḷ oṉṟukku nâḻiy-ariši-yây amudupaḍi uriyum pâtra-šêsham uriyum šeluttuvôm âga i-kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Šaivâchâriyan Šaṅkara-dêvar magan Virunda-baṭṭarum i-kkôttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum Bhâradvâja-gôtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkoṇḍu pon oṉṟukku pâga-vaṭṭiyâl vanda pališaikku chandrâditya-varai âmudu..šelutta-kkaḍavôm ivv-anaivôm i-ttanma šrî-Mâhêšvara-rakshai

30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyiratt-iru-nûṟṟ-êḻu šellâninṟa Dhâraṇa-saṁvaṟsarattu-pPaṅguni-mâsa..dal Kâñchi-purâdipan Taṭasûdran Kachchivaṇṇakkan Vâṇa-kiṟai-uḍaiyâr Šokka-nâyan magan Šiṟunâyanena Âvuḍaiyar Syayambhu-nâya-narku oru tiru-nandâviḷakkukku nâlu ponnum kuḍuttu Vâṇakiṟaiyilê kaṇḍaga-kkaḷaniyum viṭṭên ponn-onṟukku-ttiṅgaḷ pâga-vaṭṭiyâl vanda pališai paṇam onṟukku šandirâditya-varai tiru-nundâviḷakk-erikkakaḍavôm i-šî-Mâhêšvara-rakshai

31

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyarattu-irunûṟṟu-eṇbattiraṇḍu šellâninṟa kâlattu svasti šrî bhâshaikku-ttappuva râyara gaṇḍan šattiyattukku-ttappuva râyara gaṇḍan Kaṭṭâri Šâḷuvan vîra-Bukkaṇṇa-uḍeyar kumârar Kampaṇṇa-uḍaiyar kumâran Kâṭṭaiya-nâyakkar Vikâri-varushattu Vaigâsi-mâdai-mudal uḍaiyâr Šembu-nâyinâṟku tiruvottašâmam amudu-šeyya amudupaḍikku Kêšavan-paḷḷattil Kâmakaṭṭil mudal-maḍaiyil viṭṭa kaḷani mûnṟinâl kuḷagam panni-raṇḍum periy-êri vaḍa-kaḍaiyil kîḻai-kkollaiyum Karuppaḍi-kkollaiyum idan mêṟkil Vaṭṭi-kkollaiyum.......n kuṭṭai uḷḷêriyil teṟkil kollaiyum šaṇṇa tâṟum ......va..kku mêlai-mûlaiyil šaṇṇa tâṟum i-kkaḷani kollai aḍaṅgalum Muḍigavichcharâ Vâšâṇḍai kaḍi nîṅgâ dêvadânam âga tâm payir-šeyidu iru-talai-vâramum kkaikkoṇḍu nâḷ onṟukku iru-nâḻi ariši aḷakka.....ku ôr-oḍukku uri ariši šôṟu peṟakkaḍavarâgavum i-kkaḷani nîr-kkîḻ nilam............ṇina-van vaṅksham nirmmûlam âm i-ttanmam Kâṭṭai......

32

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûṟṟ-eṇbattu-nâl-âna Dunmati-saṁvatsara-ttu-pPaṅguni-mâsa-mudal Jayamkoṇḍa-Šôḻa Iḷavañjiya-râyar âna Kûttaḍun-dêvar maganâr Šiṟu-Vâsudêvar nambirâṭṭiyâr âna Brahmâdhirâjan Šelvâṇḍai magaḷâr Šeṭṭâḻvârena uḍaiyâr Svayambhu-nâyanâṟku-ttiru-nandâviḷakk-onṟu šandrâditya-varai šelvadâga nân kuḍutta pon pattum i-kkôyilil Šiva-Brâhma-ṇaril Gautama-gôtrattu Šaivâchâryar Viruda-bhaṭṭan magan Šaṅkara-dêvarum ik-gôtrattu Šaṅga-bhaṭṭan maga.Svayambhu-bhaṭṭaru Bhâradvâja-gôtrattu Pe-

riyâḻvâr magan Mâra-bhaṭṭarum i-ppon kaikkoṇḍu pon onṟukku-ppâga-vaṭṭi-yâl vanda polišaikku-ttiru-nandâviḷakku šandirâditya-varai šeluttakkaḍavôm ivv-anaivôm i-ddhamam pan-Mâhêšvara-rakshai i-ddhammattai lam....paṇṇina-van Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkonṟân pâpam-koḷvân

33

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-iru-nûṟṟu-oru-patt-aiñju šellâninṟa kâlattu sârvabhuvana-šakkaravatti šrî-Pôšaḷa-vîra-Râmanâda-Dôvaṟku yâṇḍu muppatt-eṭṭâvadu Tai-mâdam mudal-ttiyadi nâḷ Kêšavan-paḷḷattu Âvuḍaiyâr Âḍi-koḍi-iṭṭa-nâyanârkku šiṟu-kâlai-šandikkum uchchi-šandikkum âṇḍu onṟukku amudu-paḍikku nellu aimbattunâṟ-kkaṇḍagattukku pâttira-šêsham ariši nâḻi-uri-yum amudu-paḍikku ariši nâḻi-uriyum šeluttavum Tai-ttirupâḷaikku pon iruba-du paṇam onṟum âga-ppon irubattaiñju paṇam añjukku ivv-ûril Šiva-pPirâma-ṇar šî-kâriyañ-jeyvâru iṟukkum pon irubattaiñju paṇam añjum viṭṭên Kâñchi-purâdipan Kachchivaṇṇakkan Vâṇakiṟai-uḍaiyâr Šokka-nâyan magan Viruda-Murâri Ainâyan tanmam ippaḍi šeyyum iḍattu šiṟu-kâlai-šandi amudupaḍi Vâṇakiṟai-uḍaiyâraṟkku oḍukku uchchi-šandi amudu dêšântarigaḷukku oḍukku i-ttanmmat..kkonṟân Pimavattiyilê viḻakkaḍavar âgav-idu.Mâhêšvara-ra... Višâka-padittam

34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-ttoṇṇûṟṟ-iraṇḍâvadu naḍakkinṟa Šukkira-šammachcharattu Šittirai-mâšattu Jayaṅgoṇḍa-Sôḻa Iḷavañjiya-râyan Kûttâḍun-dêvar maganâr Iḷaiya-Vâšudêvar prithuvi-râjyattil Nigarili-Šôḻa-maṇḍalattil Iḷavañji-nâṭṭu Kêšuvan-paḷḷattu tiru-maḍaiviḷâgattu Âḷavuḍaiyâr Šambu-nâyakar kôyilil pañchâṅgattil eḻuttu-veṭṭina padi Iḷavañji-nâṭṭil šantâ-nam-illâv-uḍaimai nâlu-nâṭṭil niyâyattâṟkuñ-jantânam-illâv-uḍaimai tanmam âga šandirâditta-varai koḷḷakkaḍavôm i-ttanma Šiva-pâda-šêkara-pperumâḷ âna Iḷavañjiya-râyar irakshai

35 (*a*)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûṟṟ-aimbatta-nâlâvadu naḍakkinṟa Khara-saṁvatsarattu Âni-mâsattu Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan âna..râḻvân

magan Kûttâḍun-dêvan pṛithivi-râjyattil ivar agambaḍiyâril Šûṟṟiyâḻvân magan Pêriyuḍaiyân âna Tantirapâlanena nâyanâr Svayambhu-nâyanâr kôyilu-kkuḷḷu tiru-ppuṟakkûḍaiyil o. . tiru-nandâviḷakku vaittu (y)idukku-ppoliv-ûṭṭ-âga-kkuḍutta ponn-onbadu (y)i-pponn-onbaduṅ-goṇḍu šeluttakkaḍavôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu-tTêva-baṭṭan magan Svayambhu-baṭṭanum i-kkôtrattu-chChaṅga-baṭṭan magan Svayambhu-baṭṭanum Bhâradvâja-gôtrattu Periyâḻvâr magan Mâra-baṭṭanum i-mmûvômuñ-jendrâditta-varai tiru-nantâ-viḷakku. . . . kkaḍavôm ânôm (y)idu-kkaikko. ḍ-iḍuvôm idu pan-Mâhêšvara-rakshai

35 (*b*)

At the same place, right side of the doorway.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûṟṟu-aimbatt-onṟâvadu naḍakkinṟa Sarva-dhâri-sa. . . . . ttu Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan âna Mârâḻvâr magan Kûttâḍun-dêvan pṛithivi-râjya. . l-ivar agambaḍiyâril Šûṟṟiyâḻvân maga Nîṟa-ṇiñjânu. . ndi-pPêriyuḍâiyân âna Tantirapâlanum ivv-iruvômum. . . . . ṇiyâṟkum. . . . . . kum. . . rišiyu. . . . nila. . . . . kkuḍuttôm ivv-iruvô. . . . na-muṅ-goṇḍu šeluttakkaḍavôm. . . . pala. . . . . . kkum motta. . . . . . . vadu šrî-Mâhêšvara-rakshai

35 (*c*)

At the same place.

(Grantha and Tamil characters.)

. . . . riyil mudal-maḍaiyil tûmbum i-vvâykkâlukku-tteṟkil. kaḻani nûṟṟ-aimbadu kuḻiyum âga. . kku aiṅ-gaṇḍaga nellum-i. . . . . kku nâlu-paṇamum . . . . rku-kkaikkoṇḍôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu. . baṭṭan magan Šayambu-baṭṭanum i-kkôttirattu-chChaṅga-baṭṭan magan Šey-ambu-baṭṭanum Bhâradvâja-gôtrattu Periyâḻvâr magan Mâra-baṭṭanum i-mmûvômum šantrâditta-varai šeluttakkaḍavôm idu pan-Mâhêšvara-rakshai

35 (*d*)

At the same place, inside.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan. . . . ḍai magan Šaṅgâṇḍai Nâyakaṟku vaichcha šandi-viḷakku onṟu

35 (*e*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan Vîmâ....ma.Šaṅgâṇḍai.....rku oru šandi-viḷakku vaichchên Jambu-nâyakaṟku

35 (*f*)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti šrî Irâšapuratt-amaichchan Šoṭṭaiyâḻvâr magan Puḷiyâḻvârena... paḷḷattu-chChoyambu-nâyanâṟku i.ta kom.iraṇḍu

35 (*g*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan....va-nâyakkan magan Šandâ.ḍân....aṭṭa..... di-viḷakku........

36

On a stone in the wall of the same temple.

šubham astu Pârthiva-saṁvatsarada Kârtika-šudha-uthâna-dvâdasilû Svayambhu-nâtha-dêvara Pârvatî-dêviyarige nandâ-dîpakke Vaḷûrahaḷiya sîme ûra mundaṇa âlada hola kha ¼ mâvinakâriṁ kôṭeya hola kha $\frac{7}{20}$ (rest illegible)

37 (*a*)

At the same temple, on the pillars of the maṇṭapa leading to the Pârvati temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûṟṟu-nâṟpattonbadâvadu še.........naḍa-kkiṟa Sarvaji-saṁvaṟsara(ra)ttu-pPaṅgini-mâsattu Jayaṅgoṇḍa-Šôḻa Iḷavañ..ya-râyan âna Kûttâḍun-dêvan pṛithivi-râjyattil ivar........l Pêriyuḍaiyân âna Tantirapâlanena nâyanâr.....dêvaṟku šiṟu-kâlai-chchandikku amudupaḍi... tên âṟu ponnâl vanda polišai koṇḍu nitan nâḻiy-ariši šeluttakkaḍavôm i-kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Viru..baṭṭanum i-kkôttirattu Saṅga-...Bhâradvâ...gôtrattu Kâḷi-baṭṭanum âga i...ṅ-goṇḍôm šandiraditta-varai šeluttakkaḍavôm idu pan-Mâšvara-rakshai

37 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan Kûttâḍun-dêvar magan Iḷaiya Vâšudêvar pratuvi-râjyattil uḍaiyâr Svayambhu-nâyakaṟku Iḷavañji-nâḍum Iḷanagar-nâṭṭilum uḷḷa Pagalmaṟiyuñ-Juḷḷikuḍiyu..kaṇṇâlattil i..raṇḍ-iḍatta i...ku paṇamuṅ-guḍutta pattoru-paṇamum ivai nâyanâṟku kuḍuttom i-ttanmattai iṟakkunavan Geṅgai-kkaraiyiṟ-kurâl-pašuvai........

37 (*c*)

At the same place.

(Grantha and Tamil characters.)

............mêlai mûlai kunṟaṅgallum maḍâpâṟaiyum vaḍakku êrikku-ppây .nîr-ttâḻ.kku-kkiḻakkum êri..vâykku-tteṟkuñ-jîmaiy-âga viṭṭu-ttiruppaḍimâṟṟukkum tirunâ..ḍikkum pala-paḍi-nimandakkâṟar jîvitattukkuṅ-Kê..n-paḷḷattuppiḍâgai Kaṇṇanûr âna Jayambu-nâyaka-nallûru..m ši. .ppiḍâgai....ki.. yâna Tândôṇîšvara-nallûrum Veḷi..ya-maṅgalattu-ppiḍâgai Mâran-kuṭṭaiy-âna Šiva-pâda-šêkara-nallûrum Pašakiraiyum idukku-kkuḍiyiruppu vaḍakkiṟ-ko.yiṟpunšeyum ivaiy-ellâm dêvadânam sarva-parihâram âga viṭṭên ivv-ûṟ periy-êri-kîḻ iṟaṅga..m-iṭṭân mêṟkil..mbukku mêṟku mudal-maḍaiyil oru vêli nilamum Uṟigayatt-êri-kîḻ Nuḷambakaṭṭilum..kaṭṭilum âga oru vêli nilamum Veḷi..niriya-maṅgalatt-êriyil vaḍakkiṟ..mbil mudal-maḍaiyil âyiraṅ-guḻiyum Kuva.. maṅgalatt-êri-kîḻ mudal-maḍaiyil iru-nûṟu-kuḻi...šikkai-êri-kîḻ mudal-maḍaiyil iru-nûṟu-kuḻiyum ivv-ûr kâ..ṇḍa êri..mudal-maḍaiyil iru-nûṟu-kuḻiyum ida ....

38 (*a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kâñchi-purâdipan antaṟa-šûttiran Vaṇṇakkan Šaṅgandarašan Mârašiṅgan Šiva-pâda-šêkaran âna Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan Jayambu-nâyakar kôyilil nirutta-maṇḍapamun-diru-naḍai-mâḷigaiyun-diru-madiḷun-diru-kkôpuramuñ-jeyvittu i-kkôyilukku vêṇḍun-dirumênigaḷum eḻund-aruḷuvittu-pparikala-parichchinnaṅgaḷun-diru-nandâviḷakku nâlum vaittu nimandakkâṟar Šaivâchâriyan mudal âga Šiva-Brâhmaṇar nâlvarum naṭṭavan mudal âga ugaichcha..yavarun-dêvar-aḍiyâr irubattu-nâlun-Diruppadiyam-pâḍuvânun-dirunâtakam-âḍuvipPânum a-pPadiyam japa..ta-hômâṅgaḷukku Brâhmaṇar panni-

raṇḍu kuḍiyum Brâhmaṇarkku jîvi. .šêsham. . .riyum viṭṭu tiru-nandavânañ-jeyvânuṅ-gušakkuḍi iraṇḍuṅ-gôyil-kaṇakk-oruvanum âga-kkuḍi aimbattiraṇḍum nâyanâṟku-ttêvai-šeygaiykku sarva-parihâram âga viṭṭên tiru-maḍaiviḷâga šrî . . .kîḻai mûlai kîḻ šrî vâykkâlukku-tteṟku Maṇṇiyêri kaḻanikku mêṟkum mêṟ-. .kkôḍikku vaḍakkun-dê. . . . .

38 (*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šâkarai-yâṇḍ-âyiratt-oru-nûṟṟ-eṇbattu-nâl âna Dun. .ti-šammachcha-ṟatt-Âni-mâda-mudal. .yanâr Šeyambu-nâ. .ku nâyan Mârâṇḍai magan Šeyambu-nâyakanena. .kkayattil Šavirâṇattêrikku-tteṟkil Kuṟukkiyilê. . .ku kaḍaichchaṅ . .ñjai. .madi.mandi. . . .ttukku nâḷ onṟukk-iru-kuṇi nellum iraṇḍu šandi-viḷa-kkuñ-jellakkaḍavud âga viṭṭên i-kkôyilil Šiva-pPirâmaṇan Gautama-gôttirattu Šaivâchâriyan Viru.da-baṭṭan maga. .ṅkara-dêvanum Nitta-viratti. .tu. .ra baṭṭan magan Šeyambu-baṭanum Pârattuvâši-gôtra. . . . . .mûvô. . . . . .takkaḍavôm i-ttanmattaiy-iṟakkinân Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkonṟân šrî-Mâhêšvara-rakshai

39

At Vanahaḷḷi (same hobli), on a stone behind the Gôpâlasvâmi temple.

. . . . .Šaka-va 1455 neya sanda. . . .da Šrâvaṇa-šuddha 12 lu Achuta-Râya-rige dharmavâgi Veṅkaṭanâthana sannidhiyalû Kûḷûra Râma-Râyanavaru Muḷuvâgila Channa-Kêšava-dêvarige dâreyan eṟedu koṭṭa Baḷûranahaḷḷi-grâma šrî-Kêšava. . . . .

40

At Hulikunda (Dâsarahaḷḷi hobli), on a virakal in Dimmâl-dinne.

svasti šrî Dilîpayya pritivî-râjya geyyuttire Pokkundada tuṟugoḷe Koṅga-maṅgalada Mêdayya kâdi sattu saggeyyada

41

On a second virakal in the same place.

svasti šrîman-Ma[hê]ndra-Noḷamba prituvî-râjyaṁ geyuttire Pokundada tuṟu-goḷoḷu .Mâchirâyya tuṟuva . .ḷuchi satu saggastan âda

42

On a third virakal in the same place.

svasti šrî Noḻambâdhirâja Ayyappa-Dêva pṛithuvî-râjyaṁ geyuttire Poṅkunda Beḷmâdaṅgaṁ šrî-Kañchi-šâyi Narasiga Maṅgalada toṟugoḷoḷ sattam mûvatibbaruṁ nal-guḷa kaḻani koṭṭar

43

On a fourth virakal in the same place.

svasti šrî Dilîpayya pṛitivî-râjya geyutire Poṅkundada toṟugoḷe kâdi Bêḻûra Madayya satta saggastan âda

44

On a fifth virakal in the same place.

svasti šrî Dilîpayya pṛituvî-râjya geyuttire Poṅkundada Bârândaravayya Tagaḍûra keḷeya kâḷegadoḷe Basavayyana munde kâdi sattu saggeyada itake a[y]-goḷa kaḻani koḍaṅge..(usual imprecatory phrases)

45

On a sixth virakal in the same place.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithuvî-vallabha Noḻambâdhi-arasa sa....galoḷ ire Beṇṇagûra karvvuve Bâṇasâmi-magan Puṟekâman nûṟu-mânasa oḍa pôgutire Aṟadiyoḷ sattan

46

On a seventh virakal in the same place.

svasti šrî Noḻamba pṛithuvî-râjya geyu........

47

On an eighth virakal at the same place.

svasti šrî Mârasiṅgha-Dêva pṛithuvî-râjyaṁ geyyut ire Po[ṅ]kundada emme-tuṟugoḷo......enamade Kuppaṇa kâdi sattu saggiyâda......

48

On a ninth virakal at the same place.

svasti šrî Mahâvali-Bâṇarasa Gaṅg-aṟu-sâsiramumân âḷe..nagâniya Matti Gaṅgarâ Nâga-Dêvan Poṅkunda-panneraḍum â-dêvaru ett-onde ivvara toṟugaḷoḷ ikkisi Khiḷdêva Yamilegeyarasu mattâṇiyu koṭṭôdu nâl-goḷa kaḻani idan aḻidon pañcha-mahâ-pâtakan akkuṁ

49

At the same village, on the Chauḍêśvari-baṇḍe.

(Grantha and Tamil characters.)

Śârvari-varushattu Vaiyyâdi-mâdam 10 ti Iṟamai-dêvar śirimaiyilê Maduvara-śayyan śoṟ-pa......tt-iḷamai.ṇitta...damma

50

On a varaḷu-baṇḍe at the same village.

Jaya-saṁvatsarada Mârgasira-śu 2 lu śrîmatu Nikhili-Bannâta-Nâyakara..... Vîrapanu mâḍisida khambâra

51

At the same village, on a rock south of the Gôpâlasvâmi temple.

râ ‖ staḷaṁ Timmirâyappagâri kumâra Banupali ..... Râya Vyaya-saṁvatsa-raṁ Pushya-śu 13 Maṅgaḷavâraṁ Nâraṇaya tiṭu-vâkiliki.....peṭinâmu

52

At the same village, on a rock in Baicha's field.

Pramâdîcha-saṁvatsa[ra]-Chaitra-ba 5 lu śrîmatu Kônama-nâyani Kṛishṇappa-nâyaniṅgâru Âyappa-komâruḍu Chintayaku koḍaga-mânyaṁ vivaraṁ (rest contains details of gift)

53

At the same village, on a rock in betel-leaf garden.

svasti śrîmat Poṅkundada nâyaka Dereyapa (stops here)

54

At the same village, on the basement of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrî Poṟkunṟattil Tôriśrîm-uḍaiyâṟku-kkurudai-śevakka..... sarattu Gaṅga-pperumâḷ âna Uttama-Śôḻa-kKaṅga podu peri....ri kîḻ-kâlukku vaḍa-kkum Têdakallukku teṟku tirutta viṭṭa kuḻi nûṟu adukku-kkiḻakku kâlukku vaḍakku Paṇikkunṟukku-kkiḻakku Aṇaikkamâvil Perivaśeṟuvukku mêṟku śrî-Pirân magan Vikkiramâdittanena ûṟku vaḍakku en kuṭṭai-kkîḻ mudal-maḍaiyil viṭṭa kuḻi nûṟṟ-aiymbadum Viḻivû.r-uḍaiyân Śaḍaiyan kuṭṭaiyum idan vaḍa-kkil puñje-nilamum Dêva-Śôḻa-śuvamiyena Tôriśrîm-uḍaiyâṟku vittôm ivaṟṟai iṟakkuvân Geṅgai-karaiyil kurâl-paśuvai kuttinân pâvattil paḍuvân Taḻaiśaiya-

râyanum Arunaḍamurivânum Nittanum Âganâyakanum Kûttâḍuvânum Kâttânum Šelvanum Mâdêvanum Vikkiramâdichchanum Uyyavandânum Šeyyânum Pammanum ivv-anaivômuṅ-gûḍi-ttirutti varišai-kkôllâl viṭṭa kuḻi aiññûṟu ittai vilakkuvân Geṅgai-karaiyil kurâl-pašuvai kuttinân pâvattil paḍuvân . vaṟku višêsha-pûšaikku viṭṭên Perumâḷ âna Vikkirama-Gaṅga-vêḷânena Šâmikiṟai mudal-maḍaiyil kuḻi munnûṟum viṭṭên peri-êriyil muda-maḍai tûmbukku teṟkku paḷaiya ni..ṅ-guḻi aiññûṟum........

55

On the baṇḍe of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṟbhavan Kâvêri-vallavan Nandigiri-nâdan Uttama-Šôḷa-kKaṅgan Vîra-Gaṅgan magan Veṭṭum..ppâra-Bâṇanena Kuvaḷâla-nâṭṭil Poṟkundattil uḍaiyâr...švaram-uḍaiya nâyanâṟku tiruppaḍimâṟṟukkum pala-paḍi-nimandakkâṟaṟkum Šilikkinum Allikuṭṭaiyum Kuḷaiñjanai-kuṭṭaiyum Koṅguṇipaḷḷiyum Nâvula-kuṭṭaiyum viṭṭu maṟṟu-munb-uḷa dêvadânaṅgaḷukkum avichchuppâṭṭamum nila-varivum viṭṭu i-kkôyilil Šiva-Brâmbaṇaṟkum nimandakkâṟaṟkum vâla-paṇamum u..paṇamum maṟṟum uḷḷa varivugaḷum on...koḷḷakkaḍavên.....vena i-ttanmattai iṟakkuvân Geṅgai-iḍai-kKuma..viḍai kurâl-pašuvai-kkonṟân Bramhavattiyil paḍuvân pan-Mâhêšvara-rakshai

56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti šrî mahâ-pradâna Mudali-piḷḷaiyum Ila-nâṭṭu Periya-nâṭṭavarum Naṭṭanena.........kkunṟattu..yil Tôrîchchuram-uḍaiyarkku..ttêva-tiru-mênikku nanṟ-âga oru tiru-nandâviḷakkukku nilam..yuttâṇḍân-pillai-kkuḍu..vittên

57

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1.3.šenṟa Pâtthiva-saṅvatsarattu Paṁguni-mâsa-mudal Poṟkunṟatu Nâyanâr Tôrîšvaram-uḍaiyârkku Tiruvaṁdirappâkkil.....manu-mahâ-pradhâni Šilaviḍa-daṇḍaṇâyaka širi-kâriyatuku kaḍava Tiruvai-iyâṟu-uḍaiyâr.................

58

On gavi-baṇḍe behind the same temple.

(Grantha and Tamil characters.)

svasti šrî Ânaṁda-varushat ... m-uḍaiyâr .... m-uḍaiyâr Neḍuṅgal..........iv-ûril šrî-Mûlastânam-u .... vibhôgha-prâptiyi ....

59

At Uriga (same hobli), on the basement of the Bâlasômêšvara temple in the west.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-iru-nûṟṟ-oruvadâvadu sârva-puvana-chchakkira-vattigaḷ Pôšaḷa-vîray-Irâmanâ-Dêvaṟku yâṇḍu 33 âvadu Sarvachiṟ-saṁvarch-charattu Tai-mâdam irubattu-nâlân-diyadi Pûšattu nâḷ Uṟigaiyattu uḍaiyâr Šômanâ-dêvarukku ivv-ûril......šaṅgaṭṭai amudupaḍikku šantrâditta-varai šellakkaḍavad-âga viṭṭên

60

At the same temple, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇ.âyiratt-oru-nûṟṟu-toṇṇûṟṟu-oṉṟâvadu naḍakkiṉṟa Vibha-va-saṁvasarattu Nigarili-Šôḻa-maṇḍalatt-Iḷavañji-nâṭṭ-Uṟigayattil uḍaiyar Jayaṁkoṇḍa-Šôḻîchchuram-uḍaiyâṟku Nâyan Veṅgâḍai magan Kûttaḍun-dêvan-ena dêvadânam âga Vaṭṭakuṭṭai Uṟigayattil vaḍa-pakkil Adaḷikkuṭṭaiyai ....

61

At Hosakôṭe (same hobli),
on a stone in the enclosure wall of the Gôpâlasvâmi temple.

šubham astu Durmukhi-saṁvatsarada Phâlguṇa-bahuḷa 10 šrîmatu Râyasada Râmachandra-dêvaru Vijaya-Râya-mahârâyarige...........maha-dharma

62

At Bowringpet (Bowringpet hobli), in front of the Basava temple.

(Grantha and Tamil characters.)

Âṅgi-varushatu Aippadi-mâdam..tiyadi uḍaiyâ..Gaṅgî....ku Têkkal-nâṭṭavar Vaiyaṇṇu........

63

At Yalavahaḷḷi (same hobli), in the Hoṅge field.

(Grantha and Tamil characters.)

svasti šrî Hoyišaḷa-vîra-Vallâḷa-Dêvaṟku šellâninṟa Îšva. . Puraṭṭâdi . . . . rva-pakshattu Veḷḷi-kkiḻamaiyum . . . . Êkâdešiyum . . . . nâḷ šrîmanu-mahâ. . dâṇan Data-Šiṅga. . deṇṇâyaka . . . . ruṅ-gûdi inda êri Ilavappaḷḷi Vaiyaṇṇa maṇal oḻukki-kkaṭṭu. . . . . viṭṭa kuḍaṅgai idu šandira-âditta-varai i-nnâ. . kallukku naḍuvê . . . .

64

At Kârubele (same hobli), on a stone in the rakta-koḍige inâm field.

svasti samadhigata-pañcha-mahâ-šabda Pallava-kula-tilaka šrî-pṛithivî-vallabha-Mahêndrâdhirâjaṁ Gaṅg-aṟu-sâsiraman âḷutt ire Maraṅgaḷ-Oḍeya Kaṇḍa-mmayyanâ magan Vilagaṇḍayyanu . . . palagaṁ toṟugoḷoḷ šattô î-kalla mâḍiši bhaḍisido Divâkarayyanu Nagôjanayyanuṁ

65

At the same place.

svasti šrî Nâgârjunayyanan Vijjeyaḍeya magaḷ Sâvin immaḍi sarvva-šâstra-prasiddhi šrí

66

At the same village, on a stone in the hoṅgêmara-field.

Vibhava-saṁvatsarada Âshâḍha-ba 1 lu Kârimaṅgalada Timmappa-Nâyakaru Kârubaleya Nâchappa-Gavuḍage koṭṭa nettara-goḍage-gadde-kramav ent endare namage saluva Maragalla-kereya keḷagaṇa ka. . . . . gaddeyanu ninage ne (rest effaced)

67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

šrîmatu Sugaṭûra Mummadi Tama-rayanu Paṇḍita-Bâlapa-Voḍeyarige namma bhakti-priyadindallu koṭṭanta mânya hola hattu-koḷagada mânya hattu-koḷaga

68 (*a*)

At the same village, in the koḍagi-mânya field.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu âyiratt-iru-nûṟṟ-orupattu-nâlu . svasti šrî sârvabhauma-šakaravattigaḷ šrî-Pôšaḷa-vîra-Irâmanâ-Dêvaṟku yâṇḍu. . . . Khara-saṁvatsarattu

Mê...nâyaṟṟu....ttu Dvâdaśiyum Budan-kiḻamaiyum Uttirattu nâ..manu-mahâ-pa..sâyitta ubaya-nânâ..śi.....târil..var âna nambi.......taka..śrî ....kaṭṭuvit.........kkaḷani mu-kka.......mutti.....vaṟku amu. ....

68 (*b*)

At the same village.

(Grantha and Tamil characters.)

..............ta........ṇṇûṟṟ-eṭṭukku mêṟ-chellâ.............śekk-iṟai... i.....iṟai taṭṭâr-ppâṭṭam..m-avichchu-ppâṭṭam śârigai maṟṟum eppêrpaṭṭa varivugaḷum viṭṭa kuṇḍa......ttu...haṇaiti..va.....kku śandirâdi...... ......

69

At Beṅganûru (Bowringpet hobli), on a rock to the west of wasteweir of the tank.

Śâlivâhana-śaka-varushaṅgaḷu 1399 ya Viḷambi-saṁvatsarada....ba 30..... ...ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa...........śrî-Virûpâksha-Râya-mahârâyaru pṛithivî-râjyaṁ geyutt iralu (rest effaced)

70

At Mâyigere (same hobli), on a stone below the tank.

Jaya-saṁvatsara-Phâlguṇa-śu 1 lu śrîmatu Anantappayanavaru Mâgereya kere-ya keḷage Nalapa-Gauḍagu Kempaṇa-Gauḍagu koṭa kaṭu-koḍige Pavuchikaḷa-Nâyakanu koṭa-gade-staḷake kha 1½ aksharadalu muvattu-koḷaga yidake bîja-vari bêḍigeyali sarvamânya (usual imprecatory phrases)

72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhâraṇa-saṁvatsarada Jêshṭa-ba 1 lu śrîman-mahârâjâdhirâja paramêśvarar .....-râya kaṭhâri-Triṇêtra pûrva-dakshiṇa-paśchima-uttara-samudrâdhipati śrî-vîra-Vijaya-mahârâyara kumâra Dêva-Râyar siṁhâsanadalli Lakkaṇṇa-Voḍe-yara Muḷabâgila Têkala-nâḍa Juñjiruganṇagaḷige saluva Maragaḷalu ayivattâ-ṟu-dêśada Sâlumûle-samasta-halaru pañchâḷa-sahitavâgi kûḍi santeya kaṭṭisida sambandha â-santeya paṭṭaṇa-svâmi Chîyiya-Bassetṭige mânyavâgi Yeḷeya-Nâya-Seṭṭiya maga Chîyiya-Basseṭṭige mânya......saluha holanu khaṁ ½ gadde khaṁ ½ (back) saḍu-darusana-voḷagâdavaruṁ.....kottu yettu tottu kudure koṇḍadû mâṟidaḍû sarvamânya kabbiṇa-kelasa mara-kelasa akkasâle asaga nâvinda holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases; rest illegible)

74

At Yelavahaḷḷi (same hobli), on a stone to the south-east.

svasti šrî vijayâbhyudaya-Sâlivâhana-šaka-varushaṅgaḷu 1703 ya Plava-saṁvatsara...Chaitra-šu 14..Peddayala Balamunê-gauniki kaṭṭu-koḍage chênu ⁶̅3 maḍi kha $\frac{3}{10}$ ichinâmu anubhaviñchukoni sukhâna vuṇḍêdi

75

At Muguḷabele (same hobli), on a rock near Sûlikuṇṭe.

Vijaya-saṁvatsarada Mâgha-su...šrîmatu Viṭala-Nâyakaru Mugulabeleya.... mmana-Gauḍagu Nâchappa-Gauḍagu (rest illegible)

76

At the same village, on a stone on Busanûru-dinne.

svastî šrî..degeḷi Pidima-sâsira...âḷe kân...te vêṟi tôrupe Bâṇara iṟido tegi Mâreyan pageṟe lôke evvâka eṟit ittom sarva-parihâram itak aḻivo pañcha-mahâ-pâtakan akku pṛithvî-ma..

77

At the same village, on a stone in Bhagavantarâya's field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1501 Pramâthi-saṁvatsarada Âshâḍa-šu 12 Sômavâradallu šrîman-mahârâjâdhi-râja râja-paramêšvara šrî-vîra-pratâpa šrî-Raṅga-Râya-mahârâyarû Pinugoṇḍeya (siṁhâsanâ) ratna-siṁhâsanârûḍharâgi pṛithuvî-râjyaṁ geyutt iralu šrîmatu Kârimaṅgalada Chikaṇa-Nâyakara maga Kṛishṇama-Nâyakaru Muguḷabaleya Kônapa-Gaüḍarige Timmaṇṇa-Gaüḍarige kereya kaṭṭu-koḍageya mânyada šilâ-šâsanada kramav ent endare (here follow details of gift; rest illegible)

78

At Mâdigarahaḷḷi (same hobli), on a rock.

Konyapurâ Holêrahaḷiyal iha Tammaya-dauhitrana maga Tammaya-Gauḍanu Nandana-saṁvatsarada Chayitra-šu 1 lu hoyisida kal-oraḷû 1

79

At Mâdimaṅgala (same hobli), in Nañjappa's field.

(Grantha and Tamil characters.)

svasti šrî Sakarai-yâṇḍu 1154 Kara-šaṅṅašarattu Šittirai-mâšam Jayaṅgoṇḍa-Šôḻa-tTêkkâla-râyan âna Šembondayâgiyena Mâdamaṅgalam naiñjai puñjai

nâṟ-pâl-ellaiyum uḻa ..ṟa taḷav-iṟai nila-variv-avichchu-ppâṭṭamum maṟṟum uḷḷa...yam agappaḍa tanma-dânam âga viṭṭê. Têkkâla-râyanena mâ-janaṅgaḷ pâḍikâva pettu pon iḍakkaḍuvadu idukku mêl pâgachchinnamm-âna..mum anniyâyam.....ninaichchavan Geṅgai-kkaraiyil kurâṟ-pašuvai konṟân Piramavatti puguvân............

80

At Sûlukuṇṭe (Sûlukuṇṭe hobli), on a rock below Aṇagalakere.

Sâdhâraṇa-saṁvatsara-Âshâḍa-ba 10 lu.....Tamma-Gavuḍage koṭṭa kaṭṭu-koḍage gadde kha 1

81

At the same village, on a stone in Syâmarâya's grove.

...šrî jayâbhyudaya svasti Raktâkshi-saṁvatsarada Mârgašira-šudha 5 yalû šrîmatu Sûlakuṇṭe-hôbaḷi Yaha ... paṇḍitaru .... Chûḍê-Gaüḍage kasabe-Aṇagalakereya kaṭu-koḍige-kramav ent endare prâku paḍeda hola (rest effaced)

82

At the same village, in the wet land of the patel of Maḍivâḷa.

(Grantha and Tamil characters.)

svasti šrî Dêvar tôḷukkum vâḷukkuñ-jeyam âga 3.vadu Têkkal-nâṭṭu-pPeriya-nâṭṭa...m adikâri Ku....nâyanu............kku Kârâmaṅgalattu-pperi... yilê kaṇḍaga-kka...v-udaka-pûrṇam âga...........

83

At Kâmasamudra (Kâmasamudra hobli), on a stone south of the Âñjanêya temple.

Parâbhava-saṁvatsarada Âsvîja-sudda 5 lû šrîman-mahâ-maṇḍalêšvara šrî-vîra-Vijaya-Voḍeyara kumâra pâda.....Dêva-Râya-Voḍeyaravara......Juñja-Vôbe-ya-Nâykara kumâra Chitivoyya-Nâykaru paṭṭaṇa-svâmi-Nâchi-Seṭṭiya maga Buḍapa-Seṭṭige paṭṭaṇa-svâmitanavanu koṭṭu âtana manege (rest contains details of gift and usual final phrases) nâykara voppa šrî-Chenna-Kêšavaru........barahâ ‖ Pâpôjanu mâḍidanu ‖

85

On a rock south of the same temple.

Prabava-saṁvatsarada Pâlguṇa-su 1 lû šrîmatu Narasappa-ayyanavara nirûpa ettidu toṇe....yidu Kakkemaḍuvina kôṭeyan ikisi..............âvanân obba yî-ûra pârapatyadavanu yî-ara-kôṭeyanu kaṭṭi kôṭeya komme ho (stops here)

86

At Bûdikôṭe (Bûdikôṭe hobli), on a stone in the wall of the western village entrance.

svasti sakaḷa-jagat .... pratihârîkṛita-Mahâvaḷi ... mat-Bâṇarâsar Gaṅga-aṟu .. ..âḷutt ire Râchamalla-Penmaṇa.....sadoḷ Kañchiyâ mêge paḍe geyda keydoḍe kâdu ...... mêge eḻtandavu adara mêge..Bâṇarâsar Têkal Nan.......ḍeyon Aggaḷâ-arâsârâ besasidoḍe besanade tu..â-balam ânt ôḍi eṟadu biḻdar biḻdoḍe mechchi Okunda mâbaḷ kaḻchu koṭṭa idâm baṇavaṁ sandan âvanânu keḍi...n pañcha-mahâ-pâtaka akku avanânu aḻivon sasirâ-kavileyu sâsirvva-parvvarumâ konda lôkakke salgu Bârâṇasiya aḻidon akku svasti Šrîpurusha kaḷvan

87

At Miṭṭahaḷḷi (Bûdikôṭe hobli), on kôti-baṇḍe near the village.

Paridhâvi-saṁvatsarada Phâlguṇa-šu 1 lu šrîmatu.........Lakkaṇṇa-Voḍeyaru Têkala-râjya.............Kîramande ....pana maga Sôtappa koṭṭadu gadde khaṁ ½ hola ...hannondu koḷaga (rest illegible)

88

At Balamande (same hobli), on a rock near Golvâra-doḍḍi.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1486 neya......saṁvatsarada Bhâdrapada-bahuḷa 5 lu šrîmatu Mallappa-Nâyaka .... amaranâyaka....siddâya muṟisidam avana (rest illegible)

89

At Ukkunda (same hobli), on a rock in the east.

Vṛikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gauḍaniki šânabhô...Mânipali.....Raktâkshi-saṁvatsarâ

MALUR TALUQ.

1

At Têkal (Têkal hobli), on the huli-baṇḍe west of the Varadarâjasvâmi temple.

svasti šrî vijayâbhyudaya-Šaka-varsha *1438 Pramâdîcha-saṁvatsarada Phâlguṇa-šu 1 Gu šrîmanu-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Tribhuvana-Râya gaṇḍa-gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-Suratâḷa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Voḍeyara komâra Gôpa-Râjaṅge Dêva-Râya-mahârâyara nirûpadiṁ Lakaṇa-Voḍeyaru Mâdaṇa-Veḍeyaru â-Sâḷuva-Gôpa-Râjaṅge Têkalanû koṭali hinde Ballâḷa-Râyana pradhâna-Vallappa-daṇṇâyakaru Siṅgi-daṇṇâyakaru yikisida kala-kôṭê taḷa maṭṭavu biddu layavâgi hôdali Varadarâja-dêvara nirûpadiṁ Gôpa-Râjanu puna-pratishṭeyanû âgabêkendu chitayisidali â-pradhâna-Siṅga-Râjanu voḷa-kôṭe hora-kôṭe yaraḍanû yikisi Varadarâja-dêvara mukha-maṇṭapada sannidhiyalu Râjagambhîran emba kottaḷavanû yikisidali â-Gôpa-Râjanu â-kumâra Tippayanu huligaḷanû hiḍi tarisi bêṇṭeyan âḍida avasarada kotaḷa maṅgaḷa mahâ šrî šrî

2

At the same place.

yî-Sampigey emba gaṇḍuganu huligaḷa bâlana hiḍidu yaḷavahâṅge yaḷaüdu yî-šâsanagaḷu huyida kalukuṭi-Tirumalage Varadarâja-dêvara nirûpadiṁ Seṭṭa-haḷiyalu gade ೯ 3 holanu ೯ 3 vanû koṭeü yî-gadê-holavanû Varadarâja-dêvara nirûpadiṁ sandu bahudu šubham astu

3

On a stone near the mahâdvâra of the same temple.

svasti šrî vijayâbhyudaya-Šaka-varusha 1352 neya Sâdhâraṇa-saṁvatsarada Mâgha-šu 10 Gu šrîman-mahâ-maṇḍaḷêšvara mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva Tribhuvana-Râya gaṇḍara gûḷi Sambu-Râya-stâpanâchârya dakshiṇa-Suratrâṇa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Vaḍêra kumâra Gôpa-Râja-Vaḍêra pradhâna Mallama-Râjana maga Siṅga-Râjanu Pâla-nâḍa Dûḍana-haḷiya paḍuvaṇa Mâragaüḍanakaṭṭê-mêlaṇa Gaṇḍabhêruṇḍan emba mâli.... ....Varadarâja-dêvara mukha-maṇṭapada gôpurada kadavige tarsi Âvikalla baḍagi Bêvôjana maga Châja-ôjagaḷa kayyalû mara gelasavanu mâḍsi kammâṟa Añjala-Diviṅgôjagaḷa kayyalu kadav ikki kabunada kelasagaḷanu mâḍisi â-vôjugaḷige kudurê-sattigegaḷanu koṭṭu kâṇi-bhûmiyâgi Bôja-Dêvôjagaḷige Gôpa-Râjana Pônâḍa Mâdanahaḷiyalû koṭṭadu (here follow details of gift) ishṭu sandu

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* So in the original.

bahudu î-stha....................... Têkala-paṭṭaṇake bijayam mâḍisi-koṇḍu banda hiriya-Chok-Perumâḷi-dâsara aḷiya Hara-dêvara magaṁ Chok-Perumâḷi-dâsara aḷiya Nâyaṇâru-dâsaru yî-dêvarige pûje-parichârava mâḍuva Tiguḷa-Brâhmaru Varadarâja-bhaṭṭaru Dêvarâja-bhaṭṭaru Šâmaṇṇanu Varadarâja-bhaṭṭaru parichâraka Râmaru dêvarige bônava mâḍuva Âḷagi-Vakadaru dêvara-nâma-saṇyaya mâḍuva Šrîvaishṇavaru..Âyi-Piḷi Bannûra-ghaṭṭada baḷi tiruvañjanakke Bañjaṇa-dâsa Piḷi..-dêvarige hûvina daṇḍeya kaṭṭuva dâsugaḷu Tirumâḷa-dâsanu (others named; and rest illegible)

4

On the south side of the same stone.

....prajâ-parivâra.............šrî-pâdakke tapida...................... â-kâlade Vijaya......hârâyara â-râyara kumâra Dêva-Râya-mahârâyaru chatus-samudrâdhipatiyâgi siṁhâsana.........tali â-râyanige balada-buja-pratâpanâgi vaḍada Sâḷuva-Tippa-Râja-Voḍeyaṅge kumâra Gôpa-Râja-Voḍeyaru. ....yî-Têkala-paṭṭaṇavan âḷuvalli â-Siṅga-Râjanu yî-paṭṭaṇada eraḍu-suttina kôṭeyan ikkisi yipaṇa......ṇa-svâmiyâgi Nâyinâru-dêvara nirûpava hiḍidu sarva-janagaḷigeû kâṇisuva hâge â-kâlake........... ...kaṭṭi Gôpa-Râjana maneya pradhâna Siṅga-Râjanu dêvara tirumânake dêvâlayak hindaṇa-mundaṇa-bhâgada manṭapa.............. Gôpa-Râjana hesaralu Gôpasamudrav emba koḷanu kaṭisi â-koḷana paḍuvaṇa-bhâgadalu â-Gôpa-Râjaṅge aramaneyanû kaṭisi dêvarige balada bhâgadalu Siṅga-Râjana aramane âtanu udaya-tri-sandhyâ-kâladalu eraḍu-hottina snâna-aupâsana maneya dêhâravanû mâḍi Varadarâja-dêvara sikhara-sandaršanava nôḍi dêvarige naivêdya-tâmbûla-muntâgi â-stânakke bandu dêvarige samarpisi toḷasî tîrthavanû koṇḍu aṅga-raṅga-bhôgavanu pratishṭhe mâḍi dêvara mukha-manṭapada mundaṇa Kuṇḍapa-daṇṇâyakaru kaṭṭisida mundaṇa-gôpurake... ..taṭṭina kadake nâma udaya-kâlada Sûrya-Nârâyaṇa....yêka-bhâgada taṭṭina kaḍe dêvâ...............nû saha.............râyarige...........Lakha-ṇṇa-Voḍeyarige Mâdaṇṇa-Voḍeyarigeû.......... Sâḷuva-Tippa-Râja-Voḍeya-rige....Sâḷuva-Gôpa-Râja-Voḍeyarigeû sakala-sâmrâjyav âgabêk......Râja-naṁ Varadarâja-dêvarige mâḍisida kaḍaga-stânada dharma-šâsana Chikaṭi-maṅgalada agrahâradalu Vara.....rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters.)

šubham astu svasti šrî Šakâbda-varusham 1421 n mêl-chchellâninṟa Siddhâtti-varusham Vaigâši-mâsam 5 ti šrîman-mahârâjâdhirâja râja-paramêšvara

Mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva-Narasiṁha-râyan kâriyattukku kattan âna Narasâ-nâyakkan prithivi-râjyam-paṇṇâniṟkayil Kâšyapa-gôtra Nâga-siddhaya-vaṁša maṇḍalika-ravi-Râhu Višvanâtha-râhuttan kumâran Râma-râhuttan Têkkal Aruḷâḷa-nâdaṟkku Muḷavây-šâvaḍikku-chchellum Têkkal-nâṭṭil Tammaṭṭakkeṟai-grâmattukku-chchellum chatus-sîmai uḷppaṭṭa nañjai nâṟ-pâṟkkelaiyum sarva....nyam âga Têkkal Aruḷâḷa-nâdaṟkku amudupaḍi šâttuppaḍi tiru-viḷakku tiru-ppaṇikku sarvamânyam âga chandrâditya-varai-yum šellakkaḍavad-âga dâna-šâdanam Šokkapperumâḷ-tâḍaṟkum pramâṇam-paṇṇi kuḍuttên inda dhammattukku laṁghanam-paṇṇinavan Gaṅgai-kkaraiyil kurâl-pašuvai konṟân pâvattai koḷḷuvan i-ttanmam naḍattinân pâdam iraṇḍum en-talai-mêlê

6

At the same place.

(Grantha and Tamil characters.)

šubham astu svasti šrî Šakâbda-varusham 1430 n mêṟ-chellâniṟan Šukla-varusham Šittirai-mâsam 10 tiyadi šrîman-mahârâjâdhirâja râja-paramêsvara pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-pratâpa vîra-Narasiṁha-râya-mahârâyan prithivi-râjyam-paṇṇâniṟkayil.......švara Yâdava-Nârâyaṇa Yâdava-kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaporuḷu khaṇḍa gaṇḍa-bêruṇḍa.........

7

At the same place.

(Grantha and Tamil characters.)

......Šagâpta-varusham 12......Ilâninṟa Dhâtu-varushattu Âvaṇi-mâdam 20 tiyadi apara-pakshattu Tiṅgat-kiḻamaiyum Ashṭamiyum peṟṟa nâḷ svasti šrî irâjâdhirâja râja-paramêšvara Gaṅgaikoṇḍa-Šôḻan Irâjê...Šôḻas-chakravatti Šôḻappa-perumâḷ kumâran Šittanâdar âna Šôḻappa-perumâḷena svasti šrî Têkkal Aruḷâḷa-nâdan kôyiṟ.......taṟkum Šokkapperumâ.....ṇam-paṇṇi kuḍutta parišâvadu i-nnâyanâṟku amudupaḍi šâttuppaḍi tiru-viḷakku tiru-ppaṇikkum šantrâditta-varaiyum sarvamânyam âga viṭṭa-tTama-nâṭṭu-pPuli-kkuṟichchi kallilum šembilum eḻuttu-veṭṭikkoḷḷakkaḍaivargaḷ âga-chchamma-dittu pramâṇam-paṇṇi kuḍuttên tânattâṟkum Šokkapperumâḷ-tâḍaṟkum...... .Šôḻappa-perumâ.......gaṇam-paṇṇinavan Geṅgai-kkaṟaiyiṟ-kurâṟ-pašuvai-kkonṟân pâvattai koḷḷuvargaḷ ippaḍikku.........eḻuttu šchabham astu

8

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1259 mêṟ-chellâninṟa Pramâdi-varushattu Puraṭâdi-mâdam 20 tiyadi šrîmanu-mahâ-pradhânan Dhâti-Šiṅge-deṇṇâyakka.... ..l nâyakkapâḍigaḷil Kônaiyappemme-nâyakkanena svasti šrî Têkkal Aruḷâḷa-nâdan kôyiṟ tânattâṟkum Šokkapperumâḷ-tâdaṟkum pramâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâyanâṟku amudupaḍi šâttuppaḍi tiru-viḷakku tiru-ppaṇikkum Ponmaṇika-nâṭṭu-pPuttuṟ-chantrâditta-varaikkum sarvamânyam âga-kkallilum šembilum eḻuttu-veṭṭikkoḷḷakkaḍavargaḷ-âga-chchammadittu pramâṇam-paṇṇi kuḍuttên tânatâṟkum Šokkapperumâḷ-tâdaṟkum Kônayappemme-nâyakkanena idukku ilaṅgaṇam-paṇṇinâr uṇḍâgiṟ-Keṅgai-kkaraiyiṟ-kurâṟ-pašuvai konṟân pâvattai koḷḷuvargaḷ ippaḍikku ivai Pemme-nâyakkan eḻuttu šubham astu

9

At the same place.

(Grantha and Tamil characters.)

......Šagâptam 12.3 n mêl šellâninṟa svasti šrî Sâdhâraṇa-varushattu Âni-mâdam 2 tiyadi Têkkal Varadarâjan kôyilil stânikar šrîmanu Šokka-pperumâḷ-dâsar i-kkôyilil nambimâr baṭṭar-kâriyam-šeyuvar Varandarum-pPerumâḷ Âḻvâṟkum mêlpaḍi Dâmôdara-perumâḷ Aruḷâḷa-nâdaṟkkum Varandaruvar Irâmaṟkkum Šokkar Periya-perumâḷukkum....Kêšava-perumaḷukkum Karuṇâkara......iv-âṟu kottukkum šâsanam-paṇṇi kuḍutta parišâvadu nambi-mârukk-âga Varandarum-Perumâḷ-Âḻvâr âgudal Dâmôdara-pperumâḷ Aruḷâḷa-nâdan âgudal iruvaril oruvar..nnu..na šrî-kâriyam-pâttu naḍattakaḍavar âgavum ivv-âṟu kottukkum srî-kâriya...vatipaḷḷiyil periyay-êriyilê kuḍi niṅgal-âga mu-kkaṇḍaga-kaḷaniyum nâḷ-vaḷi iru-paḍi prasâdamum chandrâditta-varai šellakkaḍavad-âga šâ..............

10

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibhava-varshattu Vaigaši-mâdam 27 ti svasti šrîmat-pradhâpa-chchakkiṟavatti Pôšaḷa-vîra-Vallâḷa-Dêvar kumârar Dâti-Šiṅge-daṇṇâyakkar tambiyâr Vallappa-daṇṇâyakkar Šokkaperumâḷukku pramâṇam-paṇṇi-kkuḍutta parišâvadu Têkkal Varadarukku Têkkal-nâṭṭil Âlambâ..nañjai puñjai nâṟ-pâṟk-ellaiyum kîṇôkkina kiṇaṟum mênôkkina maramu(mu) uṭppaṭṭa nilam

aḍaṅgalum ûrum nâyanâr Varadarkku amudupaḍi šâttuppadikkum tiru-mêṟ-pûchchu-ttiru-viḷakkukkum tiru-ppaṇikkum dârâ-pûrvam-âga i-nnâḷ mudal chchandirâditta-varai sarvamânyam-âga-kkuḍuttôm ippaḍikku iduvê šâdanam-âga-kkoṇḍu kallilum šembilum veṭṭikkoḷḷavum i-ttanmam mâṟṟinâr uṇḍâgil Geṅgai-kkaraiyil kurâṟ-pašuvai-kkonṟân pâvatte-kkoḷḷakkaḍavargaḷ i-ttanmandappâmal naḍattinavanuḍaiya pâdam iraṇḍum en-talai-mêlê

11

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibhava-varshattu Vaigâši-mâdam 21 ti Têkkal-nâṭṭu-nâṭṭavar Šokkapperumâḷukku pramâṇam-paṇṇi-kkuḍutta parišâvadu Têkkal Varadarkku i-nnâṭṭil Âlambâ. .nañjai puñjai nâṟ-pâkkellaiyuṅ-kîḻ-nôkkina kiṇaṟum mênôkkina maramum uṭpaṭṭa nilam aḍaṅgaḷum ivv-ûrum i-nnâṭṭil chChiraṭṭi-maṅgalattu-pperiy-êri mudal-maḍaiyilê pattu-kkaṇḍaka-kkaḷaniyum nâyanâr Varadarkku amudupaḍi šâttuppaḍikkum tiru-mêṟ-pûchchu-ttiru-viḷakkukkum tiru-ppaṇikkum dârâ-pûrvam-âga i-nnâḷ mudal šandirâditta-varai šellakkadavad-âgavum yâvâr oruttar i-nnâḍu peṟṟuvarum avargaḷukku ivv-ûrkku varum anniyâyam-uḷḷadu nâṅgalêy-iṟuttu-kkâppâṟṟi-ttarakkaḍavôm ippaḍikku iduvê šâdanam-âga koṇḍu kallilum šembilum veṭṭikkoḷḷavum i-ttanmattukku ilaṅgaṇam-paṇṇir-uṇḍâgil Geṅgai-karayil kurâl-ppašuvai-kkonṟân pâvattai-kkoḷvargaḷ ippaḍikku nâṭṭavar Vaiyaṇan eḻuttu Mârakûḷi eḻuttu Mâdi-šîyan eḻuttu Malaidêvar eḻuttu Šikka-chcheṭṭi eḻuttu Koṇḍalan eḻuttu ...... gâmuṇḍan eḻuttu Šokkaṇan eḻuttu ippaḍikku nâṭṭu-kkaṇakkan Tiruvoṟṟiyûr-uḍaiyân eḻuttu

12

At the same place.

(Grantha and Tamil characters.)

Vibhava-varushattu Âvaṇi-mâdam muda ti šrîmaṟ-piṟatâpa-chchakavatti šrî-vîra-Vallâḷa-Dêvar kumârar Dâti-Šiṅgaya-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar Varadarukku udaka-piṟamâṇam-paṇṇi-kkuḍutta parišâvadu ivarkku Kaivvâra-nâṭṭu-kKaṟpaḷḷikk-aḍaitta nañjey punšey nâṟ-pâṟkellaiyum kîṇôkkina kiṇaṟum mênôkkina maramum uṭpaṭṭa nilam aḍaṅgaluṅ-gaikkoṇḍu Varadarukku amudupaḍi šâttuppaḍi tiru-mêṟ-pûchchu-ttiru-viḷakku-ttiru-ppaṇikkum tiru-mâlaikkum dârâ-pûrvam-âga i-nnâḷ-mudal chandrâditta-varaikku sarva-mâniyam âga kuḍuttôm ippaḍikku iduvê šâdanam-âga-kkoṇḍu kallilum šembilum veṭṭikkoḷḷavum i-ttanmattukku ilaṅgaṇañ-jonnâr uṇḍâyil Geṅgai-kkaraiyil kurâl-pašuvai-kkonṟân pâvattai-kkoḷvargaḷ ippaḍikku i-ttanmam naḍattinân pâdam iraṇḍum en.talai-mêlê ippaḍi............

13

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibha-varushattu Aṟpaši-mâdam 18 ti svasti šrîmanu-pradhâpa-chchakkaṟavatti Hoyšaḷa-vîra-Vallâḷa-Dêvar kumârar Dâti-Šiṅge-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar Šokkapperumâḷukku pramâṇam-paṇṇi-kkuḍutta parušâvadu Têkkal Varadarukku Koḍambuliyûr-taḷattil Pûvaipaḷḷi nachchai puñjai nâṟ-pâṟkellaiyiṟ-kîṇôkkina kiṇaṟum mênôkkina maramum uṭpaṭṭa nilam aḍaṅgalum i-nnâyanârkku amudupaḍi šâttuppaḍi tiru-mêṟ-pûchchu-ttiru-viḷakku-ttiru-ppaṇikku tiru-mâlaikkum dârâ-pûrvam-âga i-nnâḷ-mudal chandrâditta-varai.....ippaḍikku iduvê šâdanam-âga-kkoṇḍu kallilum šembilum veṭṭi-koḷḷavum i-ttanmattukku ilaṅgaṇañ-jonnâr uṇḍâgil Geṅgai-karaiyiṟ-kurâṟ-pašuvai-kkonṟa pâvattai koḷḷakkaḍavargaḷ i-ttanmam tappâmal ....nân pâdam iraṇḍum en-talai-mêlê ippaḍikku..ippaḍiku......

14

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1256 mêṟ-chellâninṟa Dhâtu-varushattu Âvaṇi-mâdam 20 tiyadi svasti šrî Tekkal Aruḷâḷa-nâdan kôyiṟ tânattâṟkum Šokka-pperumâḷ-tâdaṟkum svasti šrî Kuvaḷâla-pura-paramêšvaran Nandigiri-nâdan Satya-vâchakan Uttama-Šôḻa-Gaṅgan Virundar âna Kaṟkaṭa-mârâyanena pra-mâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâyanâṟku amudupaḍi šâttuppaḍi tiru-viḷakku tiru-ppaṇikkum Talaimalai-nâṭṭu-chChâmâṇḍârpaḷḷi šantrâditta-varai-kkum sarva-mânyam âga-kkallilum šembilum eḻuttu-veṭṭikkoḷḷakkaḍavargaḷ-âgâ-chchammadittu pramâṇam-paṇṇi-kkuḍuttên tânattâṟkum Šokkapperumâḷ-tâdaṟkum Kaṟkaṭa-mârâyanena idukku ilaṅgaṇam-paṇṇinâr uṇḍâgiṟ Gaṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkonṟân pâvattai koḷvargaḷ ippaḍikku ivai Kaṟkaṭa-mârâyan Virundan eḻuttu šubham astu

15

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1256 mêṟ-chellâninṟa Dhâtu-varushattu Âvaṇi-mâdam 20 ti apara-pakshattu Tiṅgaṭ-kiḻamaiyum Pûšamum peṟṟa nâṭ svasti šrî Kulôttuṅga-Šôḻa-tTagaḍâdhirâšan Šembondiyaganena svasti šrî Têkkal Aruḷâḷa-nâdan kôyiṟ tânattâṟkum Šokkapperumâḷ-tâdaṟkum pramâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâyanâṟku amudupaḍi šâttuppaḍi tiru-viḷakku-ttiru-

ppaṇikkum pala-paḍi-nimandakâkkum Šimiḍa-paṟṟu Malaimundiagaram šantrâditta-varaiyum sarva-mânyam-âga-kkallilum šembilum eḻuttu-veṭṭikkoṇḍu perumâḷ tiruviḍai âṭṭam âga-ppullum pûmiyum (y)uḷḷadanaiyum naḍappad-âga-chchammadittu pramâṇam-paṇṇi-kkuḍuttên tânattâṟkum Šokkapperumâḷ-dâsaṟkum Šembondiyâganena inda-tdhammattukku ilagaṇam-paṇṇinavan Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai konṟân pâvattai koḷḷuvargaḷ ippaḍikku ivai Šembondiyâr âna Kaṟkaṭaka-râyan eḻuttu šubham astu

16

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâptam 1260 mêṟ-chellâninṟa Šittarabhânu-varushattu Tai-mmâdam 5 tiyadi svasti šrîmanu-mahâ-pradânan Dâti-Šiṅge-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar vâḷukkum tôḷukkum nanṟ-âga svasti šrî Têkkal Aruḷâḷa-nâdan kôyiṟ stânikaril šrîmatu Kaliyuga-Prahlâdan samaiya-dûšakar-gaṇḍan Šokkapperumâḷ-dâsarena i-kkôyil nambimâril......m Kâñchi Vara.. ..ja-bhaṭṭan Varandarum-perumâḷukkum..var tam.. Varandarum-perumâḷ Varandaruvâ...Periya-perumâḷ Kêšava-perumâḷ Karuṇâkara-bhaṭṭar ivargaḷum ku....udaga-pramâṇam-paṇṇi-kkuḍutta parišâvadu ivargaḷukku samâdhana-kshêtram-âgavum tirunâḷ....baṇḍârattê peṟakkaḍavar âgavum perumâḷ tiru-viḍaiyâṭṭam-âna Kaṟpaḷḷi nañjai puñjai nâṟ-pâl-ellaikk-uṭpaṭṭa nilam aḍaṅgalum kaikkoṇḍu....gattu ....ga-ttêvaikkum pêr onṟum âga-ppêr eṭṭukku.... ....gavum ivargaḷukku sarvamânyam-âga pramâṇam-paṇṇi-kkuḍuttôm nambi-mâṟkun-tânattâṟkum Šokkapperumâḷ-tâda.... ilaṅgaṇam-paṇṇinâr uṇḍâgil Geṅgai-karai kurâṟ-pašuvai-kkonṟa pâva..........

17

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sagâptam 1278 n mêl šellâninṟa Manmata-saṁvatsarattu oru nâḷ Varada-akkan bhattâ Kômaṅgalam-uḍaiyân Šûriya-dêvar âna Tiruvâymoḻi-dâsarukku dhârâ-pûrvam âga Iḷavañji-nâṭṭu Mâḷachchappaḷḷiyil periya êriyil aiṅ-gaṇḍaga-kkaḻaniyum Têkkal-nâṭṭu Šrîpatipaḷḷi periya êriyil iru-kaṇḍaga-kkaḻaniyum mêṟpaḍi ûril iru-kaṇḍaga-kkollaiyum nâḷ-vaḻi iraṇḍu taḻigai iru-nâḻi..prasâmum ivarukku kâṇi-âṭchiy-âga chandrâditya-varai naḍakkakaḍavad âga-kkuḍuttôm sthânamum Šokkapperumâḷ-dâsarum Tiruvâymoḻi-dâsarukku

18

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1252 n mêl šellâninṟa Šukla-varushattu Tai-mâdam..ti Pañchamiyum Atta-nakshatramum Budan-kiḻamaiyum peṟṟa nâ..........vattigaḷil Pôšaḷa-vîra-Vallâḷa-Dêvar kumârar Dâti-Šiṅgaya-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar kumârar Tananena Têkkallil.........l Šok-kapperumâḷ-tâda.. malaiyâttai........pperu.......malai......šeyvônuk-kum piṟamâṇa..........šâvadu tâṅgaḷ-kkôyilukku Emberumân......kkum-iḍattu i-nnâlvarkkum âga.......ṇḍaga-kkaḻaniyum.......kaṇḍaga-kkollai-yum......ru-nâḷi pišâdamum ippaḍi naḍa............

19

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâbdam 1265 mêṟ-chellâninṟa Šubhânu-varushattu Kâttigai-mâdam 15 tiyadi svasti šrî Têkkal Aruḷâḷa-nâdan kôyilil tânattarum šrîmatu-Kaliyuga-Prahlâdan samaya-dûchaka-gaṇḍan Šokka-pperumâḷ-dâsarum Aḻagi-yân Mârašeyyappaiyum Aḻagiyârukkum pramâṇam-paṇṇi kuḍutta parišâvadu i-kkôyillukku (y)Emberumân....ḷây Tiruppallâṇḍum šêvittu tiruv-andi-kâppum eḍuttu..kôyilukku .... rukkumm-iḍattu............mmaikku paḍin-nai-kuḷaga-kaḻani......kollaiyum............ṇam-paṇṇi kuḍuttôm....tâ-rum šo......Šokkapperumâḷ-tâdar eḻuttu......

20

At the same place.

(Grantha and Tamil characters.)

svastî šrî Šagâpdam 1265 mêṟ-chellâninṟa Šubhânu-varushattu Âvaṇi-mâdam. tiyadi svasti šrîmanu-mahâ-nâya............bhâshaikku tappuva râyakka.........Eṟamañji Pemmaya-nâyakkar-kkumâra-pPeriya-Pemmaya-nâyakkar Têkkal Aruḷâḷa-nâdarkku đârâ-pûrvam-âga pramâṇam-paṇṇi kuḍuttên Têkkal-nâṭṭu Šipatipaḷḷiyum Gôvinda-nâyakkar kaṭṭina peri-êriyum nañjai puñjai nâṟ-pâṟkellaiyu kînôkkina kiṇaṟum mêl nôkkina maramum chatu-chchîrmaiyum uṭpaḍa Aruḷâḷa-nâdaṟkku amudupaḍi šâttupaḍi tiru-viḷakku tiru-mâlai tiru-ppaṇikku pala-paḍi-nimandatukkum sarvamânyam âga pramâṇam-paṇṇi-kkuḍu-ttê tânattâkkum Šokkapperumâḷ-tâdarkkum Pemmaya-nâyakkanena inda dhammattukku ilaṅgaṇam-paṇṇinavan Geṅgai-kkarai....râr-pašuvai konṟân pâvattai koḷḷuvân dhammattai rakshippân(pân) pâdam en-talai-mêlê šubham

astu Šîpatipaḻḻi chantrâditta-varaiyum sarvamânyam âga naḍatti-kkuḍukka-kaḍavôm Têkkal-nâṭṭu-nâṭṭavarôm ippaḍikku ivai Šômappan eḻuttu ivai Šembi-nâyan eḻuttu ivai Jayanâyan eḻuttu ivai Vai......n

21

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâptam 1278 n mêl šellâninṟa Dummakhi-saṁvatsarada Âni-mâsam mudal-tiyadi Emberumân aḍiyâril Šeṇḍikkâ-dêvi..magaḷ Malaiyâttai Šrîraṅga-nâyakiyâr Mâṇikkattukku Aruḷâla-nâdan kôvil mun-muṟaiyum Âlam-bâḻil peri-êriyilê padinaiṅ-guḷaga-kkaḻaniyum mêṟpaḍi ûrilê kaṇḍaga-kkollai-yum ivaḷ taṅgai Varadikku Nâchchiyâr kôyilil mun-muṟaiyum Âlam........ ....

22

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâptam 1278 n mêl šellâninṟa Dummakhi-saṁvatsarattu Âvaṇi-mâsam periya......Râjamâṇikkattukku Têkkal-nâṭṭu Âlambâḻil periya ê... l padinaiṅ-guḷaga-kkaḻaniyum mêṟpaḍi ûrilê kaṇḍaga-kkollaiyum šandrâditya-varai šellakkaḍavad-âgavum nâḷ-vaḻi nâḻi.prasâdamum šellakkaḍavad-âgavum kuḍuttôm sthânamum Šokkapperumâḷ-dâsarum Varadikku

23

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibha-varushattu Tai-mâdam.....ti svasti šrî......Šôḻa........ râjan..nâṭṭu Šoṇṇai-nâyakkan Iruga-šeṭṭi............Šokkapperumâḷḷukku šâdana......kuḍuttapaḍi Kuvaḷḷâla-nâṭṭu........kanpaḷḷi utpaṭṭa nañjai puñjai nâṟ-pâl-ellai kiṇôkkina kiṇaṟum mênokkina maramum utpaḍa nilam aḍaṅgaluṅ-gaikkoṇḍu......kaḍavar......sarvamâniyam âga.............. ......i-ttanmattukku........Geṅgai-karai........kurâ-pašuvai......pâ-vattai koḷvar ivai Šoṇṇaiyan eḻuttu ivai.....gaṇṇa eḻuttu ivai Iruga-šeṭṭi eḻuttu ivai Vîmâṇḍai....eḻuttu

24

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâpta-varusham 12.8 n mêl šellâninṟa Dhâtu-varushattu Aṟpaši-mâdam 20 tiyadi i-kkôyil-uḍaiya Šokka-pperumâḷ-tâdarena i-kkôyilil (y)Emberu-

mân-aḍiyâril......kku pramâṇam kuḍutta parišavadu i-kkôyil (y)Emberuman-aḍiy-âḷ-ây......makkaḷ talaiyâ......gavum šêvikkum iḍattu i-kkôyiṟ tiruch-chuṟ...lê..ru malaiyum......iru-nâḻi prasâdamum......nam............vanda....rukku......mmadittu pramâṇam-paṇṇi kuḍuttên Šokkapperumâḷ-tâdarena Šokkapperumâḷ-tâdar eḻuttu

25

At the same place.

(Grantha and Tamil characters.)

svasti šrî Prajâpati-varushattu-pPaṅguni-mâda muda ti Šokkapperumâḷena Malai...rkku Âlambâḻalê Kachchi-koṇḍa.........

26

At the same village, on the wall of the Siṅgapperumâḷ temple to the west.

(Grantha and Tamil characters.)

svasti.........1256 n mêṟ....ninṟa Šîmuka-varushattu Vaigâši-mâdam ši-manu-mahâ..ṇa......Têkkalil....kêšuram-uḍaiya-nâyanâr tânataril Kûtta-baṭṭaṟkum Pâla-baṭṭaṟkum tânattâṟkum udaka-piṟamâṇam-paṇṇi-kkuḍuttapa-ḍi i-nnâyanâṟku-chchâttuppaḍi.....tiru-mêṟ-pûchchu tiru-viḷakku tirunâḷ têvai-kku......ttukkum naḍakkumbaḍi viḍuvitta dêvadânam Têkkal Malai-nâṭṭu-nâyakañ-jeyvâru Vaiyaṇanum Mârakûḷiyum...............maṟṟum uḷḷiṭṭa nâ-ṭṭavarôm.........ṭṭil onbadu kuḻâvi muṭṭil ûr..Têkkalil....... ṟai-kkaḻa-niyil viṭṭa kaṇḍaga 4 iḍukku vaḍa-pâṟkellai........kîḻ-pâṟkellai Nandik-kuṭṭai Nandi-kkîḻ......ku mêṟku mêl-pâṟkellai Ilaükuḻi âṟṟukku kiḻakkum ten-pâṟkellai Attikkuṭṭaikku vaḍakkum kaḻani kaṇḍagam nâlum........lai periya nâ...................

27

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1250 idan mêl-chchellâninṟa......varushattu Vaigâši-mâda mudatti uḍaiyâr Šiṅgišvara-uḍaiya-nâyanâr kôyiṟ-ttânattârum Pâla-baṭṭ....Nallâšârikku....chchaṅgiṟai-kîḻê dêvadânattil ivanukku kâṇiy-âga kuḍu-tta kaḻani kaṇḍagam........tta-varai naḍakka iḍukku-kkuṟai ilai

28

At the same place.

(Grantha and Tamil characters.)

svasti Šaka......lâninṟa Šrîmuka-varushattu svasti sama.....šraya šrî-pṛithuvi-vallabha mahârâjâdhirâja râja-paramêšvara Yâdhava-kulâmbara-

dvimaṇi sarva-chûḷâmaṇi ma.......prachaṇḍa êkâṅga-vîra asahâya-śûra śattakâ....tuṅga-Râma vayiripa-kaṇḍa Makara-râjya-nimmûla Śôḷa-râya-sthâpanâśâri Pâṇḍiya-râya-pratishṭhâśâri..ṅga-pratâpa-chchakra.............. śaḷa-vîra-Ballâḷa-Dêvar prithuvi-râjyam-paṇṇâniṟka Dâti-Sôme-daṇṇâyakkar makka....Vallappa-daṇṇâyakkar Têkkalil nâyanâr Śiṅgîśvaram-uḍaiya-nâyanâr kôyil-ttânattâṟkum Pâla-baṭṭarkkum pramâ...........ṇi-kkuḍutta pariśâvadu Vaigâśi-mâdam mudal-âga i-nnâyanârkku amudupaḍi śâttuppaḍi tiru-mê...... ttiru-viḷakkum tirunâḷ-ttêvaikkum tiru-ppaṇikkum kôyil parikarattukkum naḍakkum paḍikku Mâśandi-nâṭṭil dêvadânam âga Viṭṭirullâṇḍai-paḷḷi-kKavuṇḍakaṟaipaḷḷi..âga i-nnâṭṭil ûr iraṇḍum Eruma.....viḍubitta Kummalûr.Têkkal.............muṭṭil.onbadu kuḷaga âga ûr 2 Kuvaḷâla-nâṭṭil viḍuvitta kôra.. ....

29

At the same village, on a rock at the north end of Îśvarakere bund.

Uṅgi-Seṭṭiya maga Baiyari-Seṭṭi kaṭisida keṟe

30

On the same rock.

Manmata-saṁvatsaradalli kere jîrṇavâgi hôgi yiralâgi aramanêra adhînavâgi yidu aramanêru modalu kallugoṭiga dâyâdi Muṇiyana kere kaṭusu yendu aramanêru kêḷalâgi avanu tanage avakâśa yillanda yida.. badalâgi aramanêru jîrṇa-udhâra mâḍi yandu koṭar âda-kâraṇa kere kaṭisidôra Tipayana maga Kaduripati arda-pâlu arda-pâluvaḷage Dore-gauḍa Haḷêpêṭe asaga Chinna

31

At the same village, on a rock at the west foot of the Bhûpatiyamma hill in the bêchirâkh village Koṇḍarâjahaḷḷi to the north.

(Grantha and Tamil characters.)

śrîmatu Tô..śuramm-uḍaiyar kôyil tânattu-ppaṭṭar

32

At the same village, on the wall of the Kamaṭhêśvara temple, north of the village.

(Tamil characters.)

śubham astu svasti vijayâbhyudaya-Śâlivâhana-śaka-varusha 1464 neya Śubhakṛitu-saṁvatsarada Âshâḍha-śu 12 lu śrîman-mahârâjâdhirâja râja-paramêśvara pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa śrî.....vîra-Achuta-

Râya-mahârâyaru pṛithvî-râjyaṁ gaiütaṁ yiralu Pareyadava Râma-Nâyakara maga Yerapa-Nâyakaru Têkala Sômaya-dêvara Râmaya-Liṅga-dêvara stânika Nayinâraiya... koṭa darma-šâsana-kramav ent endare (rest illegible)

33

At Eruvaguḷi (same hobli), on a rock called Jôgi-guṭṭa.

(Grantha and Tamil characters.)

svasti šrî Jayaṅgoṇḍa-Chôḷa Mâman-aṅkakâṟa-tTêkkal-râyanena Raktâkshi-šammachcharattu Kâttigai-mâdam mudal Pâṅgal-vêḷâr magan Mâdêvarkku pudiš-âga kâḍu-veṭṭi pirppâḍu iṭṭu ûr-âga kaṭṭi karu-ppudaichchu Ilavaṅguḷi eṟupêr-âkki Ilaṅguḷi Mâdêvarkku ivv-Ilavaṅguḷi nañjai puñjai nâl-ppâl-elai(lai)yum Têkkal-nâṭṭu Ânaya-nâyakkar mariyâdi patt-âḷu..šêvagam âga kuḍuttêtan Têkkal-râyanena

34

At the same place.

(Grantha and Tamil characters.)

suvatti širettiri Radari-samma..rattu Âmaṉṉan..ḍutta Ilavakuḷi..âṅgal-vêḷar kê..........gan Mâdêvarkku vaita pa............nâṭṭu..yârittu pôkku-mâra naḍaka kuḍuttê

35

At Uḷḷêrahaḷḷi (same hobli), on a stone west of the Varadarâja-svâmi temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1447 Pârthiva-nâma-saṁvatsarada Bhâdrapada[.......]Vîraṇṇa-râhutaru tamage Kṛishṇa-Râya-mahârâya........nâyakatanakke pâlisida Têkala-sîme-voḷagaṇa Uḷḷeyarahaḷḷi ..kolada tambige sarvamânyada bhaṭa-vṛittiyâgi koṭṭeü (usual imprecatory phrases)

36

At the same village, in Šâsana-hola.

(Grantha and Tamil characters.)

svasti šrî Têkkal-râyar Šembondiyâgiyâr maganâr Kûttâḍun-têvar âna Jayaṅgoṇḍa-Šôḷa Mâman-aṅkakâṟa Têkkal-râyanena Šakarai-yâṇḍu âyirattu-irunûṟṟu-iraṇḍu idanmêl šellâniṟa Vishu-saṁvatsarattu Mêsha-ravi Šittirai-mâdam mudal Vaṅgi-ppuṟattu Varadarâša-ppaṭṭa......rarkku neḍuṅgaṭṭu âga Kûtta-samudramum idukku............nilamum idukku aḍatta nañjai puñjai nâl-pâl-(y)ellaiyum kîḻ nôkkina kiṇaṟum mênôkkina maramum eppêrpaṭṭaduvum šantirâditta-varai uḷḷadiney-aḷavum šellakkaḍavad-âga darma-dânam âga dâna-

piramâṇam-paṇṇi-kkuḍuttên Jayaṅgoṇḍa-Šôḻa Mâman-aṅkakâṟa Têkkal-râyan-ena nila-vari avichchu-ppâṭṭam maṟṟum uḷḷa âyaṅgaḷum agappaḍa viṭṭên Têkkal-râyanena .... âšai-ppaṭṭavanum .... piḷai-ninaichchavan Geṅgai-karaiyiṟ-kurâl-pašuvai konṟa pâpattil pukkâr-âga ippaḍikku ivai Jayaṅgoṇḍa-Šôḻa. . Mâman-aṅkakâṟa Têkkal-râyar eḻuttu ippaḍikku ivai Varada-dêva......... ippaḍikku ivai Mudaligaḷ eḻuttu sva-dattâm para-dattâm vâ yô harêta vasundharâ shashṭim varsha-sahasrêṇa vishṭâyâjñâyatê krimi... ....

37

At the same village, on a rock called Šâsana-kallu-guṇḍu.

(Grantha and Tamil characters.)

svasti šrî sârvabhûma-chchakkaravartigaḷ šrî-Poyšaḷa-vîra-Râmanâ-Dêvar tôḷukkum vâḷukkuñ-jeyam âga Têkkal-nâṭṭu-pPeriya-nâṭṭavarum Kêḷvi-mudaliyârum munb-uḷḷa adikârigaḷum Viruvi-nâyanum (y)iv-anaivômum Vaṅgi-ppuṟattu Varadarâša-baṭṭarukku makkaḷ marumakkaḷukkun-dâna-ppiramâṇam-paṇṇi-kkuḍutta parisâvadu neduṅgaṭṭ-âga Kûtta-šamuttiram (v)iraṇḍu malaikku naḍu Pâṇanvaṇḍaikku-kkiḻakku Tammaṭṭi-kunṟa... mêṟku idukku naḍuv-uḷḷa kuṭṭai kuḷaṅgaḷu. . nañjai puñjai nâṟ-pâl-ellaiyum maṟṟum eppêrpaṭṭa nila-varivugaḷum uḷppaṭ. . dum dânam âga Têkkal-râyar dâna-ppiramâṇam-ppaṇṇi-kkuḍuttapaḍiyê nâṅgaḷum dêvar tiru-mênikku nanṟ-âga (y)i-nnâḷ uḷḷa varivugaḷ kâṇikkai Kâttigai-ppaḍi iûr-paḻaichcham avalambalam Âšuvika-kaḍamai (y)irâšanivandi kêḷvi-nivandi maṟṟum uḷḷa pala-varivugaḷum uṭpada udaka-ppiramâṇam-paṇṇi-kkuḍuttôm Vâlandâḷvâṟku (y)ivar viṭṭa Pirâmaṇarukkum idu šandirâdita-varai šellakkaḍavadu i-ttanmam .... yidukku aḻivu-piḷai-ninaittavan Geṅgai-kkaraiyil kurâl-pašuvai konṟân pâvaṅ-goḷvar

šrî-Bhûmi-dêvir-putrasya Vâturvaṇa-kulôtbhava ¦
svasti sarva-lôka-hitâtthâya Chitramêḷa. . sya šâsanam ‖

38

At Chambe (same hobli), in barber Muni Veṅkaṭa's garden.

(Grantha and Tamil characters.)

svasti srî šâruvabûma-chchakkaravattigaḷ šrî-Poyšaḷa-vîra-Râmanâ-Dêvaṟkiyâṇḍu 30 âvadu mun-nâḷ Aiyyan-aṅkakkâṟa-tTêkkal-râyar âna Nâraṇa-dêvar Šakarai-yâṇḍu 1200 šenṟa nâḷ Bahudhânya-šamachcharattu Šittirai-mâdam Šemba-šamittiram-âna Amara-Nârâyana-šaturvêdi-maṅgalattukkum Toṭṭiganpaḷḷikku aḍaitta nañjai puñjai nâṟ-pâl-ellaiyum ka. . ṭṭugaḷukku. . . . dêvar tiru-mênikkum vâḷukkun-dôḷukkuñ-jeyam âga Têkkal-nâṭṭu-pPeriya-nâṭṭavarum adikâri . . Viruvi-nâyanum.......... mahâ-janaṅgaḷukku udaka-ppiramâṇam-paṇṇi-kkuḍuttôm............ Âšuvam avalambalam ûr-ppaḻachchaṅ-Gâttigai-paḍi. . . . .

....varivu kâṇikkai maṟṟum eppêṟpaṭṭa šil-varivugaḷum atta-pûrṇam âga udaka-pramâṇam-paṇṇi-kkuḍuttôm Têkkal-nâṭṭu-pPeriya-nâḍavarum adikârigaḷ Viruvi-nâyanum idu šandirâditta-varai šellakkaḍavadu i-ttanmattai aḻivu-piḷai-ninaichchavan Geṅgai-kkaraiyil-kkurâl-ppašuvai-kkonṟân pâvaṅ-goḷvan

39

At Haḷepâḷya (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti šrî hari-râya-vibhâḷu bhâshaikku-ttappuva râyara gaṇḍan šrî-Hari-appa-uḍaiyarum Muttaṇa-uḍaiyarum Têkkal-nâṭṭu nâṭṭârkku kuḍutta muttirai-irâyasa-p...taṅgal-nâṭṭu-nâṭṭu-nâyagaṅ-jeyvâr Vaiyyaṇan Kômuppanukku taṅgaḷ nâṭṭil Mâdaraišanpaḷḷi Veya-varushattu Vaigâši-mâdam mudal ivanukku kuḍaṅgai mânibam âga ivv-ûrkk-aḍaitta nanšey punšey nâṟ-pâṟkellaikk-uṭpaṭṭa mêl nôkkina maramu..nôkkina kiṇaṟum dâna-mâniyam nîkki eppêṟppaṭṭa nilam aḍaṅgalum tân vêṇḍum payiṟ-cheydukoḷḷakkaḍavar âgavum ivv-ûrukku varum putti.....tu-kkâṇikkai nal-yerudu naṟ-pašu kâṇikkai kaṭṭâyam Âšu-vam taṟi-irai uḷmâṟâṭṭam veṭṭi vîḍâram kîḻ-taṇḍu mêl-taṇḍu pûrvâyam apûrvâ-yam... eppêṟpaṭṭa varivum uṭpaḍa sarva-mâniyam âga ivanukku šandirâ-ditta-varaiyum naḍattakkaḍavad-âga-kkallilum šembilum veṭṭi-kkuḍuttôm

40

At the same place.

(Grantha and Tamil characters.)

Kômûppar kuḍaṅgai Mâdarašanpaḷḷiyil Pâttiva-varushattu Paṅguni-mâdam 23 ti Šani-kkiḻamai Tiruvôṇatt-anṟu Iḷandêvan Šittara-dêvan Šiva-lôka-pavṛitti-paṇṇugaiyil Ulagarum Âdichcharum Pêr-âyiram-uḍaiyârum kaṇḍa Šivâlayamu nandâvânamum kiṇaṟum

41

At the same village, on a rock of Râjabhâvi to the south-east.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1500 neya Bahudhânya-saṁvatsarada Kârtika-šu 10 lu šrîman-mahâ-maṇḍalêšvara Saḷaka-Râja-Chikka-Tirumala-Râjayyanavara komâra šrî-Raṅga-Râjayyanavara kôneri guṭṭa Narasiṁha

42

On the same rock.

Yiruganna-Vadeyara bâvi Kîlaka-saṁvatsarada Âšvaija-šu 15 Bhauma[vâ]ra

43

At Mâkârahaḷḷi (same hobli), on Kurusiddanahaḷḷi-dinne to the east.

(Grantha and Tamil characters.)

svasti šrî sârvabhûma-chchakkaravatti šrî-Poyšaḷa-vîra-Râmanâ-Dêvarku yâṇḍu 37 vadu Khara-šammachcharattu Aṟpaši-mâdam Têkkal-nâṭṭu-pPeriya-nâṭṭa-varum adikâri.........villâḷum............dêvar tôḷukkum vâḷukkum jayam âga Šeṭṭa-šamuttirattil ašêsha-mahajanaṅgaḷukku mun-nâḷ Šeṭṭa-šamuttirattil kala....pâṅgal âna Âlappaḷḷi nañjai puñjai nâṟ-pâl-ellaiyuṅ-gîḻ-nôkkina kiṇaṟum mêl-nôkkina maramum maṟṟum eppêṟpaṭṭanavum šandirâditta-varai šellakkaḍavad-âga tanma-dânam âga dâna-ppiramâṇam-paṇṇi-kkuḍuttôm Têkkal-nâṭṭu-pPeriya-nâḍavarôm ippaḍikku............Viruvi-nâyan eḻuttu idaṟku aḻivu-piḻai...........................kurâl-pašuvai-kkonṟân pâvattê pôvân

44

At the same village, on a rock to the west.

(Gratha and Tamil characters.)

Mâvan-aṅkakâṟan-paḷḷi svasti šrî Šagâbdam 1305 idan mêṟ-chellâninṟa Rudhi-rôtgâri-saṁvatsarattu Tai..5 ti šrîmanu-Têkkal-nâṭṭu-nâṭṭu-nâyagañ-jeyvân...yâṇḍai-šîyarum..kundatil Šiṅgaya-nâyakkan Kambaṇanum Bhaṭṭa-bhâgava-tikku šâsanam-paṇṇi-kkuḍutta parišâvadu ivarkku......Â...paḷḷiyil ûrukku kiḻakkil Mâṅguṭṭai sarvamânyam âga chantrâditya-varai šellakkaḍavad-âga šâšanam-paṇṇi kuḍuttôm i-ttammattai keḍuttinavan Geṅgai-kkarai-il kurâl-pašu-vai-kkonṟân pâvattilê pôvan

45

At Bannahaḷḷi (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chchakkaravatti šrî-Pôšaḷa-vîra-Râmanâ-Dêvarkku yâṇḍu 16 âvadu Tai-mâdam 10 vadu nâḷ mudal Têkkal-nâṭṭu-pPeriya-nâṭṭa-varu nâṭṭu-nâyagañ-jeyvâr......vêḷâr Mayilâṇḍaiyu nâṭṭu-nâyagañ-jeyvâr Šembi-dêvarum.........Mayilâṇḍai(y)-tTêkkal-nâṭṭavarukku šrî-Mâhêšurâṟ-kum............kuḍutta parišâvadu Têdakkal-nâṭṭil dêvar-dânam tiruviḍai-

yâṭṭam paḷḷichchantam baṭṭa-viritti uḷḷiṭṭanavum (y)iṟaiy-ili .... viṭṭômm-Irâmanâ-Dêvar tôḷukkum vâḷukkum nanṟ-âga amudupaḍi šâttuppaḍi tiru.. paḷḷikk-uḍal-âga-chchellakkaḍavad-âga.........ruvi-nâṭṭu........vârum.... ....nâṅgaḷum sarvamâniyam-âga viṭṭôm tâṅgaḷum amudupaḍi šâttu-ppaḍi tiru-ppaṇiyuñ-jeyvittu anubavippadu idu šandirâditta-varai šellakkaḍa-vadu inda tâdana-kâriyam (y)ilaṅgaṇam-paṇṇinâr uṇḍâgil Geṅgai-kkaraiyil kurâl-pašuvai-kkonṟân pâvaṅ-goḷḷakkaḍavan

46

At Timmanâyakanahaḷḷi (Têkal hobli), on a rock near the wasteweir of the tank.

šubham astu vijayâbhyudaya-Šaka-varusha 1430 neya Vibhava-saṁvatsarada Šrâvaṇa-šu 5 lu šrîmatu Têkalu-sîmeya dêvaru sthânika..........neyada Râma.....Tippaya.....yage koṭṭa šâ..........šrî-dêvara..........ṭida Timmasamudra............kiḷ-êriya...........gaddeyanu nimma putra-pautra-pâramparyavâgi anubhavisaluḷḷavaru yî-kîḷ-êriya...............nitya-amṛita-paḍige.....................sarvamânyavâgi (on another side) šâsanada ....Gôpa-Râya...............hadinaidu-koḷa[ga]-gaddeyannu nîvu putra-pautra-pâramparyavâgi nimage dânâdhi...........âgi â-chandra-sthâyiyâgi anubhavisikoṇḍu sukhadalu ihudu sthânika-Nayanârayyage..... yakke yôgyavâgi anubhavisuvadu Tambayyanige yikkaḷa-gadde Gummayyanige yikkaḷa-gadde dânada gaddegaḷige vopa šrî-Nandi-Kempaṇṇa-baraha

47

At Nûṭava (same hobli), on a rock near the fort gate.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushagaḷu 1679 Îšvara-saṁvatsara-da Kârttika-šu 10 Šukravâradallu kempina Tambi-Seṭra sâmpradâyadalli Vîraṇṇa ettisidantâ ûru-bâgilu maṅgaḷa mahâ šrî šrî šrî-Jayanâtha

48

At Hirimale (same hobli), on a rock in the koḍige field north-west of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1762 neya Šârvari-saṁ ‖ Mâgha-šu 7 rallu Hirimale-kôṭe-mânnyada vivaravu

49

At Huḷadênhaḷḷi (Huḷadênhaḷḷi hobli), on the bund of the koḍige tank.

(Grantha and Tamil characters.)

.................nâr-pâl-ellaiyuṅ-giḻ nôkkina kiṇaṟu mêl nôkkina maramum vîra-Vallâḷa-Dêvar..ṇṇâkka...l.....................nâṭṭu-nâyagañ...vâr

..................ṇan.........adikâri Ponnaya............ṇayan........
šandrâditya-varai šella........dhârâ-pûrvam âga uḍakam-paṇṇi...........
......................ṇṇinavan Geṅgai-karaiyiṟ........šuvai koṉṟa......
van

50

At Gaṇḍagêhaḷḷi (same hobli), on a rock to the north-east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 169........li Nanda-na-saṁ ‖ Chayitra-šu 15 llu šrî..Râja-nâyakitti Vira....nâyanî vaṁša-.dra-.........gagana ..... alipu.....charuvu kindinu..20... nâluni putra ... ...parala ......mbukoni sukhigâ.... vunnadi...........

51

At Bommanahaḷḷi (same hobli), on a rock to the south of the village.

svasti šrî vijayâbhyudaya-Šâlivâha[na]-šaka-varusha 1456 neya Jaya-saṁ-vatsara-Mâgha-šu 7 llu šrîmanu râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru........

52

At Châmanahaḷḷi attached to Huḷadênahaḷḷi (same hobli), on a stone on the Châmanahaḷḷi diṇṇe.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya-šrî-pṛithivî-vallabha Palla-va-kula-tilaka Padmagâšraya šrîmad-Ayyapa-Dêva pṛithivî-râjya geyye Eṟeya-ppana paripanthi Navilûra Siṭiyapêndran arasarava band aṭṭidar aṭṭ irid uḷid ântar ântu vaḍadu kaṭu kâdu sattaru dunilu paramagaṭṭa

53

At Gônûr (same hobli), on a stone lying to the west of Piḷḷegauḍa's kuṇṭe in the jungle belonging to the village.

(Grantha and Tamil characters.)

oru te..na Širiya...markku i-nañjai mmuṭṭâmal naḍakakaḍavadu ippaḍi ivai Tàmarai....na.palavan Âvuḍaiyârkku..šrî-Mahêšvara-rakshai

54

At Châkalahaḷḷi (same hobli), on a stone in front of the Gôpâlasvâmi temple.

svasti šrî sakalâbhyudaya-Šâlivâhana 1522 ane Šârvari-saṁvatsara-Âshâḍa-šu 5 yandu šrî-Gô ..Yimmaḍi-Tammaya-Gauni-ayyavâru bahasida râjaka agra-hâra yînu yichina..............

55

At Mêkalanâyakanapâḷya (same hobli), on a rock to the north-west of the village.

Šâlivâhana-šaka-varushambulu 1.32 lu Pramâdi-nâma-saṁvatsaraṁ Bâdrapada-šu..llu bâlada........ Veṅkaṭa-Vîra-Nâyaka Nârâyaṇare koṭâramann etire Chaṇṇa .. šasana

56

On the same rock.

šrî-râyalu mirâcha Vîramaṇa-komâruḍu Srîramaṇa-koṭâra-baṇḍa

57

At Mâsti (same hobli), on copper plates in possession of the šânabhôga.

(I *b*) namas tuṅga-etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šakâbdâḥ 1499 t | eli vartamâna-Îšvara-nâma-saṁvatsarada Phâlguṇa-ba 30 Šanivâra šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Tirumala-Dêva-Râya-mahârâyar-ayyanavaru Chandragiriyallu ratna-siṁhâsanârûḍharâgi pṛithvî-sâmrâjyaṁ gaivutt iralu chaturttha-gôtrada Yalahaṅka-nâḍa-prabhugaḷâda Nañjê-Gauḍaravara pautrarâḍa Kempa-Nañjê-Gauḍaravara putrarâda Hiriya-Kempê-Gauḍaravaru Srîvatsa-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Varadayyaṅgâra pautrarâda Timmappayyanavara putrarâda Tirumalayyanavarige barasikoṭa bhû-dâna-dharma-šâsana-patra-kramav ent endare namma âḷivike Beṅgaḷûru-sîmege saluva Voratûru-hôbaḷiyalu î-Voratûru-grâma 1 Soruhuṇise-grâma 1 Hâruvahaḷḷi-grâma 1 an[tu] grâma 3 nnu sarvamânyavâgi sûryôparâga-puṇya-kâladalu dakshiṇa-Vârâṇasiy enipa Kakudgiriyalu šrî-Gaṅgâdharêšvara-svâmi-sannidhiyalu Paramêšvarârpaṇa-buddhiyinda sarvamânyavâgi sa-hiraṇyôdaka-dhârâ-pûrvakavâgi dhâreyan eradu koṭev âdakâraṇa î-sarvamânya-agrahâra-grâma 3 kke saluva chatus-sîmey-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagaḷemba ashṭa-bhôga-têjas-svâmyagaḷannu dânâdhi-kraya-vinimaya-bhôgyaṅgaḷige yôgyavâgi nîvu nimma putra-pautra-pâramparyavâgi â-chandrârka-sthâyiyâgi î-Varutûru-Soruhuṇise-grâma 2 kke ashṭaka 8 ke gaṇa-saṅkhê-vṛitti 64 ke yajamânâṁ[II *a*]ša ardhake kshêtra 32 vuḷida ashṭaka 4 ke kshêtra 32 prakâra Hâruvahaḷḷi-grâma 1 ke nimage yêka-bhôjya-prakâra anubhavisikoṇḍu sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yendu barasikoṭṭa tâmra-dharma-šâsana-patra || (usual final verses)

ašvamêdha-sahasrâṇi vâjapêya-šatâni cha |
kṛitvâ yat phalam âpnôti bhûmi-dânât tad ašnutê ||
gaṇyantê pâṁsavô lôkê gaṇyantê varsha-bindavaḥ |
na gaṇyatê Vidhâtrâpi vipra-dattâ vasundharâ ||

59

At the same village, on a stone in the fort.

varisha vo..974....Nandana-saṁvatsa........ra-âkhya......suṇḍa Nukkiyûra ......Mâraya Suṅgilûra......bânasa yandu mâna......ratiya baṭṭa Râjêndra.....ḷika liṅgi..... Kalvâḷya..likappa .. Kali-nivaraṇa.........

60

At the bêchirâkh village Vommasandra (same hobli), in a field to the east.

(Grantha and Tamil characters.)

svasti śrî mahâ-maṇḍaliśuvaran Tirupuvanamalla-purâdirâyan Attiyâṇḍai taṅgai...·ḷvârena......................Mêlai-mâ....gaikku vaḍakku Nâga... .....mêṟkku tanma-dânam-âga viṭṭên idukku........van Gaṅgai-karaiyil kurâl-paśuvai konṟa pâvaṅ-goḷvân

61

At Triṇisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters.)

svasti śrîmanu-mahâ-maṇḍaḷêśura arirâya-vibhâḷa bâshaikku-ttappuva râyara gaṇḍan śrî-vîra-Ariappa-uḍaiyavarkku Śakâbtam 1268 mêl śellâninṟa Veyavarushattu Âvaṇi-mâśam 20 tiyadi śrîmanu-mahâ-maṇḍaḷêśuran Ariya-Vallappa-deṇṇâyakka svêpaṭṭa Vallapparkku pramâṇam-paṇṇi-kkuḍutta pariśavadu Mâśandi-nâṭṭil toṟu.....pon 80....ḍalanpaḷḷi pon 30 m âga ûr iranḍukkum pon 110 m kaikkoṇḍu ivv-ûrgaḷukku aḍaitta nañjai puñjai nâṟ-pâk-kkellaiyil dêvadânam tiruviḍaiyâṭṭam nîṅgal âga kîḻ nôkkiya kiṇaṟum mêl nôna maramum uṭ nilattil ka....kai...riya........kel........ka nall-erudu naṟ-paśu ....ṭṭâr-pâṭṭam ivv-ûril..ṅgal............koḷ....ka...............uḷ.. ..ṭṭamum.....ve........... ya koṇ......koḷḷa............

62

At Mukkaḍeguṭṭe (same hobli), on a rock to the north-east of the village.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1164 neya Śubhakṛit-saṁvatsarada Bhâdrapada-śu 12 llu śrîman-mahârâjâdhirâja râja-paramêśvara .. pûrva-dakshiṇa-paśchima-samudrâdhîśvara śrî-pratâpa-śrî-Veṅ-

kaṭa-Râya-mahârâyaru pṛithvî-râjyaṁ geyuttaṁ iralu Mâsitti-Aḷḷâḷanâtha-dêvarige pêṭheyava-Râma-Nâyakara maga Yaṛada-Nâyakaru koṭṭa dharmma-šâsana Vandinakayya-nâḍinoḷagaṇa Têkal-kôṭeya Mukkaṛe-grâmakke salu[va]-chatus-sîmenu kramavâgi . . sûryya-grahaṇa-puṇya-kâladallu Tirumala-Râya-Voḍeyarige dharmavâgi Allâḷanâtha-dêvara . . . . . . naivêdya-pûje . . . . yakke dhâreyan eṛadu koṭṭa dharmma-šâsana-mânya . . . . . . (usual final verse)

63

At Kôlaṭṭi (same hobli), on a stone near the Kañchugâra-tank to the north-west of Râjênahaḷḷi.

svasti šrî Dilîpayya pṛithivî-râjyaṁ geyye Ayappa-Dêva Daḍiga vaḍe . . . .

64

At Ahanya (same hobli), at the Timmarâyasvâmi temple.

(Grantha and Tamil characters.)

. . . . Veguda . . . . mâda-muda . . . . prasâyi . . . . magan Pamma . . . . aṇašum . . . . rva . . . . kku pra . . . . paḍi . . na . . . . tan pulattil . . . . . . šamuttiramum . . . . . kku mâniyam . . . . . li . . . . kaṇḍa . . . . yamâgavu . . . . ḍaṇa . . . . i-kaṇḍamu . . . . . . ya . . . . tu . . . . dâna . . . ṇḍu . . . . ka . . . .

65

At the same place.

(Grantha and Tamil characters.)

. . . . manimai ippaḍi . . . . ppam pratâpa-šrî . . . . . lu veṭṭu Pammayaṇa tiru-mugappaḍi iduku tambi . . . .

66

At the same village, on a rock at Gôvu-diṇṇe.

(Grantha and Tamil characters.)

Bahudhânya-varshattu Mârgaḷi-mâdam šrîmanu-mahâ-prasâyitta Irâma-nâya-kkar kumâra šrîmanu-Pammaya-nâyakka . . . . ku kallu-nâṭṭi kuḍutta parišâvadu ivaṛku Šeṭṭi-gâmuṇ . . . . . dinaiṅ-guḷaga . . kaṭṭi mâ . . . . giyum sarva . . . . ḷalla . . . . ttôn . . . . . râl . . . . kon . . . . . . kuva . . . . Pammaya . . . .

67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters.)

svasti šrî......svatti-chchiri Sakâbda.1224 idan mêl šellâninra Plava-varshattu Mârgali-mâdam 22 ti Sôma-vârattu nâl šrîmat-pratâpa-chakravatti šrî-Pôšala-vîra-Ballâla-Dêvar....nâttu-kKundâniyil tiruv-Irâmišvaram-udaiya-nâyanârkku Mâšandi-nâttu Nilala........Kalpalliyum idan.........galum nañjai puñjai nâr-pâl-ellaiyum šittâyamum pala-varivu kânikkai anaitt-âyangalum udaka-pûrvam âga sarva......niyam-âga kuduttôm i-ttanmattai mârrinavan Gengai-kkaraiyil kurâr-pašuvai konrân pâvattê pôvân šrî-Mâhêšvara-rakshai

68

At the bêchirâkh village Bâkârhalli (same hobli).

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-prasâyittan...râyannena Šingarukku...............kkum dâna-pramânam parišâvadu......rshattu Šittara-mâsa-mudal......nâttil Periya-nâttavarum gâmindarum adikâri Vayana.....Vallâla-Dêvar tôlukkum vâlukkum jayam-âga Mâšanti-nâttil Toralpalli nañjai puñjai nâr-pâl-ellaiyum.........................nubhavi..................

69

At Lakkûr (Lakkûr hobli), on a stone near the Narasimhasvâmi temple.

râja-šrî-Lachirâma-Jamêdâravarige kôte-kodige kotadu hola-kha 2 kanduga yijâru putra-pautra-pâramparivâgi kotu (usual imprecatory phrases)

70

On a rock in the field of Munivenkataiya to the south-west of the same village.

.......Mâdappa-Nâyakaru go....Gaudage ho..gaddeya kodisidanû (usual imprecatory phrases)

71

At the same village, on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

šrîmat-pratâpa-chakravatti šrî-Hoyšala-vîra-Vallâla-Dêva-arašar Kundâni-râjyam Virivi-nâdu Murašu-nâdu Mâšandi-nâdu Šokkanâyan-parru munnâna ellâ.....va-sthânangalil mada-patigalukkum sthânâpatigalukkum vinnappañ-

I b

II a

II b

III a

III b

IV a

NONAMANGALA PLATES (Mr 72)

jeyya-ppeṟa nôkki.....yûr Tirukkaṇḍîśvaram-uḍaiya-nâyanâr dêvadânam maḍa-ppuṟam âna kollai kaḻani uḷḷadukku dârâ-pûrvam-âga udakam-paṇṇi sarva-mânyam-âga-kkuḍuttôm Plava-varushattu Mârgiḻi-mâdam 22 nti Tiṅgaḷ-kiḻamai nâḷ mudal-âga svasti śrî Parichchhêdi-kaṇḍi-îśvaram namakkum nammuḍaiya râjyattukkum naṉṟ-âga pûjaiyum amudum pôgaṅgaḷum tiru-ppaṇiyum kuṟaiv-vaṟa naḍatti namakku aṟpudaiyam-âga vâḻttiy-iruppadu

72

At Noṇamaṅgala (same hobli), on *copper-plates of the Jaina-basti in ruins.

(I*b*) svasti jitaṁ bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dâruṇâri-gaṇa-vidâraṇa-raṇôpalabdha-vraṇa-vibhûshaṇa-bhûshitasya Kâṇvâyanasa-gôtrasya śrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-vinaya-vihita-vṛittasya samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanasya vidvat-kavi-kâñchana-nikashô[II*a*]pala-bhûtasya viśêshatô'py anavaśêshasya nîti-śâstrasya vaktṛi-prayôktṛi-kuśalasya suvibhakta-bhakta-bhṛitya-janasya Dattaka-sûtra-vṛitti-praṇêtuḥ śrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitṛi-paitâmaha-guṇa-yuktasya anêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâ-svâdita-yaśasaḥ samada-dvirada-turagârôhaṇâtiśayôtpanna-karmmaṇaḥ dhanur-abhiyôga-sampad-viśêshasya śrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmaṇa-pûjakasya Nârâyaṇa-charaṇânudhyâtasya śrîmad-Vishṇu-gôpa-mahâdhirâjasya putrasaya pitur anvâ[II*b*]gata-guṇa-yuktasya Tryambaka-charaṇâmbhôruha-rajaṟ-pavitrîkṛitôttamâṅgasya vyâyâmôdvṛitta-pîna-kaṭhina-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-krîta-râjyasya chira-pranashṭa-dêva-bhôga-Brahmadêya-naika-sahasra-visarggâgrayaṇa-kâriṇaḥ kshut-kshâmô-shṭa-pisitâśana-prîtikara-niśita-dhârâsêḥ Kali-yuga-balâvamagna-dharmmô-ddharaṇa-nitya-sannaddhasya śrîmatô Mâdhavavarmma-dharmma-mahâdhi-râjasya putrêṇa jananî-dêvatâṅka-paryyaṅka-tala-samadhigata-râjya-vibhava-vilâsêna nija-prabhâvâṁśu-chakravâḷâkhaṇḍita-śatru-nṛipati-maṇḍalênâkhaṇḍa-[III*a*]la-viḍambi-śauryya-vîryya-dhairyya-yaśô-dhâma-bhûtêna gaja-dhuri haya-pṛishṭhê kârmmukê châdvitîyêna lalanâ-nayana-bhramarâvaḷî-nitya-kṛitânuyâtrêṇa prajâ-paripâlana-kṛita-parikara-bandhêna kiṁ bahunâ idaṅ-Kali-Yudhishṭhirêṇa śrîmatâ Koṅguṇivarmma-dharmma-mahâdhirâjêna âtmanaḥ śrêyasê pravarddhamâna-vipulaiśvaryyê prathamê saṁvatsarê Phâlguna-mâsê śukla-pakshê tithau pañchamyâṁ sôpâdhyâyasya param-Ârhatasya Vijaya-kîrttêḥ sakala-diṅ-maṇḍalavyâpi-kîrttêr upadêśataḥ Chandranandy-âchâryya-pramukhêna Mûla-saṅghênânushṭhitâya Uranûr-Ârhatâyata [III*b*]nâya Kôri-kunda-vishayê Vennelkarani-grâmaḥ Perûr-Êvâni-Aḍigaḷ-Arhadâyatanâya

* Found in the earth.

šulka-bahishkarshâpaṇêshu pâdaš cha dêva-bhôga-kramêṇâdbhir ddattaḥ yo'sya lôbhâd pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati apichâtra Manu-gîtâh šlôkâḥ

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâm ।
shashṭi-varsha-sahasrâṇi ghôrê tamasi varttatê ॥
bhûmi-dânât paraṁ dânaṁ na bhûtaṁ na bhavishyati ।
tasyaiva[IV *a*]haraṇât pâpaṁ na bhûtaṁ na bhavishyati ॥

(two usual verses) mahârâja-mukhâjñaptyâ Mârishêṇa tvaṭṭakârêṇa likhitêyaṁ tâmra-paṭṭikâ

73

On copper plates of the same place.

[I*b*] svasti namas Sarvvajñâya ॥ jitam bhâgavatâ gata-ghana-gaganâbhêna Padmanâbhêna šrîmaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dâruṇâri-gaṇa-vidâraṇa-raṇôpalabdha-vraṇa-vibhûshaṇa-bhûshitasya Kâṇvâyanasa-gôtrasya šrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-vinaya-vihita-vṛittasya [II*a*] samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanasya vidvat-kavi-kâñchana-nikashôpala-bhûtasya višêshatô'py anavašêshasya nîti-šâstrasya vaktṛi-prayôkṛi-kušalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sûtra-vṛitti-praṇêtuḥ šrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitṛi-paitâmaha-guṇa-yuktasya anêka-chaturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yašasaḥ samada-dvirada-turagârôhaṇâtišayôtpanna-karmmaṇaḥ šrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmaṇa-pûjakasya Nârâyaṇa-charaṇânudhyâ [II*b*] tasya šrîmad-Vishṇugôpa-mahâdhirâjasya putrêṇa pitur anvâgata-guṇa-yuktêna Tryambaka-charaṇâmbhôruha-rajaḥ-pavitrîkṛitôttamâṅgêna vyâyâmôdvṛitta-pîna-kaṭhina-bhuja-dvayêna sva-bhuja-bala-parâkrama-kraya-krita-râjyêna kshut-kshâmôshṭha-pisitâšana-prîtikara-nisita-dhârâsinâ šrîmatâ Mâdhavavarmma-mahâdhirâjêna âtmanaḥ šrêyasê pravarddhmâna-vipulaišvaryyê trayôdašê saṁvatsarê Phâlgunê mâsê šukla-pakshê tithau pañchamyâṁ šrîmad-Vîra-dêva-šâsanâmbarâvabhâsana-sahasrakarasya âchâryya-Vîra-dêvasya [III*a*] nija-kṛitânta-para-râddhânta-pravîṇasya upadêšanât Mudukottûra-vishayê Pebboḷal-grâmê Arhadâyatanâya Mûla-saṅghânushṭitâya mahâ-taṭâkasya adhastât dvâdaša-khaṇḍukâvâpa-mâtra-kshêtraṁ cha Toṭṭa-kshêtraṁ cha Paṭu-kshêtraṁ cha Kumârapura-grâmaš cha êtat sarvvaṁ sa-sarvva-parihâra-kramêṇâdbhir ddattaḥ yô'sya lôbhât pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-saṁyuktô bhavati apichâtra Manu-gîtâ[ḥ] šlôkâ[ḥ]

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi ghôrê tamasi varttatê ॥

(other usual final verses)

I b

II a

II b

III a

III b

NONAMANGALA PLATES (MR-73)

74

At the same village.

.......Koṅgaṇi prithivi-râjyaṁ geyuttire.........koṭṭôr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village.

vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1488 neya salluva Akshaya-saṁvatsarada [....]ba-dašamiyallu šrî-mahârâjâdhirâja râja-paramêšvara šrî-....Dêva-Râya-mahârâyaru râjyaṁ........... Pura........

76

On a stone at Tambuhaḷḷi (same hobli).

šrî-Vêṅkaṭêšvarasya .... svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1685 neyallu Chitrabhânu-nâma-saṁvatsara-uttarâyaṇa-Chaitra-ba 5 Sthiravâra-Jêshṭhâ-nakshatra......... ....sakulâbdhi-chandrarâda Gôpâla-Siṅgaravara pavutrarâda Râmachandraravara putrarâda Hṛidaya-Râmaravara.......šrî-svâmi âkhyâtavâgi sadâ barat.... Bhairâgigaḷu Brâhmarugaḷige ni......nitya avara vechchakke âgi paragaṇa Hosakôṭe sammatu Havêli taraph Lakkûrige salluva mavuje Tambihaḷḷi-grâma 1 kke Šârvari..1583 rallu varushakke salluva yalle chatus-sîme..... ....

78

At the boundary of Channarâyapura and the jôḍi village Gônûr (same hobli).

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍalêšvara Tribhuvanamalla-puravâdarâyar âna Kâmattâḻuvâr tiru-mênikku nanṟ-âga Šubhakṛit-saṁvaṟsara-mudal-âga Mâšandi-nâṭṭuk.......ṅgala.............Âṇḍânukkum amu..Irâgavanukkum Allâḷa-pperumâḷukkum Ko..valaṟ-kûttanukkum Širiya Allâḷa-pperumâḷukkum Vaṅgi... ttu-tTiruva....pperumâḷukku mâkuttagai Aḻagiyânukkum âga-pPirâmaṇar eḻuvaṟkum tâm âga.aiṅ-gaṇḍaga-kkollai te..ṅgaḷ paḍikku-tten-kiḻakku-ppega ..ttâ..viṭṭên Kam....magan Nallâṇḍaiy-âna Kômuttanena i-ttanmattai mâṟṟa ninakkum avan Geṅgai(gai)-karaiyil kurâl-pašuvai vadittân pâvattu viḻuvân

79

At Kôḍihaḷḷi (same hobli).

(Grantha and Tamil characters.)

Šakâptam........8 Kaliyuga-varusham 4468 idan mêṟ-chellâninṟa Plavaṅga-varushattu Šitrâ-mâsam 15 tiyadi svasti šrîman-mahâ-maṇḍalêšvara arirâya-vibhâṭa bhâshege tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-uḍaiyar Muḷavây-paḍaivîṭṭil pri..virâjyam-paṇṇânikka......ya-dhaṇṇâyakkarum Dukkaṇṇana-varum Erumaṟai-nâṭṭil nâṭṭavarum

80

On a stone in the boundary of Varadaṇḍuhaḷḷi to the north of the western sluice of Mâlûr Doḍḍakere.

šrî-Gaṇâdhipatayê namaḥ

namas tuṅga — etc. ||

svasti vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1685 neya Chitrabhânu-saṁvatsarada uttarâyaṇê Vasanta-ṛitau Chaitra-mâsa-kṛishṇa-pakshê 2 Sthira-vârê šrîmatu mahâ-puṇya-kâladalu Bhâradvâja-gôtrada.................. pautrarâda Râmachandraravara putrarâda Hṛidaya-Râma-Jamâdârravaru barasi koṭṭa dharma-šâsana-kramav ent endaḍe paragaṇa Hosakôṭê havêlige saluva taraphu Mâlûru-hôbaḷige salluva Varadaṇḍuhaḷḷi-grâma Mâlûru šrî-Šaṅkara-Nârâyaṇa-svâmi-sêvârthav âgi...dîpikâ-yantra-šishya-parichâraka... ....koṭṭu yidê-Mâlûra-grâmakke yalle chatus-ssîme................ ....

81

At the same village, a sannad in possession of Jôḍidâr.

šrî-Râma šrî-Vêṅkaṭêšvara-svâmi svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1683 Vikrama-nâma-saṁ- | rada Kârtika-šuda 15 sômôparâga-mahâ-puṇya-kâladallu Bhâradvâja-gôtrarâda Chayisa-kulâbdhi-chandrarâda Gôpâla-Siṅga-navara pautrarâda Râmachandra-putrarâda Hṛidaya-Râma-Jamâ[ttâ]dâraravaru || Kauṇḍiṇya-sa-gôtrarâda Âpastamba-sûtrarâda Yajuš-šâkhâdhyâyigaḷâda Râmachandra-bhaṭara pautrarâda Gôvinda-bhaṭara putrarâda Vêṅkaṭâchârya-ravarige barasi koṭṭa bhû-dâna-dharma-šâsana-dâna-patra-krama hêg andare tarapa Mâlûru-sammatu Havêlî-paragaṇe Hosakôṭege saluva Varadaṇḍahaḷḷi-grâmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabê-kerê-keḷage yî-grâmada paṭê-gadeyalli gade kha ¼ yî-hattu-koḷaga-bhûmi-svâsthyavannu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi ... divya-šrî-pâdâravindagaḷige prîtiyâgi nimage dâna-rûpakavâgi koṭṭu yidhêve yî-svâsthyake saluvantâ nidhi-nikshêpa-

jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagaḷ emba ashṭa-bhôga-têjas-svâmyagaḷunnu grihârâma-kshêtra-sahitavâgi dânâdhi-kraya-bhôgya-yôgyavâgi nimma putra-pautra-pâramparyavâgi anubhavisikoṇḍu nammana âširvâdâ mâḍikoṇḍu sukhadalli yiruvadu yendu tri-karaṇa-tri-vâchakadayinda barakoṭṭa dâna-patra || (usual final verses)

82

At Channarâyapura (same hobli), on a stone lying to the north-west of Gavi-guṭṭa of the Channarâya temple.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-varusham 4442 idil šellâninṟa Šakâbta 1263 mêl šellâninṟa Vishu-varushattu Šittirai-mâdam mudal svasti samasta-bhuvanâšrayam prati-vi-vallabam mahârâjadêva râja-paramêšvara parama..ṭṭâ.ka.....gaṇḍa Yâdava-kulâmbara-dyumaṇi sa....ga-chû..mâṇikka malairâja-râja Malaiporuḷu gaṇḍa gaṇḍa-bêruṇḍa Šôḷa-râya-stâpanâchâriya Pâṇḍiya-râya-pratishṭhâchâriya Šêtu-mûla-jayastamba nigaḷâṅka-pratâpa-chchakkaravatti šrî-Poyšaḷa-vîra-Vallâḷa-Dêvar sa..râjyam-paṇṇi aruḷâninṟa nâḷil šrîmanu-mâ-pradhâna Dâti-Šingaya-deṇṇâyakar tambiyâr Vallappa-deṇṇâyakar vâšalil pradânigaḷil Taḻuva-chchitta Viṭṭappanavar svasti šrî Pullayûr-nâṭṭil .....yagañ-jeyvâr Tuṟavar-nâyanukku-ttaṇḍa....vittadukku kuḍaṅgaikku-chchâdana-pramâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâṭṭil Tattilikk-aḍaitta nañjey punšey nâṟ-pâṟk-ellaikk-uṭpaṭṭa nilam aḍaṅgalum sarvamânyam-âga šandirâ(dirâ)ditta-varai šellakka-ḍavad-âga-chchâdana-pramâṇam-paṇṇi-kkuḍutôm inda........llilum šembilum ....ḍuttôm Viṭṭapparum Naḍâpparum......................
..

83

At Doḍḍa Kaḍatûr (same hobli), in Basaṇṇa's field.

(Grantha and Tamil characters.)

svasti šrî Pôšaḷa-vîra-Vallâḷa-Dêvar prithivi-râjyam-paṇṇi aruḷâniṟa kâlattu Plavaṁga-varshattu Rishabha-nâyaṟṟu pûrva-pakshattu Trayôdašiyum Brihaspati-vâramum Aviṭṭamum Šubha-yôgamum Bâlava-karaṇamum peṟṟa iṟṟai-nâḷ Nigarili-Šôḷa-maṭṭalattu Mâsanti-nâṭṭil Mêlamukkil Tirumaṟai-paṟṟil i-nnâṭṭukku kaḍavaṟ âna manu-ma....Pramâṇananum....vari Allappâra..ṅgaṇṇanum Machchaṇṇanum Kumâraṇṇanum Vîra-Vallâḷa-Dêvar-nâṭṭin nâyam-šaivâr Villa-gâmuṭṭar Veppûr Tamma-chchîyar Šâma-šâmuṭṭar Vêṅgainellimalai-dêvar Vêdikuppaiyil Šaimbayar Gaṅgai-kôn Mâḷi-šeṭṭi-dêvar i-nnâṭṭakku kîḻ adikâṟi âna Kôvâṇḍḍai ivv-anaivarôm ....

84

At Jahagir-Bâvanahaḷḷi (same hobli),
on a stone near the garuḍa-kambha of the Gôpâlasvâmi temple.

Šubhakṛit-saṁvatsarada Mâga-baüḷa..Šanivâradalu šrîmatu kôlagâra Bayichaya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dîpa-mâlê-kamba ûrindâcha..vû tôrav..ha

86

At Bairanahaḷḷi (same hobli), on a stone north of the village entrance.

Jeya-saṁvachara..........8 lu Achyuta........yaru pruthivi.............
yuttiralu............

87

At Kôranahaḷḷi (same hobli), on a stone behind the Bhimêšvara temple.

svasti jayâbhyudaya-Šaka-varushaṅgaḷu nâlku-sâvirada-nânûṟa-nâlvatta-nâlkaneyalu naḍa varttamâna-vyavahârika-Vyaya-saṁvatsarada Kârttika-šu 1 ârabhyavâgi šrîman-mahârâjâdhirâja râja-paramêsvara šrî-vîra-pratâpa-Bukka-Râyara kumâra pratâpa-Harihara-Râyara nirûpadiṁ pradhâna Yalarasa-Oḍeyaru Hulliyûra-nâḍa Haṭṭiyûra Vîrappaṅge koṭṭa šâsanada kramav ent endare nimma Hullûra-nâḍalû ninna bâgeyalu Toṟavasamudrada-grâma 1 nû ninna dayirya-koḍagiyâgi sarbba-(back) mânyavâgi â-chandrârkka-stâyiyâgi šilâ-likitav âgi koṭṭeü â-mariyâdeyali sukadiṁ bôgisôdu (usual imprecatory phrases)

88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-saṁvatsarada Pushya-šu 10 lu Subba-Râya Hâvaḍige koṭṭa.......
haḷḷi kere-kaṭṭe......gadde..1 hola kha 3 mûru-khaṇḍaga sahi

89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.

Raktâkshi-saṁvatsara-Jyêshṭha-šu 2 lu Šâlivâhana-šaka-varushaṅgaḷu 1666 rallu râjyam ir.... Mammad Ali basa-... Chikka abalâ................ navarâ....Kempaṇṇage barasi koṭṭa rakta-šâsana...........................

90

At Channakallu (same hobli), on a rock to the west.

Šârvari-saṁvatsarada Šrâvaṇa-šuda 1 llu šrî-Mâlûrâ šrî-Timmâji-Râja Hampa-Râyaravaru.....kâvala vîra-kallu-gavi

91

At the same village, on a stone west of the Varadarâja temple.

Ânanda-saṁvatsarada Chaitra-šu 3 lu Channa-Dâsiya Dêkabe satra-maṭhakke biṭṭa svâsti yidakke tappidare para-lôka-martya-lôkakke hoṟagu yî-prakâradali sûrya-chandrâdigaḷ uḷḷa pariyantravu naḍiyal uḷḷavaru

92

At Mailâṇḍahaḷḷi (same hobli), on a stone to the west.

Hulimaṅgalada elleyoḷagaṇa bhûmiyanu krayakke koṭṭa sammanda....

93

At the same village, on a stone in the natta-hola to the west.

šrî Višvâvasu-saṁvatsarada Kârtika-šu 1.........Râya.............yara gaṇḍa hannondu-maṇḍaḷikara gaṇḍa...mpâḷa...Pâṇḍya-....Râya jaya-ratnâkara.......Râya-sampad-âchâryya...............râhutara gaṇḍa šrî-vîrya-Nâgayya-Nâyakara maga................mâḍida kamba yî-kamba.... ....(usual imprecation)

94

At Šivâra (same hobli), on a virakal on the jarugu-dinne to the west of the tank.

svasti šrî Kannara-Javaṁ Voḷanam mêl eddu kâdi kondu Chikkâûrada kôṭeya koṇḍu mêlpaḍiyoḍa kaṭakav ildandu Šivavûrada gâvuṇḍa..........Pulinal-ûram Nijarâvayyana....maga Mudayya kaṭakadandu banda tâḷa paḍaha kebaṇaḷa pokk iṟidara satta svaya vûrakke pûrvva Chinda-Gâvuṇḍara maga Nâḍa-Gâvuṇḍi gâvuṇḍa geyvandu kali-Viṭṭa.... endu vesa-geyde lâvaṇyada Râma-Saraḷâchâriya maga Kovaḷiya........

95

On a second virakal at the same place.

svasti Huli-Gâvuṇḍana mayduna Kûragoḷḷa Budda-Gâvuṇḍa.....Vîrapûrada modalu...........tuṟu-goṇḍa tâma......guḷi.....mahâ.....liya-Gâvuṇḍage ....mâḍida maga...

96

On a third virakal at the same place.

svasti šrîmatu Pṛithuvî-Koṅgoṇi-Muttarasar Šrîpurusha-mahârâjarkka . Nellivara Kâḷakanna Kalikaṅgarân iṟid ôḍisi Gañji-nâḍa Kkalidoṟe-gaḷuṁ Gombukki-arasaruṁ paḍedudu . . . Vuseyanûra idân aḻivôn pañcha-mahâ-pâtakan akkuṁ kaṇḍuga kaḻani idân vare ponna koṭṭa kela mê pa Kêṇe-ttachchanmagan eḷeyoṇ Mâda-ttachchann avanpesaṟajjan idân aḻiyal . . . . .

98

At Maḍivâḷa (same hobli),
on the basement of the Gaṅgâdharêšvara temple to the south.

(Grantha and Tamil characters.)

svasti šrî Pôšav-Irâmanâ-Dêvaṟkku yâṇḍu 3 . . . Sarvadhâri-varu . . ttu Kâttigai-mâsa-mudal svasti šrî Madurânta-Šôḻa - Viruvi-nâḍ-âḻvâr Pâlâṇḍai - nâyanena Gaṅgêšvara-uḍaiyâṟkku tiru-nundâvikkum kâla-chchandi amudupaḍikkum âgapperi mudal-maḍaiyilê kaṇḍaga-kkaḻaniyum kaṇḍaga-kkollaiyum viṭṭ-amaitta Pâlâṇḍai-nâyan tanmam

99

At the same place.

(Grantha and Tamil characters.)

sârvabhuvana - chakravattigaḷ šrî-Poyšaḷa - vîra - Râmanâ-Dêvarukku yâṇḍu 38 Nandana-šammaṟcharattu Tai-mâdam Mâliûr Maḍaiviḷâgattil uḍaiyâr Gaṅgîšuram-uḍaiya-nâyanârkku Tâmarai-kiḻâr Ambalavar magan Âḷ-uḍaiyârena nân maṇal oḻukki kaṭṭina Ponnambala-pputtêriyil nân viṭṭa tiruvuḍaiyâṭṭamum baṭṭa-virutiyum maḍa-ppuṟamum Piḷḷaiyâr nilamum nîkki iv-êrikku aḍaitta nilam oru koḻukkutti nilam . . . . . ṇayâdi kuṟavantanâ . . . . . vargaḷ poṇarkaḷa . . . . chchan poru . . šrîyavašiman

100

At the same temple, in the north-east.

(Grantha and Tamil characters.)

svasti šrîmaṟ-pratâpa-chakravatti Poyšaḷa - Villâḷa - Dêvan Hêsar-Kundâṇi-râjyam Virivi-nâḍu Mâšandi-nâḍu Muraša-nâḍu Šokkanâyan-paṟṟu-pPeṇṇai-yâṇḍâr-maḍa-nâḍu Aimbuḻugûr-nâḍu Elavûr-nâḍu Kuvaḷâla-nâḍu Kaivâra-nâḍu Ilaiyâkka-nâḍu munâna ellâ-nâḍugaḷum uḷḷa dêvastânaṅgaḷil maḍa-patigaḷukkum stânikarkkum viṇṇapañ-jeyya-ppeṟa Šakâbdam 1224 idan mel šellâninṟa Kaliga-varusham 44 . 3 âna Plava-varushattu Mârgaḻi-mâsam 1 ti Tiṅgaṭ-kiḻamai nâḷ mudal inda râjyatu dêvadânan-diruviḍaiyâṭṭa maḍa-ppuṟam paḷḷich-

chantam âna dânaṅgaḻil iṟukkum siddhâyam kâṇikkai taṟiy-iṟai taṭṭâr-pâṭṭam šârigaiy-uṭpaṭṭa pala-varivugaḻu maṟṟum eppêṟpaṭṭa iṟaigaḻum tavittu indanda vibhavaṅgaḻ indanda dêvargaḻukku pûjaikkum amudukkum bhôgaṁgaḻukkum tiru-ppaṇikkum dhârâ-pûrṇam-âga udakam-paṇṇi kuḍuttôm tâṅgaḻum indanda dêvargaḻukku pûjaiyum amudu bhôgaṁgaḻun-diru-ppaṇiyuṅ-guṟaiv-aṟa naḍatti namakkum nam irâjyattukkum aṟbudhaiyam âga vâḻtti sukhamêy-iruppadu

101

At the same temple, on the wall to the left of the doorway.

(Grantha and Tamil characters.)

svasti šrî Pugaḻ-mâdu viḻaṅga Jaya-mâdu virumba Nila-magaḻ nilava Malar-magaḻ puṇara urimaiyiṟ-chiṟanda maṇi-muḍi-šûḍi Mînavar nilai-keḍa Villavar kulaitara ênai-mannavar iriyal-iṟṟ-iḻitara-ttikk-anaittun-dan šakkara-naḍâtti vijaiyabhishêkam-paṇṇi vîra-šiṁhâsanattu Avani-muḻud-uḍaiyâḻôḍum vîṟṟirund-aruḻiya Kôv-Irâjakêšaripanmar âna šakkiravattigaḻ šrî-Kulôttuṅga-Šôḻa-Dêvaṟkku yâṇḍu 43 âvadu Vikkirama-Šôḻa-maṇḍalattu-kKuṟukundâḍachchi-nâṭṭu Mâliyûr Gaṅgaigoṇḍîšvaram-uḍaiya Mahâdêvarkku Arikêšari-vaḻa-nâṭṭu Jaya-varanallûr âna Kuḻalûr-uḍaiyân âna Râjarâjan Pirân âna Râjêntra-Šôḻa Atimûrkka-chChenġiraiena inda Mâliyûr Gaṅgaigoṇḍîšvaram-uḍaiya Mahâdê-varkku ivv-ûr-pperi-êri-kîḻ inta Mahâdêvarku-ttiruchchennaḍaikku dêvadânam âga viṭṭa nilam oru vêli nilamum i-tdêvarkku Râjarâjan Kulôttuṅga-Šôḻan Kulôttuṅga-Šôḻa Atimûrkka-chCheṅgiraiena Mâliyûr Gaṅgaigoṇḍîšvaram-uḍaiya Mahâdêvarkku i. . . . Viḻâmaṅga. . va. . yiṟ-chuṟṟu-muṟṟum nañjai puñjai êrkkâda šiṟu-šu. . kan-tiruvamudâm i. . . . . m Vêḍar kummari Parai-yar taṟi-puḍavai maṟṟum eppêrpaṭṭa pala-vidarâyaṅgaḻum uṭpaḍa dêvadanam âgavê viṭṭên ippaḍi šeluttâdê i-ttanmattai aḻippân Geṅgai-iḍai-kKumari-iḍai kurâṟ-pašuvai-kkonṟân pâvam paḍuvân aṟam aṟavêṟkku. . . . . taṇ. . chchâna. . šâgarañ-jûḻ-vaiyyagattir kaṇamachchân karuma. . ârâymin paṇ. . . . . šeydân šeydân aṟaṅ-gâttân pâdam tiṟumbâmaṟ-chchenni-mel vaittu idu šrî-Mahayêšvara-rakshai



SIDLAGHATTA TALUQ.

1

At Gollahaḷḷi (Jaṅgamakôṭe hobli), on a stone in Šânabhôg's field to the south-east of the Balla tank.

svasti šrî gata-Kali-yuga-varusha 4524 neya Sôbhakṛitu-saṁvatsarada Vaišâkha-šu..šrîman-mahârâjâdhirâja râja-paramêšvara pûrvva-dakshiṇa-paschimôttara-samudrâdhipati šrî-vîra-pratâpa-Vijaya-Râya-mahârâya..........šrî-vîra..........šiva-Dêva-Râyara daṇḍa-bâshe......Râya..........chalavaṁ............châta-Nâyakkarâ.............

2

At Kurubarahaḷḷi (same hobli), on a stone near Veṅkaṭappa's garden.

..........nija-Bhâdrapada-šu 15.....rada grahaṇa-kâladalu šrîman-mahâmaṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâlva Karṇâṭaka-Telugâṇa-Drâviḍa-tri-râjya-rakshâmaṇi ripu-râya-sarva-saṁhâra Araṭa-Râya-mâna-mardana dushṭa-nigraha-šishṭa-paripâlakar-âda šrî-Sadâšiva-mahârâyaru pṛithvî-râjyaṁ gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Balladasthaḷadoḷagaṇa.......mahâ Annapanahaḷḷiya (rest gone)

3

At the same village, on a stone in Kaṅgundi Tânappa's garden.

Krôdhi-nâma-saṁ-Mâga-ba 12lu Hajarat-Mîra Jâtundi-Sâ ‖ Mâḷi-Nâyakage koṭṭa netra-koḍigê hola ↼ 3 Jaṅgamakôṭeyali koṭṭevu putra-pârampare anubhavisôdu Hindû Musalamânu yâru tapidare avara dêvara mêle talâka nâma

4

At the same village, in Veṅkaṭaramaṇappa's garden near Timmegauḍa's well.

(Grantha and Tamil characters.)

................Kaṟkiṟai tan kiḷê niḍumuyar mâpa........šrî...........
.vaḍa-pâla târ-ârum nandavanaṅ-gaṇḍ-adanu.........tapaṅ-gaṇḍu tana-miga
Âttiraiyar kulam........ṅga-chchîr-âruñ-Jivan Šômichcharan kôyilai.......
šen-Damiḻ-âlaiyan pugaḻan šêṇilattu.............

5

At Busanahaḷḷi (same hobli), on a rock near the pond, south of the village.

šrî šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varša 1532 Saumya-saṁvatsara-Chaitra-šu 11 lu šrîman-mahârâjâdhirâja râja-paramêšvara srî-vîra-Veṅkaṭapati-mahârâyaru pṛithvî-râjyaṁ geyvutt iralu Sugaṭûra Yimmaḍi-Tammayya-Gavuḍara putrarâda Mummaḍi-Tammaya-Gavuḍanavaru Sôsaliya-guru-maṭhada Dêvaṇârâdhyaravarige yî-Busanahaḷḷiyu sarvamânyavâgi Šivâr-pitavâgi koṭṭaddu

6

At Nâgamaṅgala (same hobli), on a stone in Taḷavâra's field, south-west of the village.

Svabhânu-sa ‖ Âshâḍha-ba 30 lu Mammataki-Sâhêbaru Maluyage hâkikoṭa mânya yî-hola ûṭâ mâḍikoṇḍu tôṭa kâpâḍikoṇḍu sukhadalu yihadu sûrya-chandrâdigaḷu yiha-paryantra anubhavisikoṇḍu yiruvadu

7

At the same village, on a stone near the fort-gate.

Târaṇa-nâma-saṁ | Âšvîja 12 lu Nâgamaṅgalada hôblî staḷada šânabhâga Doḍappage Nâgamaṅgalada kerê-kaṭṭu-koḍagi-mânyada hola kha ¾ gade kha 2 putra-pavutra-pâamparyadalu anubhavisikoṇḍu sukhadalli yiruvadu ‖

8

At Sugaṭur (same hobli).

(Grantha and Tamil characters.)

a) .... vippira-šikâmaṇi .....-ppaṅgaya-kula mudaliyâ..n perum-pugaḻ Šâmayan ....pa..nda mey-mmoḻi-Vêdiyan kôd-il..........

b). ....ṟpattiraṇḍu Pû-magaḷ Jaya-maga Nâ-magaḷ puṇara....... Vêdi.....ramêšvaran tribhuvana-chchakkaravatti šrî-Râjarâjan šrî-Vikkirama-Šôḻa-Dêvaṟ...... ṅgoḍai-kKaivâra-nâṭṭuḷ Adhichchattira-puṇḍavarttanam âna Tenki .... ttol-padiy-âna Arumoḻi-dêva-chchatuvvêdi-ma.. lattu-pPodiya.......ra-Vyêdiyar dhamma-niyâyar madura-vâšakar mâma......ḷar tiruv-aruḷ pu........kaṭṭaḷai kalai-têr nipuṇan ... tumanê pôlvaruṭ-paṇa murai..................

c) ....yyutalam pôṟṟi Vâdimuttaya........ ku yâṇḍu iraṇ...ṟa ....Nigarili...........ṇiya poḻi.........piḻai........n pôlum Vêdiyar nilavu...........yuñ-jitta sa..........Manu-neṟi tappâ..................

d) ....ṟkan-uṇmaiyiṟ............

e)..........ênaiya tanmaiyiliyâ..............

f) .... m pugaḻ vâya vinaiya.................

9

At the same village, in Bairaṇṇa's field to the north.

(Grantha and Tamil characters.)

svasti śrî Śaka-varsham âyirattu-nâṟpattiraṇḍu Pû-magaḷ puṇara-ppugaḻ adu vaḷara-ppuviyôr pôṟṟa veṅ-Gali-kaḍindu śeṅgôl-ôchchi-pPûḻi-vêndan Kôḻiyar kula-pati śrî- Râjayar âna śrî-Vikkirama-Śôḻa-Dêvarkk-iyând-iraṇḍ-adanil nârâ Nigarili - Śôḻa-maṇḍalattu - kkârâ-vayal śûḻ Kaivâra - nâṭṭuḷ mâḍa - maḷigai maṇḍapam ôṅgiya kûḍa..koṟṟa-vâyadal Pâgaṭṭûr......m pâvaiyar naḍam-payil Śûguṭṭûril ton-nila-nigaḻa-ttarumoḻi-nalgun-danama..lan Arumoḻi-dêva-chchatuppêdi-maṅgalattu-ppallôr pugaḻum Nallûr-mudalvan mâttiraiy-adanil mâ-nedi-nalgumm Âttiraiyar kôn tâd-ulâ-śâlai pâ..ṇamâttum Pâppana-pperu-mâḷ Śâmuṇḍaiyanṟan perun-dêvi pû-chcheṟi-kuḻalâḷ Vichchamai payanda tan-Ḍamiḻ-âlaiyan târaṇi êttum eṇḍiśai nigaḻum..m-iṟappâḷan koṇḍal-anna Kuva-laiya-tantiran ânav-ôṅgu-pugaḻân Udaiyamâttâṇḍa-Brahma-mârâyan tên-kamaḻ-târôn śeḻu-maṟai-Vâṇan tan-ṟiru-ttamaiyan-ṟan peyarâlê pon-puri-śaḍai-yaṇa-ppuṇṇiyan viṇṇavar nâmîchchara......nid-êttiya Śomîchcharan tiru-kkôyil eḍuppit.........śiṟandu..lâṇam isaippa tiru-pratishṭai nigaḻa-ppaṇṇi-ttiruvaḍi-nilaiyuñ-jem-bonâl amaitt-uruvadu vaḷarav-Umâ-sahitan tirumêniy-iru-nilam pôṟṟav-eḻundaruḷuvittu-kkêtagai malligai kiñjuka-mañjari pâdari punnai pâraiyâra-magiḻa śidalai mauval śerundi śeṇbaga mâdavi enr-ivai vaḷam peṟav-amaittu-chcheṅgaṇ-Viḍaiyôn śenni mannuṅ-Gaṅgai-nîru-maṇṇuṅ-guṇarndu gurukkaḷ kuḷira-kkôyil mêl-pâṟṟiru-kkuḷam âga-ttîrttaṅ-gaṇḍu śeḻu-nilam êtta-kkoṭṭun-daṭṭuṅ-gulavi nilaviyav-iruppu..m-aḍiyâr mêvi mun śiṟakka-ttiruppaḍimâṟṟukku-ttêvar dânam âga-pPeri-êriyil nilam ôrây-iramuñ-Jiṟṟêriyil nilam ôrâyiramuñ-jirâ śen-Damiḻôr kaḷippârav-îrâyiraṅ-guḻi... niṟṟagaḻa-kkuṇapatiyây eṅguṟṟaṅg-amayuṅ-Gaṇavatiyârkum âkk-irunûṟu-kuḻiyu Mârâyan âna pirâ.........na Śûriyadêvarkk-irunûṟu-kuḻiyum añ-jollâ.... tatava........śeyvânṟirukkaḷattu mêl-pâṟ-pâlai nan-nilam oru-vêliyu naṟ-paṇṇaiyum..ḻina..peṇṇai mêl-pâṟ-Paśuvûr nâṟ-pâl-elaiy-utpaḍa nanśey punśai nan-nila nigaḻa nân-maṟaiyavar-pâṟ-ponn-aṟa viṭṭu maṇṇ-aṟa-kkoṇḍu târaṇi nigaḻa-ttan-kiḷai vaḷarâ śandrâdityar tâm uḷḷaḷavum ûḻi ûḻiyu..ravu peṟav-amaittanan vâḻi vâḻi vaiyyagatt-inidê. a....inda dhanmam iyâvarâyinum . ndu yâvarilum vilakkuvâr...śen-Damiḻ pâśiya śrî-Vâṇarâśiyil kanrôḍu kavilai iraṇḍaiyum aḻitta pañja-mâ-pâtakar enappaḍuvôrê...ṇḍîchcharar-ôlai śâgarañ-jûḻ vaiyyagattâr kaṇ..chchâṇḍichcharan...mmârâya..ṇḍêy-aṟañ-jey-dân..ydân aṟaṅ-gâttâ......n pâdan-diṟambâmaṟ-chenni-mêl vaittu

bahubhir vasudhâ dattâ râjabhis-Sagarâdibhiḥ ǀ yasya yasya yathâ bhûmi tasya tasya tathâ phalam ǁ sva-dattâm para-dattâm vâ yô harêta vasuṁdharâm shashṭir-varsha-sahasrâṇi vishṭhayâm jâyatê krimiḥ ǀ

10

At the same village, on a stone in Šântappa's field.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1443 neya Chitrabhânu-saṁvatsarada Bhâdrapada-šu 13...radalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Kṛishṇa-Dêva-mahârâyaru šrî....varanâgi pṛithvî-râjyaṁ gaivutiralu Hosabaṇa.......râda Kṛishṇama-Nâyakaru namage Kṛishṇa-Râya-mahârâyaru......Nallûra-sîmey-oḷagaṇa Muṇḍabêliya-sthaḷakke saluva Voḍahaḷḷi-grâmada ma.........ya Chenna ....varige ava.. ḍiga dîpârâdhane aṅga-raṅga-va... .cha tiru tirunâḷige âga....nu sarva-mânyavâgi koṭṭevu Hosabaṇa-Nâyakage .....yarâda Kṛishṇama-Nâya..sôma-grahaṇa-puṇya-kâladali putra-pautra-pârampareyavâgi chandrârka-stâyiyâgi (5 lines gone)-(usual final verses and phrases)

11

At Hosapêṭe (same hobli), on a stone near the eastern wasteweir of Bhadranakere.

......ya Duggamârarâ paḍeyuḷ....Karggoṭṭûrarum avar-mmaganuṁ Raṇa-mêṟiyum ....maṅgalatt êṟida mârggam

12

At the same place, on a pillar of the ruined Kallêšvara temple.

..................ni bhri..tya Mâṇiga Basuṇṇi pêsuve chala-bhûshaṇan eḻtu . parâkramana puḍida kallu Kottaḻi Suddaṁ-vaḍeyaraṁ maṅgaḷaṁ

13

At the same village, on a stone in Taḷavâra's inâmati-field to the east of the village.

Kâlayukti-saṁvacharada Pushya-šu 9 šrîmatu Nandi-Nâyakana maga Mârappanu Varada-Gauṇḍana maga Chokkaṇṇanige koṭṭa (back) kraya koṭṭa gadde ko 10 koṭṭadu sukadiṁ bâḷvadu

14

At the same village, on a stone in šânabhôg's inâmati field.

Šubhakṛitu-saṁvatsaradalu Sugaṭûra Imma.. Tammaya-Gauḍayyanavaru ava-saradali sâyisava mâḍi Gôpa.. Hiriya-Chennaiyanu sâyalâgi âtana makaḷige ko..vara-gauḍage ma..........yañjalu tindavaru

15

At Hosapêṭe (same hobli),
on a stone in Tammaṇṇa's field near the Channarâyasvâmi temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1450 neya Sarvadhâri-saṁvatsarada Bhâdrapada-šu 13 yalû šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Achuta-Râya-mahârâyaru prithivî-râjya geyutiralu Râmâ-bhaṭṭara Ar .... ayagarige Achuta-Râya-mahârâyaru nâyakatanakke pâlisida Bêlûra châvaḍige saluva Kôḷâla-sîme-vaḷagana Aramalada-staḷake saluva šrî-Kâmanahaḷḷi emba grâmavanû Akimaṅgalada Tammappa-Gauṇḍarige gauvuṇḍikeya daṇḍige-umbaḷi sarva-mânyavâgi koṭevu yî-grâmavanû nimma putra-pautra-pâramparîyâgi â-chandrârka-sthâyigarâgi sukhadali anubhavisuvudu (usual imprecatory phrases)

16

At the same village, in the field of the paṭel of Tammagâlagadde to the south.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-maṇḍalattu-kKaiyvâra-nâṭṭu Šuguṭṭûr âna Arumoḻi-dêva-chchatuppêdi-maṅgalattu-ttaṭṭân Viḷâmaṅgalavan Pâlan Pamban âna Šavaiyašârikku-kkuḍaṅgaiy-âga Peri-êri-kîḻ kuḻi iru-nûṟum Kaṟkiṟaiyil kuḻi munnûṟum âga-kkuḻi aiññûṟum êka-bôga anubavikka šabhaiyâr karuṇa .. yañ-jedâr idukk-aḻivu-šeydâr šrî-Vaṇarâšiyil kanrôḍu kavilai iraṇḍaiyum aḻitta pañja-mahâ-pâtakar enappaḍuvôrey

17

At Suṇḍrahaḷḷi (same hobli), on a stone in front of the village.

Ânanda-nâma-saṁ-Âšvîja-ba 5 lu Ha ‖ Mahammada-Mendikhâna-Sâ ‖ Suṇḍarahaḷḷî Bîra......komâra Channayage suragu-mânyavâgi koṭṭa hola kha $\frac{3}{10}$ lu putra-pautra-pâramparyavâgi......................

18

At Doḍḍa-Chokkoṇḍahaḷḷi (same hobli), on a stone in
front of the Basavaṇṇa temple.

..................daya šrîman-mahârâjâdhi ...... paramêšvara šrî-vîra-pra. . .šrî-vîra-Achuta-Dêva-Râya-mahârâyaru prithivî-râjyaṁ geyavut iralu Kâšyapa-gôtrada Sûrya-vaṁšôdbhûtarâda šrî-Tivuḍa-Bêhâra-mahâpâtre šrî-Sômašîla-dêvu Râhutta-râya-mahâpâtreyaru Vaḍigihaḷḷiya Sômêšvara-dêvarige

amṛitapaḍige koṭṭa bhû-dâna-dharma-šâsanada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbaḷiyâgi pâlisida Nallûra-sîmey-oḷagaṇa Muṇḍibele-staḷada Chokkanahaḷḷi-emba grâmavanû Kârtti.................

19

At the same village, on a pillar of the village gate.

šrîmatu Yaṇṇaṅgûru Chokaṇḍahaḷḷi Yaḷe-Bairê-Gauḍaru Chitrabhânu-saṁvatsarada Kârtika-šu 5 divasadalli prârambhamâḍi kaṭṭisiddu Chokkaṇḍahaḷḷi

20

At Eṇṇaṅgûru (same hobli),
on a stone in the koḍagi field near the road north of the village.

Târaṇa-saṁ- ‖ Chaitra-ba 10 lû Nâgamaṅgalada-hôbaḷi-staḷada šânabhâga Doḍapage Yaṇṇaṅgûru-kerê-kaṭṭu-koḍagi......hola kha ½ gadde kha 1¼ saha putra-pautra-pâramparya ....

21

At Bairasandra (same hobli), on a stone of Beṇḍiganahaḷḷi-Râmaṇṇa's field.

Parâbhava-saṁvatsara-Âshâḍha-šuddha 12 llu...Timmayyage koṭṭa nettara-koḍigê hola 2½

22

At Basavâpaṭṇa (same hobli), on a stone in the bush, east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu sâ 1453 nê Khara-saṁvatsarada Âšvîja-šudda 13 lu šrîman-mahârâjâdhirâja râja-paramêšvara uttara-dakshiṇa-pûrva-pašchima-chatus-samudrâdhîšvara šrî-vîra-pratâpa šrî-Achyuta-Râya-mahârâyaru šrî-Ti.....hâra šrî-Sômašilâ-dêvu Râvutta-râya-mahâ-ayyanavara kâryakke kartarâda (garbha) (back) Garbhasaru-mahâpâtrê-ayya-navaru Vêlûra Bairapa-gavuḍana maga Timmapage santigiya-umbaḷi-mâni koṭṭa sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreyarige umbaḷiyâgi Nallûra-sîmege saluva Muṇḍibelê-staḷakke saluva Basavâpaṭṭa-ṇada-grâmavanu nâvu nimage umbaḷiyâgi â-chandrârka-stâyiyâgi putra-pautra-pâramparyavâgi nâvu nimage umbaḷiyâgi koṭṭevu (usual final phrases)

24

At the same village, on a stone in the mânya of the Chandrašêkhara temple.

Pramôda-nâma-saṁ-.....tê 14 lu Ghaṭamâranahaḷḷi-bhûmiyalli Doḍḍa-Vuṅgarâluga Chikka-Vuṅgarâluvarige koṭṭa mânya hola

25

At Arikere (same hobli), on a stone lying in Veṅkamma's field in the north-east.

(Grantha and Tamil characters.)

..................lê uḍaiyâr.....švaram-uḍaiya-nâyanârukku-ttêvadânakkaḻani nilam 2....i-ttanmam mâṟṟinân Geṅgai-kkaraiyil kurâṟ-pašuvai-kkulai-šeydân pâvattilê viḻuvân

26

On a stone set up at the boundary of Attiganahaḷḷi and Arikere (same hobli).

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1263 n mêṟ-chellâninṟa Vishu-saṁvaṟsarattu Mârgaḻi-(mâda)mâdam mudaṟ-tiyadi Ambaḍakki-nâṭṭu nâyagañ-jeyvâr Pâppi-šîyar Šotti-šîyar Mâchchi-šîyar....vâšî.yar uḷḷiṭṭa nâṭṭavarum svasti šrîmanu-mahâsâmantâdipati Mañje-nâyakkar kumârar Šîpati-nâyakkar Šîpati-nâyakkar kumârar Aṅke-nâyakkar nammuḍaiya tambi Veṭṭappanukku tanda Ambaḍakki-nâṭṭu Attiga..........Veṭṭappan-Attigapaḷḷi enṟu pêruṅ-guḍuttu ivvûrku.........nañjai puñjai nâṟ-pâl-ellaiyum Têvapperumâḷ-tâdaṟkum Pe..mmadarkum dhârâ-pûrvam paṇṇi-kkuḍuttôm idu šantrâditya-varai šellakkaḍavadu inda dharmmattukku lamṅghanam-paṇṇinavan Gaṁgai-kkaraiyiṟ-pašuvai-kkonṟa pâpattê pôvân.

27

At the kâyamgutta village Naḍapanâyakanahaḷḷi (same hobli),
on a round pillar in Nandiguḍi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters.)

svasti šrî Duṭṭar-âdittan Aṇṇan-aṅkakâṟan Râja-Nârâyaṇa-Bramhâdirâyan Šelvâṇḍai Ponneya-nâyakkan magan Šiṅgâṇḍai Kîlaka-šammašarattu Aypašimâšattil naṭṭa meḍam

28

At Amarâvati (same hobli), on a vîrakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakarai-âṇḍu âyirat-oru-nûṟṟu 25 šenṟa Rudirôrkâri-varushattu Mârgiḻimâda ....kudirai-kutti mîṇḍu vîra-soggam-peṟṟâr

29

At Šiḍlaghaṭṭa, on the tôraṇada-kambha near the kemmaṇṇu-bâgilu.

Šubhakṛitu-saṁvatsarada Bhâdrapada-šu 12 Sanivâ svasti šrî Kandamaṅgalada Bayirê-Jiyara maga Veṅkaṭapana kâladalli Koṅkôjana maga . . yya Eṅkôjanu nilisida tôraṇa šrî

30

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters.)

svasti šrî Kôv-Irâjakêšari-varmar âna chakkiravattigaḷ šrî-Kulôtuṅga-Šôḻa-Dêvarku yâṇḍu nâṟpattonbadâvadu Kaivâra-nâṭṭu . . . . ṇinâna Kuṟapûr nanšiy-veṭṭi kûṭṭuvittân perum-pu . . . .

31

At Bûdihâḷu (Šiḍlaghaṭṭa hobli), on a stone to the south of Chintâmaṇi road.

svasti šrî jaya-Šâlivâhana-šaka-varushaṅgaḷu 1563 neya . . . . saṁvatsarada Chaitra-suda 1 dalu šrîmatu maṇḍalêšvara râjâdhirâja paramêšvara šrî-vîra-pratâpa šrî-Veṅkaṭapati-Dêvaru pritvî-râjyaṁ geyyuütiralu avara varga-pâlakar-âda Âvati-nâḍa prabhu Bhairê-gauḍara putraru Yimmaḍi-Bairê-gauḍaru koṭṭa pura-vargada šâsanada kramav ent endaḍe tanna Vaḍigehaḷḷiya-sthaḷakke salluva Bûdihâḷa-grâma vondannu šrîmatu sajana-guru-Šibâchâra-sampanna šrî-Liṅga-chakri . . . . Šrîšaila-Kailâsa yallaha . . . .

32

At Bhaktarahaḷḷi (same hobli), on a stone in Telagars' field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-ballava Noḻambâdhirâjan pṛithivî-râjyaṅ-ge[ye] Kakkara Madalûr-eṟidu toṟu-goṇḍoḍe Tiṅgaṇi-Mâra šrî-Mêḻi Tiṅgaṇiyûruḷḷagi palaran . . echchu vil muṟidoḍe surigge . . ḻchi palaran eṟidu sagam êṟidan avage eḻpatta-nâlbaru koḻdadu ay-goḻaṁ kaḻaniyuṁ ay-goḻaṁ paḻu idan aḻivo pañcha-mahâ-pâtakan akkuṁ šrî-Ânandûra Mûdachchâri mâḍidan

33

At the same village, on a virakal in Tammaṇṇa's field south of the village.

svasti samadhigata-pañcha-mahâ-šabda šrî-Pallava-Noḻambâdhirâjan pṛithivî-râjyaṁ ge[ye] kaḻidu . . ṟu go . . ḍe poḻiyanade palan eṟidu . . . .

34

At Hittalahaḷḷi, on a stone in Mârayya's field.

svasti šrî Kandamma-bhaṭṭar Âneûr-âḷe Âneûr-aḻivinoḷ mandeyan page.... tammutt-irbbarum eṟidu sattâr

35

On the back of the same stone.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1470 Kîlaka-saṁvatsarada Šrâvaṇa-šu 14 Â šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-mahârâyaru pṛithvî-râjyaṁ geyiütt-iralû Aḷiya-Liṅga-râjaya-Nâyakarige Ketsalûra...... Hittilahaḷiyanu.....du Mâchapa-gavuḍana kumâra Maleyapa-gavuḍa gonda-sammandha koṭṭa nettaru-goḍigê-hola kha 1¼ hadineṇṭu..honnu....hârada šâsana (usual final phrases)

36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḷa-maṇḍalattu Kaiyvâra-nâṭṭu šrî-vîra-Vallâḷa-Poyšaḷa-k.. ....mâṇikka-Brahmâdirâyar tiruv-irâjyam-paṇṇiy-aruḷa Paridâvi-šammarsa-rattu Ânaiyûril Maṇîyâṇḍân âna Vainârvaṇa-chcheṭṭi mêl Amaraiyanukkâga Uttama-Šôḷa-kKaṅgarum Šaṇṇai-nâḍ-âḻvan Kûttarum eḍuttu vandu porukaḍattu Brahmâdirâyar paḻaiyân Šânayan Vainârvaṇi-chcheṭṭittiyâḷai Kaliyašinaivan tamaiyan Vainârvaṇa-chcheṭṭi-munbêy-eydi paṭṭân ivinukku nettal-paṭṭu mu-kkaṇḍaga-kaḻani šandirâditta-varai šelvad-âga ittaiy-aḻichchân Geṅgai-kkaraiyil kurâ-pašuvai koṉṟân Brammôttiya pôvân Šânayanukku kalnâḍu šeyvittân tambi Kaliyašinaivan kaḻani iruvaṟkum podu

37

At the same village on a stone in Nañjayya's field.

Sâdhâraṇa-saṁvatsarada Âshâḍha-ba 30 šrîmat-mahâ-maṇḍalêšvara Kaibârada šrî-Râja-Dêva-mahâ-arasugaḷu Tiṅgaṇî-Chavuḍeya-gavuḍage koṭṭa keṟeya koḍage-mânyada hola ba ... koḷaga (usual final phrases)

39

At Seṭṭihaḷḷi (same hobli), on a virakal in Paṭêl Guḷê-Gauḍa's field.

svasti šrî Mayinda..mmarâsi-Râ..pṛituvî-râjyaṁ geye Viṇumaṅgalada Emma toṟu koḷeva toḷd aṭṭi kaḍeyaṁ palaran ânt iṟidu sattu saggayadar

40

At Vaṅkamaraḍahaḷḷi (same hobli), on a stone in Chikkiraṇṇa's field.

Sivarâja-voḍeyarige Sarvadhâri-saṁvatsarada Chayitra-šudda 15 lu šrîmatu Mummaḍi-.....Nâyakara maga Timma-Râya.............Voḍeya Râma-Gavuḍa........(usual final phrases)

41

At Vârahusênahaḷḷi (same hobli), on a stone in Nañjuṇḍayya's field.

šrîmatu Maddi-Nâyakana komâra Nallapa-Nâyakana nettara-koḍagi

42

At Namanahaḷḷi (same hobli), on a stone in Âñjanêya's inâmati field.

šrîmatu Ânanda-saṁvatsarada Šrâvaṇa-šudha-pa-Bu 9 yalu Šivanê-Gauḍaiyanavara Appayanige koṭa ...koḍagi-mânya (usual final phrases)

43

At Taladummanahaḷḷi (same hobli), on a stone in Veṅkôba-Râv's inâm field.

Sobhânu-samcharadallu Sîtayakôṭê Râmaṇṇage koṭṭa gauḍa-mânya.

44

At the same village, on a stone below the huvvarasi tree.

Šôbhakṛitu-saṁvatsarada Chayitra-ba 30 Su....Yimmaḍi-Šivâya-Gauḍaru Taledûganahaḷḷiya Chokkaya-Gavuḍana maga Baireyage koṭṭa nettara-goḍagi-mânya hola kha ½ hattu-koḷaga yî-holavanu nimma putra-pautra-pâramparyavâgi anubhavisuvadu

47

At the same village, on a stone in Andaraḷḷi Marappa's field.

Šubhakṛitu-saṁvatsarada Chayitra-šudha 5 lû šrîmatu Eṅkôja-Râjara âḷuvikêli Rahadurgada havâludâra râja-šrî-Bâranâji-Râjaru Simaṅgaḷada Chikka-Dêva-maga Timmapanige koṭṭa nettara-koḍi......sana Kûtiganaḷiya varigû Valigûra Chikka........grâmavannu koṭṭa ....

48

At Hujagûr (same hobli), on the base of the garuḍa-kamba.

...neya saṁvatsarada..... Husagûrali Hadilôjana maga Bûmôja nilisida kamba mâḍidava

49

At the same village, on a stone in the šânabhôga's field.

Îšvara-saṁ- | Kârtika-ba 12llu ma | râ | Šrîmantaravaru Dêšakulakaraṇi Šâmaṇṇa koṭṭa mânya Husugûra bhûmiyalu hola 44 anubavisikoṇḍu sukhadallu iruvadu yandu koṭṭuyidhêve yidakke yâru tapi (stops here)

51

At Maḷûru (same hobli), on a stone in Veṅkaṭaramaṇa's field.

šrîmatê Râmânujâya namaḥ | šubham astu | svasti jayâbhyudaya-Šâlivâhana-šakha-varshambulu ? 1507 aguneṭi Pârthiva-saṁvatsara-Dhanu-saṅkrânti-puṇya-kâlamandu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Šrî-Raṅga-Râya-ayyavâru pṛithivî-sâmrâjyaṁ seyuchuṇḍaṅgânu Sugaṭuri Tammappa-Gauni-ayyavâru dharma-râjyaṁ seyuchuṇḍagânu Maḷûri Šite-Gauḍu Hanumanta-râyaniki chênu puṭeḍu maḍi puṭeḍunu Hanumanta-râyanikiga vêsina dharmma-šâsanaṁ (usual final phrases and verse)

52

At the same village, on a stone in Aṅgârada Chinnappa's field.

šrîmatê Râmânujâya namaḥ šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana šaka-varshambulu 1464 agu naḍuva Šubhakṛitu-saṁvatsara-Pushya-bahuḷa-êkâdašilu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Veṅkaṭa-pati-Râya-mahârâya pṛithivî-râjyaṁ seyuchuṇḍagânu Suguṭûra Timmapa-Gauni....komâraḍu Yimmaḍi-Sanna-Gauni .... Chaṇḍaṁ-Gau ..Maḷḷûra dêšâniku Paraṇḍa Bîri-Gauḍa.........................

53

At the same village, on a stone near the village gate.

šubham astu šrî-Gôpâla |

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šakha-varushaṅgaḷu 1619 nê varushakke saluva Yîšvara-nâma-saṁvatsarada Mâga-šu 15 Sthiravâra mahâ-parva-kâla-dalu šrî-Madana-Gôpâla-svâmi-dêva-šrî-pâda-padmaṅgaḷige nimma mukhya-dâsarâda chaturttha-gôtrada šrîman-mahâ-Âvati-nâḍa prabhugaḷâda Muḍu-Bayira-Gauḍara pautrarâda Yimmaḍi-Soṇa-Bayira-Gauḍara dharma-patni Sam-pammana putrarâda Gôpâla-Gauḍaravaru šrî-Gôpâla-svâmige paḍitara-dîpâ-râdhanege nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-sakala-viniyôgakû ... mahâjanaru Dêvaṇâpurada-râjyada Voḍigênahaḷḷî-hôbaḷige saluva Maḍlûru-Mêlûru ubhaya-grâma 2 nu...............................

56

At Mêlûr (same hobli), on a stone near the village gate.

šubham astu šrî-Gôpâla ।

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ॥

svasti šrîvijayâbhyudaya-Sâlivâhana-šaka-varushaṅgaḷu 1619 nê varushake saluva Yîšvara-nâma-saṁvatsarada Mâga-šu 15 Sthiravâra-mahâ-parva-kâladalu šrî-Madana-Gôpâla-svâmi-paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-viniyôga.......... sahitavâgi koṭṭadu Dêvaṇâ-purada-râjya Vaḍigêhaḷḷî-hôbaḷige saluva Mêlûru Maḍlûru ubhaya-grâma-2 pâlaki-chatra-châmara-dîvaṭigeyavarige ..rahaḷḷi-sahitavâda kshêtra-svâstiyu sakala-vinayaṅgaḷaü svâmi-sêve mâḍabêku yendu idake tapidare badalu hâkabêku Brâhmaṇa-Kshatriya-Vaišya-Šûdraru yâru tappidarû avara-vara matakke dûrastharu

dêva-dravyaṁ guru-dravyaṁ vipra-dravyaṁ tathaiva cha ।
apêkshya narakaṁ yânti bhakshaṇaṁ cha kula-kshayaṁ ॥

šrî-Madana-Gôpâla-svâmi-pâda-padmaṅgaḷige nimma mukhya-dâsarâda chaturtha-gôtrada šrîman-mahâ-Âvati-nâḍa prabhugaḷâda Yimmaḍi-Bayira-Gauḍara pautrarâda Yimmaḍi-Soṇa-Byira-Gauḍara putrarâda Gôpâla-Gauḍaru samarpisida dharma-šâsanaṁ

57

At the same place.

Corresponds with No. 56 above, adding a few more villages.

58

At Mallišeṭṭipura (same hobli), on a virakal in the grove east of the village.

svasti šrî Pusugûr-mMaramânâta...-mudada ..Viyaṇṇa tuṟugaḷoḷ tuṟuvânn ikkisi kâdi svarggam âḷdaṁ

59

At the same place, on a second virakal.

svasti šrî Noḷamba arasugeyyuvandu Brahmašiva-baṭararu Pusugûra âḷe Sâyilara Kôjayya Koḷarara aḷiya Sirimêṟe tuṟuvânn ikkisi kâdi satta

64

At Beḷḷoṭṭi (same hobli), on a stone in front of the village-châvaḍi.

šrî-Gaṇâdhipatayê namaḥ । šubham astu svasti šrî vijayâbhyudaya........raṅgaḷu 1468 neya Parâbhava-saṁvatsara-Vayišâkha-šu 15 lu šrîman-mahârâjâdhi-râja râja-paramêšvara šrî-vîra-pratâpa srî-vîra-Sadâšiva-Râya-mahârâya pṛithivî-râjyam geyuttam ire (rest illegible)

66

At Guḍihaḷḷi (same hobli), at the south-east corner of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrî Pugaḻ-mâḍu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyiṟ-chinta maṇi-muḍi-śûḍi Mînavar kulaitara Villavar nilai-keḍa Vikkalan Śiṅgaṇan mêl-kaḍal-pâ..tikk-anaittu tan śakkara-naḍâttiya vijaiyabhishêkam-paṇṇi vîra-śiṅgâśanattu Puna-muḻud-uḍaiyâḷôḍu vîṟṟirunt-aruḷina Kôv-Irâjakêśari-panmar âna uḍaiyâr śrî-Kulôttuṅga-Śôḻa-Dêvaṟkku yâṇḍu 11 âvadu Nigarili-Śôḻa-maṇḍalattu Kaḷavâra-nâṭṭu Aṟpalam Śaṅgai-yanum Baśavaiyanum Aṟpalam Tigûrpâla Kâmaṇanukku ai-maṇṇ-iraiyum pûmiyum nîr-vârttu tarma-kkâṇiy-âga kuḍutôm Pâlan Mâchchan Nâganâṟena.. nâ Râjamâṇikka-vêḷân Tâlivâśai arai-kûṟai koḷḷum iḍattil paṭṭân ivan magan Irugan..râjamâṇikka-vêḷân śevitta kal talai....maikku Mâchchann-âna Vîra-śeṭṭiyar magan Vetta-gâmuṇḍan magan Irugann-âna Aṟpalam-uḍaiyân magan Muḍikoṇa..m Râjamâṇikka-vêḷḷânum Pâlanum Kêmuttar magan Śilanum Râjarâja-vêḷân śevitta kal

67

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Kali-yuga-saṁvatsaram 4447 kku śellâninṟa Śakâbdam 1268 âna Vyaya-va..Aipaśi.. 15 ndi apara-pakshattu Traiyôdaśiyum Veḷḷi-kkiḻamaiyum Attamum peṟṟa nâḷ Śeṅgaiyil Irâjêntra-Śôḻa-Tekkîśvaram-uḍaiya-nâyanâr pûjaikkum tiruppaḍimâṟṟukkum Kadaḷi-dêvar kaiyyil dârâ-pûrvam âga kallu-veṭṭi-kkuḍuttapaḍi i-nnâṭṭu Ânûṟk-aḍaittadu svasti śrî Ambaḍakki-nâṭṭu nâṭṭa-var Pâppi-śîyar Śotti-śîyar Kaṇṇuva-śîyar Mâchchi-dêvar Kêtti-śîyar Malai-yaṇan Śânâṇḍai...mi-śîyan uḷḷiṭṭa nâṭṭavarum svasti śrîmanu-mâ-śâmantâdi-pati Mañjaya-nâyakkar kumârar Aṅkaya-nâyakkarum i-nnâṭṭu Ânûrukk-aḍaitta naññai puñjai nâṟ-pâl-ellaiyum sarvamâniyam âgavum taṟiy-iṟai taṭṭâr-ppâṭṭam Âśuvam avalambalam uḷ-mâṟâṭṭu-ppuṟa-mâṟâṭṭu tappu-ttagudi nîr nêṇ eppêrppaṭṭaduvum uṭpaḍa kallil veṭṭi-kkuḍuttôm ippaḍikku nâṭṭ-oppam Śeṭṭîśvara-dêvar nâṭṭu-kaṇakku Nîlappan eḻuttu ippaḍikku nâyakkar...am śrî-Allâḷanâdar Ânaiyappan Âdimûlam eḻuttu ippaḍikku ivai Allai-śîyar Mâdava-baṭṭar Śâmi-nâyakkar maga Kiḻavan Ulagu-toḻa-ninṟâr Tirunâṅgiḻavan Tiruvêṅgaḍam-uḍaiyân eḻuttu i-dharmmattukku iyâvan oruvan ilaṅgaṇam śonnavargaḷ Gaṅgai-kkaraiyil kurâl-paśuvai-kkonṟân

68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šiṅgayanum avan magan Vašavayanum avan magan Pâ........m iva...................Tekka........šrî-Mahadêvarkku dêvadânam âga. palattilum.......ttilum........ttilum nila...ṅgi ivarku............ṇa-naḍe...pari.........ṇṇaikku......ru-chchanaḍaikku Tekka.....gâmuṇḍar ..ḍayar Mahadê....vallai na........gâmuṇḍa...............

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters.)

.........Vijaiyarâjêntra-maṇḍalattu-kKaḷavâra.........Râjarâja-vêḷâr.... .....paṭṭâr

70

At Namanahaḷḷi (same hobli), on a stone in the bêchirâkh village site.

(Grantha and Tamil characters.)

........varshattu........pattân-diyadi..........kâṇiyâ..............

71

At Chikka-Dâsênahaḷḷi (same hobli), on a stone lying to the north.

(Grantha and Tamil characters.)

svasti šrî Kali-yuga-varusham 4447 idunuḷ nîṅgiya Šakâbdam 1268 âna Vyaya-varušam Tai-mâšam 23 tiyadi pûrva-pakshattu Chatutthiyum Brahaspati-vâramum peṟṟa nâ Ambaḍakki-nâṭṭu nâṭṭavar Pâppi...r Mâchchi-dêvar Kêtti-šî....nnuva-šîyâr uḷḷiṭṭa nâ...m svasti šrîmanu-mâ-šâma......Mañjaya-nâyakkar kumârar Aṅkaya-nâyakkarum i-nnâṭṭil Dâšaiyanpaḷḷiyai Vayiri-šîyar magan Kêtti-šîyarukku kuḍaṅgaiy-âga ivv-ûrukk-aḍaitta munb-uḷḷa dâna-mâniya-nîkki allâda nilam nañjai puñjai nâṟ-pâl-ellaiyu sarvamâniyam-âga-kkuḍaṅgaiy-âga-kkallu-veṭṭi nâṭṭi-kkuḍuttôm ippaḍikku nâṭṭ-oppam Šeṭṭîšvara-dêvar ippakku nâyakkar oppam šrî-Allâḷanâta ippaḍikku Âneyappan Âdimûlam eḻuttu nâṭṭu-kkaṇakkan Nîlappan eḻuttu

72

At Gañjiguṇṭe (Gañjiguṇṭe hobli),
on a stone built into the roof of the verandah of the Chandramauḷîšvara temple.

šriyaṁ vitanvatâṁ nityaṁ Šambhôḥ pâdâbja-rêṇavaḥ |
aṅkurârpaṇa-bîjâni višva-srishṭau bhavanti yê ||

svasti Śrînâtha-nâbhî-kamalaja-bhavanasyâyur-arddê parê'sminn
âdau Vârâha-kalpê pariṇama.. Manôr antarê saptamasya ।
ashṭâviṁśê yugêsmin Kamalaja-kalitê puṇya-pañchâṅga-lagnê
karmêdaṁ kurvatâṁ nô vidadhatu satataṁ maṅgaḷaṁ Bhâskarâdyâḥ ॥
bâṇa-gô-rasa-šîtâṁšu-Šakê Vijaya-vatsarê ।
Kârttikê dhavaḷê pakshê dašamyâm Induvâsarê ॥
Šatatârâkhya-nakshatrê Kîṭa-lagnê šubha-pradê ।
vṛiddhi-yôgê garâbhikhyê karaṇê šubha-kâraṇê ॥
êvaṁ sad-guṇa-sampannê muhûrtê sukha-dâyakê ।
Âšvalâyana-sûtrasya Bhâradvâjasya gôtriṇaḥ ॥
nirṇîta-nigamârthasya nikhilâgama-vêdinaḥ ।
purôhitasya paurâṇa-Gañjaguṇṭa-nivâsinaḥ ॥
Kṛishṇa-vidvat-kêsariṇô naptâraḥ tṛipta-saṁvidaḥ ॥
pautrâs Subbâkhya-saṅkhyâvad-agraṇî-Brahma-vêdinaḥ ॥
šrîmad-Vêṅkaṭakṛishṇâkhya-šâstriṇas tu mahâtmanaḥ ।
dharma-patnî châru-šîlâ pati-bhakti-parâyaṇâ ॥
Akkâmbêti samâkhyâtâ yathâ Lakshmîr Muradvishaḥ ।
tasyâ garbha-sudhâ-sindhu-šukti-muktâ ivâbabhuḥ ॥
chatvâras satya-dharmajñâḥ nitya-yajña-parâyaṇâḥ ।
Subbarâya-budhaḥ pûrvaṁ paschâd Vêṅkaṭa-paṇḍitaḥ ॥
Nârâyaṇa-manîshî syâd anujanmâ tataḥ paraṁ ।
têshâṁ pâda-sarôjâta-Šivâ-bhakti-parâyaṇaḥ ॥
Ambâyâš charaṇâmbhôja-bambharâyita-mânasaḥ ।
gambhîra-vâchâ-saṁrambha-sambhavad-rasa-gumbhanaḥ ॥
su-dhârâḷa-sudhâ-syandi-kavitvaika-dhurandharaḥ ।
guru-daivata-viprâṅghri-bhajanânanda-kandaḷaḥ ॥
šrî-Râmakṛishṇa-šâstrîti vikhyâtô vimaḷâšayaḥ ।
têna šrî-Chandramauḷîša-dêvatâ (side of the stone) sthâna-maṇṭapaṁ ॥
bhôga-môkshârtha-sârtha..kṛitam â-chandra-târakaṁ ।
tatra Durgâ-Gaṇâdhyaksha-Chaṇḍikêšvara-Bhairavâḥ ॥
Vîrabhadra-mahôkshâbhyâṁ saṅgataš Chandrašêkharaḥ ।
pratishṭhitaḥ prakâmaṁ syâd Râmachandra-manîshiṇâ ॥
yê santaḥ Chandramauḷir vidadhatu nitarâṁ sâdhu-chârân.....
têshâṁ vaṁšâbhi-vṛiddhir niravadhika-sukhaṁ mandirê šrîs sthirâ syât ।
antê Šambhôḥ padâbjê nivasatir anišaṁ sambhavêd êva satyaṁ
vêdâḥ svasthâ yadi syuš šaši-divasakarau satyasandhau bhavêtâṁ ॥

Râmakṛishṇa-šâstri Ârukatimbina Chandramauḷîšvara-dêvasthânakke šubham astu

73

At Nandanahosahaḷḷi (same hobli), on a stone
built into the roof of garbaha-guḍi of the Viśvêśvara temple.

..........Šaka-varsha 975 Vijaya-saṁvatsarada Šrâhayoḷ svasti sa....... mahâ svasti mahâ-maṇḍaḷêśvarâdhipati Okkattu-gaṇḍa-Nârâya.....śrîmad-daṇḍanâyaka Mâchimayyanappa Râjarâja-Brahma-mârâya ...... yeṟpa-sâsiramaṁ Vallûra biḍinale sukha-saṅkathâ-vinôdadin.......Mahârâjavâḍi.. ṟu-sâsirada baḷiṁ Koyyakoṟu-nâḍu-munnûṟa....koṟe-gâvuṇḍa Bumbagalla Naṭṭura..............Tâḷayai-gâvuṇḍana magaṁ Maleyama-gâvuṇḍa Maleyana magaṁ Tâḷayyan.. Râya-gâvuṇḍaṅge arasa...... baragi Vallûra biddan âdira mechchi koṭṭa san... î-nâḍa..ḍeyahaḷḷiya kâruchi kâluṁ naḍeyuttam ire yidakke viśêsha..chiyan eṟagoṭṭan î-...jaya chandrâdityar uḷdannega (usual final phrases and verse) idaṁ baredaṁ Kali-Dêmayya

75

At Kundalagurike (Gañjikuṇṭe hobli), on a rock west of the village.

śrî-Gaṇâdhipatayê namaḥ। Raüdri-saṁvatsarada Chayitra-śuda 11û śrîmatu Kundalagurige-pratinâmavâda Râmasamudrav emba sarvamânyada agrahârada aśêsha-vidvan-mahâjanaṅgaḷu Bagturahaḷḷi Tamma-gauḍarige koṭa koḍige-hola kha 1-ꠧ. gadde Hiriyakereya keḷage kha 1 gadde yî-hola-gadde nimma putra-pautra-pâramparyamâgi â-chandrârka-stâyi....śâśvata-sukhadalu anubhavisuvudu endu koṭṭa śâsana yidakke Virûpâksha-liṅga sâkshi

76

On a second rock at the same place.

Sarvajitu-saṁvatsarada Kârtika-ba 11 lû śrîmatu Bayicharasanavaru............rige Golahaḷḷi-Dâsênahaḷḷi-hola-gadde saluvantâdu Bayicharuge bâgaü archaka-Bayicharasarige vondu-bâga yida adoḷa prâkku Chikka-Bayicharasage biṭṭa gadde âi......vaḍeda baḷi Bayicharasara maga Tippayyanu ardabhâga..........bâgâ haḷḷiya Bayiridêva-Gavuṇḍa Bayichepa-Gavuṇḍa (rest illegible)

79

At the same village, on a rock behind the Basava temple.

Chitrabhânu-saṁvatsarada Puśya-ba 3 lu śrîman-mahârâjâdhirâja râja-paramêśvara Kṛishṇa-Dêva-Râya-mahârâyara nirûpaviḍida Kṛishṇama-Nâyakaravaru hâkista dharma-śâsana Nallûra-nâḍige saluva Maḷalûra-sthaḷada Kundalaguṟikeya grâmagaḷige âr-obbaru maduveya mâḍidaru suṅkav illa endu nâḍa gavuṇḍapagaḷa munḍiṭṭu hâkista dharma-śâsana (usual imprecatory phrases)

80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) šrî-Prabhava-saṁvatsarada Jyêshṭa-šu 15 Sômavâradalu Kiri-jîyyana maga Heyaṇana samâdhi (south face) Hiriyaṇana maga Ma . . . ramyappana samâdhiya kelasavanu Divâṇḍ . . maga Jîyôjanu mâḍida kelasakke maṅgaḷa mahâ

82

At Chilakalanêrpu (Chilakalanêrpu hobli), on a virakal near Errakuṇṭe in Kambam dinne.

(Grantha and Tamil characters.)

svasti šrî tiru-kkaḷa nirppa eruma . . na pudava . . . . meṭṭi Kannara-šeṭṭi magan Mârama-šeṭṭi Mârama-šeṭṭi magan Jâgi-šeṭṭi Jâgi-šeṭṭi magan Šôḻa-šeṭṭi Šôḻa-šeṭṭi magan Kêtta-šeṭṭi Kêtta-šeṭṭi magan Pâlaiyan âna Gaṅgaigoṇḍa-Šôḻa-kkâmuṇḍan Gaṅgaigoṇḍa-Šôḻa-kkâmuṇḍan makkaḷ Šâmuṇḍaiyanuṅ-Gaṅgaigoṇḍa-Šôḻa-kkâmuṇḍanum Kêttayan âna Kulôttuṅga-Šôḻa-kkâmuṇḍanum eṅgaḷ tambi Vîmaiya-gâmuṇḍan vêṭṭai-pôy panṟi-kutti idanâl êṟ-uṇḍu paṭṭamaiyil eṅgaḷ tamappanâr eḍuppitta Gaṅgaigoṇḍa-Šôḻa-îšvaram-uḍaiya Mâdêvar kôyil tuvârakku puṟambê nâṭṭinôm i-ppaṇi-šeyda Ochchikoṇḍân Kâvaiyâšârikku nîr-vârttu Tîrttakiṇiyil kuḍaṅgaiy-âga nûṟu kuḻi kuḍuttôm Šâmuṇḍaiyan âna Gaṅgaigoṇḍa - Šôḻa - gâmuṇḍanena nam-pinnu vayam uḷaḷavum niṟuttinan nanṟ-âga svasti šrî

83

At the same place.

(Grantha and Tamil characters.)

. . . . . . viḷaṅga Jaya-mâdu vi . . . . . Malar-magaḷ puṇara uri . . . . . . muḍi-šûḍi Mînavar . . . . . . r kulaitara ênai-man . . . . . . tara tikk-anaittu ta . . . . . . vijaiya-apishêkam pa . . . . . . ṅgâsanattu Avani-muḻu . . . . . ḍum vîṟṟ-irund-aruḻiya Kô . . . . nmar âna šakkiravartti šrî-Ku . . . . Šôḻa-Dêvarkku yâṇḍu mu . . . . . . dâvadu Iraṭṭapâḍi ko . . . . . . maṇḍalattu Mêlai-Mârâya . . . . . . yyakuṟai-nâṭṭu tiru-kKaṅga . . . . . . maiyan pašuvan meṭṭi si . . . . kkâran taṇḍu . . . kaṇ . . . . . . l amaichchi . . ṇḍan Gaṅ . . . ṇḍa-Šôḻa-îšvaram uḍaiya-dêvar kôyil mun maṇḍapat . . terku i . . r talai-maṇḍapam Kêttiyan Pâlaiyan âna Gaṅgaigoṇḍa-Šôḻa-gâmuṇḍan makkaḷ Šâmuṇḍaiyan âna Gaṅgaigoṇḍa-Šôḻa-kkâmuṇḍanum Kêtiyan âna Kulôttuṅga-Šôḻa-gâmuṇḍanum eṅgaḷ makkaḷ Periya-Pâlaiyanum Šiṟiya-Pâlaiyanum Gaṅgaigoṇḍa-Šôḻa-îšvaram-uḍaiya Mâdêvarkku dêvarkku dêvadânam âga tiru-nandâviḷakkukku šekk-onṟum tiruvamirdukku šrî-kôyil kiḻakkil êṟi onṟum êri-kîḻ nañjai puñjaiykku mêl-pâṟkellai šrî-kôyilukku-kkiḻakkum . . . .

85

At Burudagunte (same hobli), on a stone in the Mâdigas' field.

šubham astu šrî-Gaṇâdhipatayê namaḥ Manmata-saṁvatsaraṁ Vayišâka-šu 1lu šrîman-mahâ-maṇḍalêšvara Peda-Tirumala-Dêva-mahârâjala kârya-kartalayina Bukarapayyavâri Aṇṇayaṁ samukha dêviya (rest illegible)

86

At the same village, on a stone at the entrance of the Âñjanêya temple at the fort gate.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1529 agunêṭi Plavaṅga-saṁvatsara-Chaitra-ba ..lu šrîmatu Burudakuṇṭalôni kôṭa-vâkila mundara Hanumanta-râyaki dîpârâdhana (rest illegible)

88

At the same village, on a stone to the right of the Râmêšvara temple.

namas tuṅga-etc. ‖

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1492 agunêṭi Pramôda-saṁvatsara-Vaišâka 5 Sôma-puṇya-kâlamundu šrîmad-râjâdhirâja râja-paramê-švara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-Râya-Dêva-mahârâyalu Gâjape.....500 ....sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ (rest illegible)

91

At Nandanavana (same hobli), on the basement of the Chennikêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Pugal̤-mâdu vil̤aṅga Jaya-mâdu virumba Nila-magal̤ nilava Malar-magal̤ puṇara urimaiyir̤-chiranta ma-muḍi-šûḍi Mînavar nilai-keḍa Villavar kulaitara ênai-mannavar iriyal-ur̤r̤-ul̤itara-ttikk-anaittun-tan šakkara-naḍâtti vijaiyabhishêkam-paṇṇi vîra-siṁhâsanattu Avani[-mu]l̤ud-uḍaiyâl̤ôḍum vîr̤r̤-irund-aruḷiya Kô-Râjakêšari-varmar âna chakravattigal̤ šrî-Kulôttuṁga-Chôḷa-Dêvarku yâṇḍu muppattu-mûnr̤âvadu Iraṭṭapâḍi-koṇḍa Šôl̤a-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyakkur̤ai-nâṭṭu Vêma..ṅgal âna Râjêndra-Šôl̤a-ppêṭṭaiyil Iraḍumârâya..rukkun-tiru-mêr̤-kôyil âga Jayaṅgoṇḍa-Šôl̤a-maṇḍalattu Ûr̤r̤u-kkâṭṭu-kkoṭṭattu Vel̤imânallûr-nâṭṭu Peruvañjiyûr-chchavukkam Vîrakkil̤ân Kamban Tiri-chChir̤r̤ambalam-uḍaiyan âna Vayirâgarâjan el̤untaruḷuvitta šrî-Kulôttuṅga-Šôl̤a-nânâdêši-ttiru-Viṇṇagar-âl̤vân kôyilum maḍaivil̤âgamuñ-jûl̤nta šâlaigaḷum uṭpaḍa ivv-ûrir̤-cheṭṭi Ir̤aiyaḍan-duṭṭar-gaṇḍan âna Vîrarâjêndra-maṇḍalâditta-šeṭṭikku vilai-kuḍuttu mêr̤paḍiyâr ir̤aiy-il̤ichchi-kkoṇḍa nilattu-

30

kku....ṇḍappaḍi kīḻ-pâl-ellai-kkîḻai-kkôpura-vâšal âšaṟudiy-âgavum ten-pâl-ellai teṟkiṟ tiru-madiḻukku-tteṟku irubadin-šâṇ-kôlâl irubadin-kôl-nîḻamum mêṟ-pâl-ellai mêlai-tiru-madiḻukku mêṟku-ppadinaiṅ-gôl-nîḻamum vaḍa-pâl-ellai vaḍakku-ttiru-madiḻukku vaḍakku aiṅ-gôl-nîḻamum i-nnâṟ-pâl-ellaikkum uṭpaṭṭa nilam ittanaiyum Kamban Tiri-chChiṟṟambalam-uḍaiyân âna Vayirâgarâjar pakkal emmil išaintu ponn-aṟa-kkoṇḍu vilaiy-aṟa viṟṟu i-nnilam ivarkku iṟaiy-iḻichchi-kkuḍuttên Iṟaiyaḍan-duṭṭar-gaṇḍaṅ âna Vîrarâjêndra-maṇḍalâditta-šeṭṭiyena.varkku viṟṟu-kkuḍutta nilattil irukkum tiruvârâdanai-paṇṇuṅ-Gura vašari-tTiruvaraṅgamâṇanaiyuṁ ivan vaṁšattâraiyum pala-paḍi-nimanta-kkâṟaraiyum dêvar-aḍiyâraiyum para-dêšigaḻây-irukkum Brâhmaṇaraiyum miḍârarâḻâiyum maṟṟum epperppaṭṭâraiyum .... koḻḻâdên-âgavum e-chchôṟṟupaḍi koṭṭaṇamum naliya-ppeṟâdên-âgavum nânum en vaṟkattârum ippaḍi šeluttuvôn-Tiruv-âṇai Avani-muḻud-uḍaiyâr-âṇai...i-ttanmam ippaḍiy-alladu maṟṟ-êdênum adarku šeyya ninaippôm âgiṟ-Kaṅgaiy-iḍai-kKumariy-iḍai na..vu-šeydâr šeyda pâpamum vanam-aḍittu-kkoḍu-pôm Vêḍar šeyda pâ-pamum anubavippôm maṟṟum i-kkôyil nokka-chcheydâṟ-cheyda dhanmaṅgaḻu-kku virôdham-paṇṇuvâr muṟ-chollappaṭṭa pâpam anubavippâr ivv-ûriṟ-Kaḍa-kkattu Malla-šeṭṭi-kuṭṭaiyum idi......dukku ellai âvadu vaḍakku âṟu âšaṟu-diy-âgavum mêl-pâl-ellai Šâmuṇ......kollaiyâgavum kiḻ-pâl-ellai peru-vaḻiy-âšaṟudiy-âgavum naḍuv-uṭpaṭṭa nilamun-tiru-nandavanmum

92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters.)

.................ḍuttad-iyâdu..........taḍuttu tan-kuḍai-niḻaṟ-kiḻ inb-uṟa ni......yum puliyun-dišaitoṟu na..tti-ppugaḻ-taru-tarumamum vîramun-diyâgamuṅ-garunaiyum uṟimaiy-añ-juṟṟamum âga-ppiriyâttalai nigaḻa-chchaya-mun-dânum vîṟr-irundu kula-maṇi-makuṭa muṟaimaiyiṟ-chûḍi-ttan kaḻal tarâdi-var šûḍa-chcheṅgôl Nâvalam-puvitoṟu naḍâttiya Kôv-Irâjakêšari-panmar âna uḍaiyâr šrî-Râjêndra-Šôḻa-Dêvaṟku yâṇḍu mûnṟâvadu Iraṭṭapâḍi-koṇḍa Šôḻa-maṇḍalattu Mêlai-Mârâyapâḍi Vêmapaṅgal âna Attâṇinallûr Tiru-mûlasthânam-uḍaiyâr Mahâdêvar šrî-kôyilin munb-irundu adikârigaḻ Râjamâṇikka-mûvênda-vêlâr kôyiṟ-karumam-ârâyâv-irundu i-nnâṭṭi .... vattiṟa ....nâṭṭu-kkâmuṇḍu...vaṁšattu..ḻaiyan Malaiyaṇan Muḍikoṇḍa-Šôḻa-gâmuṇḍan ivan magan Tâḻayan âna Râjarâja-gâmuṇḍan ivan magan Malaiyaṇan âna Vijaiyarâjêndra-kKoyyaikkuṟai-nâḍ-âḻvân

93

At Vaṅgimâḷḷu (same hobli), on a stone in the bed of Horakuṇṭe to the south.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḻa-maṇḍalattu Mêl-Mârâyapâḍi Dêvâṇḍi râjyam-âḷuṅ-gâlattu Turaiyaraišan Tâḷivaṅgimaḍu-kutta ûr-aḻivil paṭṭâr Šunaiya-kônar magan Vayira-kkônar . . ndamaiyin Šôḻa-kônar magan Kašava-kkônar . . ûr aḻiyâmaṟ-kâttu paṭṭâr ivaṟku . . ppêr vâṇiyar Kâṇamânedi-maṅgalam Vayira-kkônar magan Kašavâṇḍân šeyarvittân

94

At Sâdali (Sâdali hobli), on copper plates in possession of Ghaḍiyâra Veṅkaṇṇachâr.

(Nâgarî characters.)

šrî-Gaṇâdhipatayê namaḥ । šrî-Sarasvatyai namaḥ । šrî-Râmachandrâya namaḥ । a-vighnam astu ।

namas tuṅga-etc. ॥
êtad râjâdhirâjasya trâtur ambhôdhi-mêkhalâṁ ।
saṅgrâmê Târakârâtêr Dêva-Râjasya šâsanaṁ ॥
avyât tvâm ânanê hastî dṛishṭyâ yasya dayâ-duhâ ।
nadîmâtṛikatâṁ yânti narâṇâṁ kârya-bhûmayaḥ ॥
kalyâṇâni karê karôtu vasudhâṁ vârâkarâd uddharan
daṁshṭrâ-kânti-tatir yatô diši-diši vyâtanvatî chandrikâṁ ।
višva-grâma-vidhâna-sâdara-dhiyâ krôḍîkṛitê Vêdhasâ
sûtê vyômani sûtra-pâta-sushumâṁ sô'yaṁ Kiri-grâmaṇîḥ ॥
asti chûḍâ-maṇiš Šambhôr ambhôrâšês tanûbhavaḥ ।
Mahêndra-nagarî-nârî-mâṅgalya-sthâpanaushadhaṁ ॥
tatô Yadôr abhûd vaṁšô bhajan parvabhir unnatiṁ ।
yašô-dhauta-dišâṁ râja-ratnânâṁ yatra sambhavaḥ ॥
tatrâbhûd Bukka-bhûpâlô Vṛitrâri-sama-vikramaḥ ।
krîḍâputrî-kṛitârâtiḥ kîrti-vallî-mahîruhaḥ ॥
pâlayan yaḥ prajâs sarvâḥ pakshapâta-parâṅmukhaḥ ।
chakâra šithilôtkaṇṭhâṁ chakravartishu mêdinîṁ ॥
agraṇîḥ puṇya-šîlânâm âsîd asyâtmasambhavaḥ ।
hâra-gaura-yašaḥ-pûra-hârî Harihar êšvaraḥ ॥
arthânubandhinî Tuṅgabhadrâ yad-dâna-dhârayâ ।
parjanyôpajña-saubhâgyâḥ pratyâdišati nimnagâḥ ॥
udvahan yô vasumatîm urô bhindan virôdhinaḥ ।
âkrâman vikramêṇâšâ hanti Brahmâparâdhinaḥ ॥
kôdaṇḍa-sachivaḥ kurvann urvîm uddhṛita-kaṇṭakâṁ ।
prathâm apratimallasya prathayâmâsa yaḥ Pṛithôḥ ॥

vichchhinna-vêda-santâna-sandhânôdghôsha-janmanâ ।
pratishṭhâṁ prâpitô yêna (II *a*) chaturbhiš charaṇair vṛishaḥ ॥
bhadrâ yad-râjadhânî maṇi-nivaha-mahô-mañjarîbhir Vasantaṁ
kârâgârâri-šraṁsan-mukha-pavana-taraṅgôshmabhiḥ Grîshmam êti ।
kastûrî-kâlikâbhiḥ jaladhara-suhṛidaṁ kâlam ullâsi-padmaṁ
kântâ-vaktrêndu-kântyâ kalita-hima-bharaṁ ghânasâraiḥ parâgaiḥ ॥
asyâsîd âtmajaš šrîmân Dêva-Râja-narâdhipaḥ ।
â Sêtôr â cha Kailâsât avyâhata-parâkramaḥ ॥
âkarṇya yasya sannâham arâtînâṁ pradhâvatâṁ ।
âraṇyânâṁ cha satvânâm âvâsê'bhûd viparyayaḥ ॥
âjñâvajñâta-Sugrîvê yasmin râjyaṁ prašâsati ।
bhaktaṁ chôra-šrutiḥ prâptâ bhâshâyâṁ dakshiṇâ-pathê ॥
jaṭâ nibadhnan chchhiraši vanê vâsaṁ prarôchayan ।
bhaikshê parichayaṁ kurvan viraktiṁ vishayê dišan ॥
valkalê vâsasî tanvann anâsthâm âvahaṁs tanau ।
âchâryakam arâtînâm akarôd yasya vikramaḥ ॥
tasya Dêmâmbikâ-jânêḥ putrô Vijaya-bhûpatiḥ ।
pûrvêshâṁ puṇya-râšînâṁ vipâkasyêva vigrahaḥ ॥
yasya bâhau vasumatî rasanâyâṁ Sarasvatî ।
pratyakshê paramaṁ jyôtiḥ parôkshê para-yôshitaḥ ॥
ardhâṅga-Lakshmîr asyâsît sarvâṅga-šubha-lakshaṇâ ।
nâmnâ Nâraṇa-Dêvîti râmâ-nirmâṇa-mâtṛikâ ॥
atha Vijaya-bhûmipâlâd alabhata sâ Dêva-Râya-naranâthaṁ ।
tanayaṁ vinaya-nidhânaṁ vijayaṁ nîtir iva vikramôllâsât ॥
Karṇâṭa-râjya-lakshmî-kalyâṇôllâsa-kâraṇê yasmin ।
vasudhâ vâridhi-tanayair virahaṁ vijahâti vitaraṇâchâryyaiḥ ॥
saptânâṁ šaila-mallânâm ashṭânâm âdi-dantinâṁ ।
bhârô dharâ yasya bhujê kastûrî-makarâyatê ॥
sâmmukhyaṁ chira-saṁšêvâ svastîty uchchâraṇê šrutiḥ ।
dêhîti daršana-vyâkhyâ yasya nissîma-dâninaḥ ॥
mahârâjâdhirâjêšô râjanya-paramêšvaraḥ ।
Dêva-Râya-mahârâyaḥ para-râya-bhayaṅkaraḥ ॥
adhiruhya bhadra(II *b*)pîṭhîm avanîm avinîta-mada-harô rakshan ।
adhivasati Vijayanagarîm adhivâsita-sapta-sâgaraṁ yašasâ ॥
arthi-chintâmaṇis sô'yam âšritânanda-chandramâḥ ।
avyâja-bandhur bhûtânâm apâra-karuṇâ-nidhiḥ ॥

ataḥ paraṁ purôhita-svâmyavatâṁ dhârâ-grihîtasya Brâhmaṇasya gôtra-sûtra-nâmâni cha likhyantê । svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu* 1254 agunêṭi Âṅgirasa-saṁvatsara-Vaišâkha-bahuḷa 30 lû šrîmad-

* So in the original.

râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-šrî-Dêva-Râya-mahârâyal-ayyavâru Vijayanagaramandu yêka-chchhatra-pṛithvî-sâmrâjyaṁ chêyuchuṇḍa-gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyô mahadbhyaḥ vividhâbhidhâ...

kušalêbhyaḥ kulâchârê sûtrêbhyaḥ shaṭsu karmasu |
adhyâtma-vidyâ-nishṭhêbhyaḥ varêṇyêbhyô vipašchitâm ||

ataḥ Šrîvatsa-gôtraṁ Âpastamba-sûtraṁ Yajuš-šâkhâdhyâyilaina Chakravartti-bhaṭṭa-pautrulaina Šrîraṅga-bhaṭṭa-putrulaina Chokana-bhaṭṭa-jôsyuluku Âtrêya-gôtraṁ Âpastamba-sûtraṁ Yajuš-šâkhânumatulaina Nalla-Timma-Râju-gâri pautrulina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru šrî-Virû-pâksha-sannidhina sûryôparâga-puṇya-tithiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ-dharma-sâsana-kramaṁ Sâdali-pîṭhikâyâṁ Mukkuṇḍa-vêṇṭhya-Buruḍakuṇṭa-sthalântastha-Mallasamudrâdi-grâma-nâmakaṁ

yuktaṁ sîmâ-chatushkêṇa bhôgânâm ashṭakêpi cha |

atraitê ashṭa-bhôgâ..nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-....bhû-svâ..ya-svâmyêna Kâmârasamudra-grâmaṁ Varasamudra-grâmaṁ Lakasamudra-grâmaṁ êvaṁ grâma-trayaṁ bhû...sâdhya-svâmyêna Îšânyâdi-chaturdaša-sthala-grâma-purôhita-svâmyaṁ agrahâra-kshêtrâṇâṁ svâmyêna cha (III*a*) chatvâri agrahârâṇâṁ trayastriṁšat-purâṇâṁ purôhita-svâmyêna Chokkaṇa-bhaṭṭasya šrî-Virûpâksha-sânnidhyêna sûryôparâga-samayê sa-hira-ṇyôdaka-dâna-dhârâ-pûrvakaṁ tâmra-datta-dîyamâna-grâmâ likhyantê dêša-bhâshayâ | (usual final verses)

Šaurêr iva mahâ-Lakshmîḥ Šaṅkara-priya-Pârvatî |
purusha.....anagha-pûrva-janma-tapaḥ-phalaṁ ||
vidyâ-nidhir višêsha-jñô vîrô Vijaya-bhûpatiḥ |
dayâ-nidhir abhût tasya dêvî Nârâyaṇâmbikâ ||

vidyâ-nidhi-bhûmiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ (usual final verses) yî-Buruḍa-sthalântastha 14 sthalâlaku chuṭṭu-valaya-vivaraṁ (here follow details of boundaries of gift and usual final verse) maṅgala mahâ šrî šrî jayatu ||

šrî-Virûpâksha (in Kannaḍa characters

95

At the same village, on a rock in the nâgarakallu-kaṭṭe.

šrî svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1714 nê varushakke sallatakka Paridhâvi-nâma-saṁvatsarada Chaitra-šu 15 Sthiravâradallu šrîman-mahâ-Âvati-nâḍa prabhugaḷâdanthâ Doḍḍa-Bairê-Gavuḍaravara pautrarâda Channaṇappayyanavara putrarâda Râmasvâmiyaru Vašishṭa-gôtrarâda Âpa-stamba-sûtrarâda Râmâ-šâstrigaḷa pautrarâda Chenna-šâstrigaḷa putrarâda Râmâ-šastrigaḷige yi-puṇya-divasadallu šrî-Nandišvara-svâmi-charaṇâravinda-gaḷige prîtiyâgi Hari-Harâdigaḷu sâkshiyâgi Sâdali-grâmada baḷiya Nâgara-

kaṭṭe-hola solige 3 kke kha 3 saha sa-hiraṇyôdaka-dhâre yeradanthâ hola-gaddeyannu anubhavisi yiruvadu yendu barasi koṭṭa dâna-patrike dâna-mânya śrî-Nandîśa

96

At the same village, on a stone in the Kôṭê-gaddê-hola.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1468 ânaṭi Parâbhava-saṁvatsarada Mâga.......15lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Sadâśiva (rest gone)

98

At Iragappanahaḷḷi (Sâdali hobli), on a stone near Basavaṇṇa's well.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ ।
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadîyaḥ priyaḥ
chakrê Śambhu-mahâbhishêka-vidhayê pûrṇâm imâṁ vâpikâṁ ॥
śubham astu śrî śrî

99

At the same village, on a stone north of Basavaṇṇa's field.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ ।
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadîya-priyaś
chakrê pâpa-layaṁ Śivâlayam amuṁ sârddhaṁ mahâ-Nandinâ ॥
varshê Vikâriṇi cha Kârtika-mâsi kṛishṇê
pakshê Viśâkha-tithi-saṁyuta-Saumyavârê ।
tênaiva Muppa-narapâla-varêṇa samyak
śrî-Mallikârjuna-Śivasya kṛitâ pratishṭhâ ॥
(usual final verse) śrîḥ śrîḥ

100

At Uppaguṇṭahaḷḷi (Sâdali hobli), on a rock north of the village.

śubham astu Vishu-saṁvatsara-Mâga-śu 13 lu śrî-Gaṅga-Râya-Dêva-mahârâyal-ayyavâru bommalâṭa-Paruvati-Purâṇaṁ-Vîrapa-komâruḍu Kṛishṇapaku Sâdali-chêtô Upakuṇṭipale sarvamânyaṅgâ maniñchina darma-śilâ-śâsanaṁ

Kaḍarañchanilô bomma.................................(left side) bomma-lâṭivâriki vikriñchina-vâḍu.....

101

At Timmanâyakanahaḷḷi (Baseṭṭihaḷḷi hobli), on a stone built into the roof of mukha-maṇṭapa of the Râmadêva temple.

svasti šrî Mahârâjarâ nâḍa mêge Mayindanâ sama...valamuṁ eḻtare šrî-Eṟeyammara..râ mane-makkaḷ Allaggiyarâ Paramêṇḍi Kaligge-pervvayila to..yeneṇḍade Vommâñchûruḷ niltu ..ntaḍi eṟidu palaran kondu sa....Para-mêṇḍiyaṁ Sâdêvanuṁ tammunt-irvvar..Paramêṇḍi Mâdêvam akkaman niṟisi...dôḷu-kallan

102

At Ânêmaḍagu (same hobli), on a stone in the north wall of the Îšvara temple.

..svasti šrî Mahârâ....masta-talamu...magan...ṇḍi...mâñchûruḷ ni... palaran kondu sa....mme-arasar da...yguḷa kaḻani ve....dâyaṁ koṭṭodu

103

On a stone in the east wall of the same temple.

....tta..ndun eṟidu...ttire Mâñchû....kaḻani...mâpâtakan akku

104

At the same village, on the wall of the Channigêšvara temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varušambulu 1454 Nan-dana-saṁvachara-Jêshṭa-ba 7 Âdivâraṁ-nâḍu Achuta-Râya-mahârâyalu pruthvî-sâmrâjyaṁ yêluchuṇḍagânu vâri kinda Gumma-Nâyani-Chinamma-Nâyani-kumâra Nârašiṁha-Nâyani-Narasappa-Nâyanigâru Buruḍaguṇṭe-sîmalônu sâmrâjyaṁ yêluchuṇḍagânu vâri kârya-kartulaiyanavâri baṇṭu Baṇḍi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri kinda Buruḍakuṇṭe-sîma-pârupatyaṁ chêsi uṇdi Ânemaḍugu aneṭi grâmâna tama sâmalu Nârasiṁha-Nâyani-Narasapa-Nâyanigâriki pu....gânu .... ravuṁ pêṭi Chenna-Kêšavarâyani ântarâḷikaṁ..šrî-maṇṭapa..m anêṭi silâ-maṇṭapâlu guḍlache Chenna-Kêšavarâyaniki samarpiṁstimi ||

109

At the same place.

(Grantha and Tamil characters.)

.........manâ-dêvar-purattukku.....Šomanâdan paṅgu 2 Lâkanâdan paṅgu 1 ..ṅgan paṅgu 1...lagan paṅgu 2..nayan paṅgu 1 Vašavadêvan paṅgu 1 Vîra-

malaiyan paṅgu 1 Šômanâdan paṅgu 1 Kâḷaiyan paṅgu 1 Attaigan paṅgu 1 Kuttaiyan paṅgu 2 Têvâran paṅgu 1 Pambaiyan paṅgu 1 Mâdaiyan paṅgu 1 Vîraiyan paṅgu 1 Vîrabattara-dêvar paṅgu 1 pûšâri Mallain paṅgu 1 . . . .

110

On the rock of the Râmaliṅga hill to the north-east of the same temple.

(Grantha and Tamil characters.)

svasti šrî Tiruvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mêl-ânâr maruva Kaliy-âyira-nâḷ-koṇḍ-âṟaimbatt-âṇḍin mêl êḻubatt-ôr-âṇḍu šenṟa Bhagudânya-varusham nâyanâr Irâmîšvaram-uḍaiya-nâyanâr šî-pâdattaiy-êtti . . . . . šindai tapôdanar tân . . . . vaṇaṅgun-doṇḍu-toḻiṟ-Kûttâḍun-dêvan vaṇḍaḷirâl vâsaṅ . . r nîrâl malarinâl mandirattâl pûšanai-šeydu puram-aḷit . . ton-neṟiyum valaṅgâ-moḻiyum viri-tirai-vêlai-ttalaṅ . . . valun-danadêy-âgâ têša nigaḷa ai . . . . . . talaivan Brahma-Kshatriya-Gaṅga-pperumâḷ-dêvar magan Mâman-aṅkakâṟa-tTuṭṭarâditta I . . . ja-Nârâyaṇa-Brahmâdirâjan Kariya-Gôpâlan gaṇḍa-ppaṇḍâra-ka . . . . . . râyan . . llakaṇḍa Kûttâḍun-dêvanena Irâmîšvara-Šiva-purattuk . . . . tta nanšey punšey nâṟ-pâl-elaiyum Šiva-puram âga viṭṭên idu . . . . . . ṟṟinâr Geṅgai-karaiyiṟ-kurâl-pašuvai-kkonṟâr pukka narakam-pugakaḍavar

111

On the same hill, on a stone lying by the side of the outer prâkâra of the temple.

(Grantha and Tamil characters.)

. . . . yum nâmam vilaṅgâ-moḻiyum viri-tirai . . vêlai-ttalaṅ-gâvalun-danadêy-âga-chchilaṅgâlakâra . . . gi šindai-šed-uyar Gâṅga-kkumâra . . . . li maṇḍala . . dêva bhuja Vîra-Nârâyaṇan Toy . . . . . nâṭṭu-maṇḍalikar šak . . . . vatti Vîra-Râgava-dêvanena Ko . . . . nšey punšey nâṟ-pâl-elaiyum tiruv-Irâmîšaram-uḍaiya-nârukku šandirâdita-varaiyil . . . . viṭṭên (y)i-ttanma-mâṟṟinavan Geṅgai-karaiyil kurâṟ-pašuvai konṟân pâvattê pugakkaḍavan

112

At the same village, on a stone south of the Râmêšvara temple.

svasti šrî jayâbhyudaya-Šaka-varushaṅgaḷu 1300 Kâḷayukti-saṁvatsarada Šrâvaṇa-ba 12 Šu šrîman-mahâ-maṇḍaḷêšvara mûṟu-râyara gaṇḍa šrî-vîra-Bukkaṇṇa-Voḍeyara kumâra Hariyappa-Voḍeyaru pruthuvî-râjyavan âḷuva-kâladalli Khatikâṟa-Râyara gaṇḍa Nâraṇṇa-Voḍeyara kumâra Dêpaṇṇa-Voḍe-yaru prithuvî-râjyavan âḷuttalu Sâdaliya-nâḍa Râmêšvarada-grâmadalu yikki-

sida santhe (back) svasti samasta-bhuvana-jana-nija-nâ[ma-]mâlikâ-prasasti-sahitavâda Sâdaliya-nâḍa gaüḍu Kanna-Gauḍa Râmêšvarada Râyappan-oḷagâda samasta-gauḍugaḷu Sereya ayvaru-seṭṭigaḷu minḍagudda â-Baivi-Seṭṭi-voḷagâda Sâlumûleya samasta-halarugaḷu baisaṇige yikki mâḍidanthâ santheya hokantha bhaṇḍakki varusha-pariyantara sarbbamânya alindaṁ mêle yattuvanthâ âyagaḷu Sâdaliya mariyâdeyalu râjâya 1 nâthâya 1 ayvaru-seṭṭiru-âya 1 minḍaguḍḍarige 1 yî-âyagaḷanaṁ yetti Dêpaṇṇa-Voḍeyaru â-chandrârka-kâla-stâyiyâgi sukhadiṁ bâḷvaru šrî šrî

113

At Yalagalahaḷḷi (same hobli), on a stone in Kṛishṇa-Reḍḍi's field.

Sarvadhâri-saṁvachara-Chaitra-sudha .... lu । šrîmatu Nâgi-nâyaḍu Mallapagâru yiṅka sarava-pašulaku Vîrayaku kâḷachi-mânyaṁ yî-mânyaku tapina.. (imprecatory phrases) ....vâni sommu....vâni biḍaku........



CHIK-BALLAPUR TALUQ

1

At Chik-Baḷḷâpur (kasaba hobli), on the north-east basement of the wall of the Chitrâvati well.

adô Baṇḍe Bañchâḷapa kallina mâḷige kaṭṭisidu..Chikaṇṇage anêkavâgi yinâmugaḷu koṭu santôsha-mâḍidaru avaru avara makaḷu ayiśvaryavantarâgi yiruvadu

2

On a rock to the west of the same.

Mañchenabalê Dêvâṅgada Doḍḍa-Mudaṇṇa kallina bâvi kaṭṭisidu.....Chikkaṇṇage bahaḷavâgi uḍagare mâḍi santôsha-mâḍidaru avara avara makkaḷu ashṭaiśvaryar âgi taṇṇagey iruvadu

3

On a stone on the bund of Gôpâlakṛishṇanakere (same hobli).

svasti Śaka-varsha eṇṭunûra eppatta..nê Pramâdi....yarasara râjyanaṁ doreyelu.... Âladâvuna heṇḍati Âḷvabbe kaṭṭisida keṟeyan ...sida arasina koḍandeyu keṟege salvu âr âḷdoḍa.... (usual final phrases)

4

At Mañchanabale (same hobli), on a stone to the east of the third gate of the village.

a-vighnam astu śubham astu ॥

hêmâśvam hêma-garbham kanaka-kari-rathaṁ pañcha-lâṅgaly atânît ।
sô'yaṁ śrî-Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn ।
....................sana-sthaḥ ।
â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântât ।
â Sêtôr....arthi-sârttha-śriyam iha bahuḷîkṛitya kîrtyâ babhâsê ।
Śâlivâhana-nirnîtê śakâbdê sa-chatushṭayê ।
dvâtrimśatâ cha saṁyuktê saṅkhyâtê daśabhiś śataiḥ ।
Pramôda-samjñitê varshê Kârtikâhvaya-samjñitê ।
śukla-pakshê cha..... ....na-dvâdasî-tithau ।
Tuṅgabhadrâpagâ-tîrê Virûpâksha[sya] sannidhau ।
puṇyâya yaśasê châpi................ ।
....sômaṁ samânêna Śantâṇâya sakulînâ.. ।
sârathi-Timmâbhidhânêna bhôja....-śâlinâ ।
...mâda..janê.yaṁ karaṁ Gôpa-kulôdbha... ।

â-chandra-târakaṁ dhârâ-pûrvakaṁ....... |
......yôpi râjyê cha Guti-râjyê cha viśrutê |
râjyê[..] Kanda-nâḍâkhyê Ghaṇṭikôṭa-sthalê'pi cha |
Siddâvaṭâkhyayâ Siddhâpura-sîma.. viśrutê |
Chintêsaryâkhya-râjyasya Nâgamaṅgala-sîmakaṁ |
Muḷavâyâ(khya)-mahâ-râjyê Jayadurgi-mahat.... |
.... |
...........vivâha-samayê nijê |
vadhû-vara-janaiḥ sarvair.........kaṁ |
â-chandra-târaṁ dhârâ-pûrvakaṁ....... |

Nandinâyanikôṭaku............................Timmarasayyana Âdepa-Nâyaḍunu Râya..................sarvamânyam ..china dharma-śâsana .....risa-dêva-mahârâya-bhûmipasya śâsanâ |

7

At Sabbênahaḷḷi (same hobli), on a stone near the âle-mane.

śrî-Gaṇâdhipatayê namaḥ mahâdêvi satyadêvi durôdya..-madârṇa-mantra anâdya-mantra dêvâ-dêvi ôm namô madô nivipa parupi kôrisida jônima.....mâdâ mantrâja vadanaga mantrô bayisike kolasike guḍikoga parapparemadiya yantradinda mantra edagahirâgacha saguṇa-vâga-dêvi dê harihahâva kapuṭa rivakachakaṭuve âkâśava kaṭuve munnûru-dêvakeḷa kaṭu nava kôṭi-sidara kaṭṭuve baha rakshisiya kaṭuve Garuḍa-gândarvar kaṭuve kanne-dêva Kinnara-Kimpurushara kaṭu ôṁ namô Mahaṅkâḷiyara kaṭuve Bayiruvana kaṭu Durgiya kaṭuve paṭadarasiya kaṭu ôm namô bhagavatê ôm namaś Śivâya

8

At the same village, on a stone in the Mallikârjjuna Chikkaviraṇṇa's field.

svasti śrî Śaka-varsha ? 1235 neya Pramâ..saṁvatsarada Pushya-śu 10 Guru-vâradandu śrîmatu pratâpa-chakravartti śrî-Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Dêvara .... (rest illegible)

9

At Kavuruhaḷḷi (same hobli), on a stone in Bajjâ-Kṛishṇappa's field.

Sâdhâraṇa-saṁvatsarada Mârgaśira-ba 10 lu śrîmatu Mîra Laliya Tarulemma-dahaḷḷiyavarige barasi koṭa sannadu adâgi || Hârûbaṇḍehaḷi....Kavurahaḷi-baḷiya nimma kaiyinda haṇa muṭisi kaṭe kaṭisidarinda hukuṁnâme appaṇe staḷa-kârya-kartarige kere-keḷage sâgina bhûmiyalli châtur-bhâga-gadeyannu dasavandavannu putra-pautra-pârampareyâgi anubhavisikoṇḍu yiruvadu yandu barasi koṭṭa dâna-śâsana (usual final phrases)

10

At Muṭṭûru (same hobli), on a stone in the Masâlti Muniyappa's field.

Râcharasaru mâḍida dharmma śrî Krôdana-saṁvatsarada Mârggasira-śu 1 Va śrîmatu Khantikâṛa-Râyara gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêpaṇṇa-Voḍeyaru Kandâvarada Varadarâja-dêvara amṛita-paḍi-aṅga-raṅga-bhôgakke Muṭṭûrana sarvamânyavâgi koṭṭeü (usual final phrases) maṅgaḷa mahâ śrî

11

At Aṇakanûru (same hobli), on a stone in front of the Raṅgasvâmi temple.

svasti śrî vijayâbhyudayê Śâ ı da *1609 Jaya-saṁvatsara-Â-śu 5 saura-Karkaṭakâlê śrîmad-râjâdhîty-âdi Veṅkaṭêśaḥ prithvîṁ śâsati Aṇakanûra-Raṅganâthasya sannidhau nitya-Râmânujakûṭârthaṁ Harita-gôtra Âpastambêty-âdi śrî-Parâśara-bhaṭara ardhâṁśakarta-Tirupati-bhaṭaru (others named) yî 5 guru vâriki Aṇakanûru muṇugu-bhûmi-kâna yâvattu hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ strî-putrêty-âdi tri-karaṇêty-âdi kuḷaṁ rêgaḍalu vinâ konni maddikaṁ rêgaḍalu vinâ samarpiñchinâmu â-chandrêty-âdi-pûrvakaṁ..dêśântaralaku anna-dânaṁ chêsukoni vuṇḍagalavâramu
sva-dattêty-âdi

13

At Marasanahaḷḷi (same hobli), on a stone in the western wasteweir of Mâvakere.

svasti śrî Śaka-varisha 949 saṁvatsaraṁ pravarttise Gaṅgeyuṁ Pûrva-dêsamuṁ koṇḍa oḍeyuṁ śrî-Râjêndira-Chôḷa pṛitivî-râjyaṁ geyye Mâguṇḍaya Mâgâveyara Palage-Seṭṭiyara magaṁ Tû.............keṛege nallâta ...... mechche gaṇḍa Sakayya tûmban ikkisida Sirivurada niḷehaṁ kaṭṭisidaṁ

14

At Nandi (Nandi hobli), on a stone to the north of the Kamaṭhêśvara temple.

svasti śrî Nandêśvarana Kailâsapura-vâsini Nṛipatuṅga-kula-tilaka Nandigirinâtha Byembi-Dêva tasya putra...Śaka-saṁvatsarada 1223 Puśya-mâsada... ......Yeraba-kôṭe yambattu-sîmeya âde suṅka nâḍige (rest effaced)

16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu 1212 śeṉṟa Virôdhi-saṁvachcharattu........mâsam 1 ti svasti śrî........................garili-Śôḻa-maṇḍalattu Kaḷavâra-

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* So in the original, but the number of the year does not correspond with Jaya.

nâṭṭu Dakshiṇa-Kailâšam âna Tirunantîšvaram-uḍaiya-nâyanâr sthânattârôm ....nâḍu......lê........i-ttânattil ...maha............kkum viyâpâri............

17

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalikêšvara Taḻaikkâḍu-koṇḍa bhuja-balá-Vîra-Gaṅga Poyišaḷan âna Viṭṭi-araišanena Koṅg-eṟintu jaya-stambham-nâṭṭi-tTaḻaikkâṭṭil Koppattill iruntu Tirunandîšvaram-uḍaiya Mahâdêvar dêvadânam âna Vikkirama-Šôḻa-maṇḍalattu-chChaṇṇai-nâṭṭu vaḍa-kûṟṟu-kKuyil..pôgattu Neḍumanûrum idiṟ-paḷḷigaḷumm uḷpaḍa iṟaṅgi....nta iṟaṅgal sâ....ṅgaṇḍu sâ.. ......ppaḍi dêvar........varusham â..................ttiru......kaḍavadu chchantirâditta-va..vadâga........ṭṭu kuḍuttên....Vîra-Gaṅga...... n âna Viṭ....šanena idai....kkuvân Gaṅ.....karaiyi kurâṟ-pašu...ttân Brahmava...ppaḍuvân aṟam-aṟavaṟk-aṟam alladu tuṇaiy-illai .tamê tuṇai... ...ḍakôn Karikâma. kann âna Râjarâja...n âna Virudarâja-payaṅkara Vâ.. varâjanena sâsanaṅ-gaṇḍu sâsanam Pôšaḷa-Dêvar âna Viṭṭi-araišaṟku-kkâṭṭi iṟaṅgalam-iṭṭên Virudarâja-pa..ṅkara Vâḷavarâjanena.

18

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šarai-âṇḍu 1..5 šenṟa Šrîmu-šamachcharatu Appaši-mâdam Nigaṟili-Šôḻa-maṇḍalattu Kaḷavâra-nâṭṭu tiru... Šâmu...yyan..nânena svasti šî mahâ-maṇḍalêšvaran Tribhuvana-malla Nandigiri-nâṭa..ṅga-kula-tila....... .....Dushṭarâditta.... gaṇḍa Aṇṇan-aṅkakâṟa Kumâra-Šikka-dêvar dêvadânam paḷigaḷ uḷpaḍa nâṟ-pâl-âlai..m uḷa šârigai viḍa nânum viṭên šuṅkada Šavaṇḍayannena

19

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ko-pParakêšarivanmar âna uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvarkku yâṇḍu 22 âvadu Irâjêntra-Šôḻa-Brahma-mârâyar eṇṇai-vâṇiyariḍai-ppo.koṇḍu ..viyâpâṟi Viralaiyan taṟikka Koṅgan enṟu vandu Šamaiya-šênâpati-chcheṭṭiyâr Kanda-purattil vaṭṭaiyum Âlûr vaṭayu...maḍi vaṭayu šelâgai iḍa-šalâgaikkuḍaṟṟu-ppey..kuḍutamaiyâ šelâgai vîrarkku šôṟu kûṟai....v-vattamaiyâluṅ-Gaḷavara-nâṭṭu-pPeriya-Nantiyuṭ-kûḍina Irâjêntra-Šôḻa-pPerunirivi-šamaiya

ttôm pPeriya-Nantiyuṯ-ṯalai-vâšal mêṟ-padamaḍai iṭṭu Aiyyapoḻil âkki vachchu kuḍutta savva-pariyâram â..du..ḍuva....dâgavum ṟuva....ppeṟuvâr-âgavum šaṅgu še..yum pe..vadâgavum ivv-ûr va...ñjiya varivu sarva-parihâram âgavum samayattai ugantu... ṉatta..šeṭṭi...kum Ârûran Aṟaṅga......... pediya eḻuntaruḷa šêtara Viḍaṅga-dêvar i........vum ivv-ûr-ppašu........ Vaḷañjiya... ṇḍam i....ṟa Viḍaṅga-dêvarê peṟuvadâga i-pparišu šilâ-lêkai-paṇṇi-kkuḍuttôm

20

At the same place.

(Grantha and Tamil characters.)

svasti šrî šrîmat-pratâpa-chakravatti šrî-Hoyšaḷa-vîra-Vallâḷa-Dêvar Hesar-Kundâṇi-râjyam Virivi-nâḍu Murasa-nâḍu Mâšanti-nâḍu Veppûr Erumaṟai-nâḍu Ilaippâkka-nâḍu Kaḷavâra-nâḍu Ambaḍakki Noṇḍaṅguḷi Kaivâra-nâḍu Kuvaḷâla-nâḍu Têkkal-nâḍu Aimbuḷuga-nâḍu Elavûr-nâḍu Eyil-nâḍu Tagaḍai-nâḍu Puṟamalai-nâḍu âna Adigai-mâ-nâḍu Paiyyûr-ppaṟṟu-pPeṇṇaiyâṇḍâr-maḍam Pulliyûr-nâḍu munnâna elâ nâḍugaḷil uḷḷa dêvastânaṅgaḷil uḷḷa maḍa-pati-gaḷukum sthânâpatigaḷukkum viṇṇappañ-jeyya-ppeṟa-kKaliyuga-varusham 4479 mêl šellâninṟa Šakâbdam 1224 âvadu Pla-varushattu Mârgaḻi..22 ti Tiṅgat-kiḻamai nâḷ inda râjyattu...dêvadânan-diruviḍaiyâṭṭam maḍa-ppuṟam paḷḷi-chchandam âna dâna-mânyaṅgaḷil siddhâyañ-gâṇikkai taṟiy-iṟai taṭṭâr-ppâṭṭam nall-erudu naṟ-pašu šârigaiy-uṭpaṭṭa pala varivugaḷum maṟṟum eppêrpaṭṭa iṟaigaḷum taviṟtu indanda vibhavaṅgaḷ indanda dêvargaḷukku-ppûšaikkum amudukkum bhôgaṁkkum tiruppaṇikkum dhârâ-pûṇṇam-âga udakam-paṇṇi-kkuḍuttôm ippaḍikku Dakshiṇa-Kayilâyam âna Tirunandîšvaram-uḍaiyâr kôyiliṟ maḍa-patigaḷum stânâpatigaḷum Tirunandîšvaram-uḍaiya-nâyanâr dêva-dâna nañjey punšey naṟ-pâl-ellaiyu mêl nôkkina maramuṅ-gîṇôkkina kiṇaṟum inda nâyanâr dêvadâna ûrgaḷum sarvamâniyam âgav-anubavittu inda nâya-nâṟku pûjaiyum amud-upabhôgamun-diru-ppaṇiyuṅ-guṟaiv-aṟa naḍatti namak-kum na-râjyattukkum aṟpudaiyam-âga vâḻtti sukhamêy-iruppadu ippaḍikku inda dhammam irâjar rakshai nâṭṭavar rakshai ippaḍikku šrî-Mâhêšvarar rakshai šivam astu inda dhammam vilakkinavan Geṅgai-karaiyil kurâl-pašu-kkonṟa papañ-goḷvân ippaḍikku idu Tirukkaṉ.........

21

At the same place.

(Grantha and Tamil characters.)

svasti šrî tiṅgaḷ êr-peṟa vaḷara veṅ-gadir-kkaḍavuṭ-ṭol-kulam viḷaga-ttônṟi malgiya vaḍa-tišai-kKaṅgaiyun-denṟišai Ilaṅgaiyuṅ-guḍa-tišai Mahôdaiyuṅ-guṇa-tišai-kKaḍâramun-daṇḍâṟ-koṇḍa tâdai tan maṇḍala-muḻuvadum veṉ-kuḍai-

niḻaṟ-kîḻ-ttan-kuḍai-niḻaṟṟi-ttišaitoṟuñ-jeṅ-gôl-ôchchi-ttišai-keḻu Tennavanai Mânâbaraṇan pon-muḍiy-ânâ-pparu-maṇi-ppašuntalai pôkaḷatt-arintu Vêṇâṭṭ-araišai-chchêṇaṭṭ-odukki-kKa..ṅgatt-araišai šeṅgan-dulaittu vêlai-keḻu Kânḍaḷûr .chchâlai kalam-aṟuppittu-ttudi-keḻu Jayaṅgoṇḍa-Šôḻan uyarnda perum-pugaḻ madi-keḻu Kôv-Irâjakêšarivanmar âna uḍaiyâr šrî-Râjâdhirâja-Dêvarkku yâṇḍu muppattiraṇḍâvadu Nigarili-Šôḻa-maṇḍalattu-kKaḷavâra-nâṭṭu Nantimalai mêl..Mahâ-Nantîšvamm-uḍaiya Mahâdêvarkku adikârigaḷ Mâttûr-uḍaiyâr Šatti......lânâr âna....Vîravichchâdira-mûvênta-vêḷâr šandirâditta-vaṟa i-ttêvar šârtti aru-ttiruv-âbaraṇam âga iṭṭa paṭṭam..nâ.onbadu mâṟi kuḍišaikkal niṟai pon iru-kaḻañjaraiyê mañjâ....................

22

At the same place.

(Grantha and Tamil characters.)

.......ṇḍan Ponnaiyan Pâlaiyan Râjâdhirâja-vêḷânum Â.....gâmuṇḍanum uḷḷiṭṭa ûrâr polišaiyâl tiṅgaḷ ne munnâḻi šantirâditta-vaṟa aṭṭakkaḍavargaḷ âga ivaniḍai-kkoṇḍa kâšu iraṇḍum Šiṟiya-Nanti-maṇiyan Vašavayan âna Râjâdhirâja-chChôḻa-gâmuṇḍa..ḷḷiṭṭa ûrâr tiṅgaḷ ney nânâḻi uri šantirâditta-vaṟa aṭṭakkaḍavargaḷ âga ivaḷiḍai-kkoṇ........veṭṭinân Periya-Nanti-ttachchan Malaiyan Šâmuṇḍan âna Paṇḍita-âšâri i-pparišu išaintu kallil eḻutt-iṭṭu-kkuḍukkav-enṟ-iraṇḍ-ûrâruñ-jolla eḻutt-iṭṭên Šôḻa-maṇḍalattu Râjêntrašiṅga-vaḷa-nâṭṭu-ttiru-kKaḻumala-nâṭṭu-tTeṅgaṅguḍi-kKaḻumalam-uḍaiyân Kêšavan Kolakkâvanena ivai en eḻuttu idu aḻippâr Gaṅgaiy-iḍai Kumâriy-iḍai uḷḷâr šeyda pâvaṅ...........

23

At the same place.

(Grantha and Tamil characters.)

............kkâttarkkum Nuḷambapâḍiy-âgiya Nigarili-Šôḻapadiy-âgiya Kaḷavâra-nâṭṭu.....dêvadânam Peru-Nanti Mâchchaya-gâmuṇḍanum Iṟayamanum Ponnayanum uḷḷiṭṭa ûrôm o..ḻividakaittiṭṭu iṭṭu-kkuḍutta parišâvadu ivv-ûr ûrkkaḷ aiñjum Vaṇṇârppâṟaiyum iv-ur Mâ-Nanti-îšvaram-uḍaiyar-kku tiru-no............oṭṭi iṭṭu-kkuḍuttôm Mâyanum Iṟaiyamanum Ponnayanum......ḷiṭṭa urôm i-pparišu išaind-iṭṭamaikku......vâ..kkaittiṭṭu iṭṭamai aṟivâr i-nnâṭṭu Irâjarâja-gâmuṇḍan magan Šâmuṇḍanum mêṟpaḍi-nâṭṭu Šiṟu-Nandi Vâṇa-gâmuṇḍanum Kottanur Mayamanum Veḷakiṟai Kannayanum ....ḍakaḷam Mâšanti-nâṭṭu-kkâmuṇḍan......Brahma-mârâyan magan....Mâṇik............kattiṭṭu iḍuvittên i-nnâḍu......nâyagañ-jeygiṟa araišâ............nena ivai enn-eḻuttu ivv-ûr..garâšâri veṭṭina eḻuttu

24

At the same place.

(Grantha and Tamil characters.)

svasti śrî Pugaḻ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyiṟ-chiṟanta maṇi-muḍi-śûḍi Villavar kulaitara Mînavar nilai-keḍa Vikkala Śiṅgaṇan mêl-kaḍal-pâya-ttikk-anaittun-tan śakkara-naḍâtti vîra-siṁhâsanattu Puvani-muḻud-uḍaiyâḷôḍum vîṟṟ-irunt-aruḷiya Kôv-Irâja-kêśarivanmar âna śakkaravattigaḷ śrî-Kulôttuṅga-Śôḻa-Dêvarkku yâṇḍu 23 âvadu Nigarili-Śôḻa-maṇḍalattu-kKaḷavâra-nâṭṭu Tirunantîśvaram-uḍaiya Ma-hâdêvarkku Jayaṅgoṇḍa-Śôḻa-maṇḍalattu....kkâṭṭu-kkoṭṭattu Tamadûr-nâṭṭu Śembiyan Tiṅgâḍupâkkattu Tiṅgâḍu...kkiḻân Tirumâri-Madurântakan âna sênâpati Gâṅgêyarâjan śâttiy-aruḷa iṭṭa paṭṭam oṉṟinâl Madurântakan mâḍai-kku a....mâṟṟu nalladu kuḍiñai-kkal niṟai ..eṇ-kaḻañje-kuṉṟi idu śrî-Mahêś-vara-rakshai

25

At the same place.

(Grantha and Tamil characters.)

svasti śrî vîramê tuṇaiy-âgavun-diyâgamê aṇiy-âgavuñ-jeṅgôl-ôchchi-kkaruṅ-Gali-kaḍindu Pugaḻ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magal puṇara urimaiyiṟ-chiṟanta maṇi-muḍi-śûḍi Villava kulaitara Mînavar nilai-keḍa êna-mannavar iḻiyal-uṟṟ-iḻitara tikk-anaittun-tan śakkara-naḍâtti vijaiyabhishêkam-paṇṇi vîra-siṁhâsanattu Avani-muḻud-uḍaiyâḷôḍum vîṟṟ-irunt-aruḷiya Kôv-Irâjakêśarivanmar âna chakavattigaḷ śrî-Kulôttuṅga-Śôḻa-Dêvarku yâṇḍu 44 âvadu Nigarili-Śôḻa-maṇḍalattu-kKaḷavâra-nâṭṭu Tiru-nantîśvaram-uḍaiya Mahâdêvar śrî-kôyilil pati-pâla-mûla-ppaṭṭ-uḍai-ppañchâ-śâriya-dêvakanmigaḷum Vîra..mâvâtya....kôn Râjaśêkaran âna Virudarâja-bhayaṅkara Mâḷavarâjanum Periya-Nanti Jayaṅgoṇḍa-vêḷân uḷḷiṭṭâr samma-dikka it-dêvar dêvar-aḍiyâ..dêvan Śi...ndi-malaiyân Kandanena it-dêvar maṇiyârattil Madurântakan mâḍaippaḍi pon........ kaḻañjê-araikkâlum oḍukki-pPeriya-Nanti êri-kîḻ nîr-nilam koṇḍa parisâvadu tîrtta-kkuḷattukkum tâmaraikku............pây peru-varambukku mêṟkum tiru-nantavânattukku-pperiya...ṟṟukku vaḍakkum vaḍakku nôkki pôna taṇṇi-kkâlukkum vaḍakku nôkki pôna varambukku-kkiḻakkum kiḻakku nôkki-p......ṭṭa nilam padineṇ-śâṇ-kôlâl..................

26

At Nandi, on a stone in the enclosure of the Bhôga-Nandîśvara temple.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallabha Pallava-kula-tilaka śrîmat-Nolambâdhirâja prithivî-râjyaṁ geyyuttam ire

šrîmad-Dharmašakti-paṇḍitarâ Kiramaya-gâmuṇḍa (others named) mukhyar appa ..ldu Ainûrvâchâriya maga Paḷiyaṇṇa Nandi-bhavaraṇada hig...gana gôpa kaṭṭi paḍeda stiti bbu..lli mare Pillaya ma..... idan .....

27

At the same village, on a stone to the north of Golla Timmaya's well.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1497 Yuva-saṁvatsara-Âshâḍha-ba 1 lu šrîmad-râjâdhirâja paramêšvara râja-šrî-vîra-pratâpa Srî-Raṅga-Dêva-mahârâyaravaru pṛithivî-sâmbrâjyaṁ geyyuttâ yiralu šrî-matu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavuḍara kumâraru Bayiraya-Gavuḍara tammandiru Mâraya-Gavuḍaru ....lôkadallu Šrîkaṇṭhêšvara-dêvarige dharmavâgi koṭṭa Saka...........................tamma tande Mole-Bayira-Gavuḍarigu tamma tâyi Hiriya-Bâyaku tamma pitṛigaḷigû puṇyav âgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarva-parichchêdavâgi hâkista dharma-šâsanakke (usual final phrases and verses)

28

At the same village, on a stone in the Khâji-Said Husen Sâbi's field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1497 neya Yuva-saṁvatsarada Âšvija-šuda 5 lu šrîmad-râjâdhirâja râja-paramêšvara râja-šrî-vîra-pratâpa-Šrî-Raṅga-Dêva-mahârâyaru pṛithvî-sâmbrâjyaṁ geyyuttâ yiralu šrîmanu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavuḍa komâraru Bayiraya-Gavuḍara tammandiru Mâraya-Gavuḍaru | (rest illegible)

29

At the same village, on a rock near the Gopâlasvâmi temple on the Gôpinâtha hill.

svasti šrîmat jitam bhagavatâ Jina-vara-vṛishbhêṇa Vṛishabhêṇa purâ Kali-avasarppiṇṇyân Dvâvarê yugê lôka-sthiti-rakshârtthaṁ kâṅkshita-manushya-janmanâ purushôttamêna Sûrya-vaṁša-vyôma-sûryêṇa mahârathêna Dâšarathinâ Râma-svâminâ pratishṭhâpitâya bhagavatô'rhataḥ Paramêshṭhinaḥ sarvvajña-sya chaitya-bha(ga)vanâya pašchât Pâṇḍava-jananyâ Konti-Dêvyâ punarnna-vîkṛita-saṁskârâya Bhûmi-dêvyâs tilakâyamânâya svarggâpavargga-padayôs-sôpâna-padavîbhûtâya dharâ-dhara-Dharaṇêndrasya phaṇâ-maṇi-lîlânukâriṇê dharâdhara-varâya Jinêndra-chaitya-sânnidhyât pâvanâya parama-tîrtthâya tapaš-charaṇa-parâyaṇa-maharshi-gaṇâdhyâsita-kandarâya Šrîkundâkhyâya (stops here)

30

On Nandi hill, on a stone to the south of the Yôga-Nandišvara temple.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1459 neya Durmukhi-saṁvatsarada Bhâdrapada-ba 14 Gu lû šrîmatu Pâdirikuppada Pratâpa-Anantaṅgaḷa kumârarû Yammarasarû šrî-Nandigirišvarana šrî-pâda-sêveyanu mâḍi â-chandrârka-sthâyiyâgi dêvara sannidhiyalli sadâ sêveya mâḍikoṇḍu yidâru maṅgaḷa mahâ šrî.....

31

On the doorframe of the southern gate of the same temple.

Simmôji Baichu maga Bayiru mâḍida kada

32

On a stone to the west of the same temple.

(Nâgari characters.)

šrî-Nandîšvarâya namaḥ |

dêšê Karṇâṭakê pûrvê parvatô Nandi-nâmakaḥ |
aty-unnatô abhêdyaš cha mârgêṇaikêna saṁyutaḥ |
champakâšvattha-nâriṅga-tamâḷaiḥ paritaš šritaḥ |
atyuchchhrâyô mahâ-vaprô dêvâlaya-vibhûshitaḥ |
râjye Baḷḷâpurasyaiva durgaṁ kṛitvâ mahâ-giriṁ ||
mênê šatru-bhayât trâtuṁ svayam asti vinišchitam |
gṛihîtuṁ durgam agrâhyaṁ Mlêñchhô bahu-balânvitaḥ ||
agama..tatô jâtaḥ tâḍitô'tyanta-viṁhvaḷaḥ |
...Šakâbda-sâhasraṁ dvi-tri-šata-dvê-varshê Raudrau Šrâvaṇa-šuddha-shashṭhyâṁ ||
Budhê cha vârê Šiva-chhatrapatêḥ kumârô Šambhôji-râḍ atra mudânušâsti |
durgâdhikâri-Jagadêva-sudurgakâni Bâlâji-Kṛishṇô hy anušâsti yatra ||
âjñânusâri Raghunâtha-supaṇḍitasya jagrâha durgôttama-yâjamânyam iti ||

33

On the Nandi hill, on a rock to the west of the Vishṇu temple.

yî-giriya mêle Šanyavâra pûja naḍisuvadu

34

On a rock to the south of the same temple.

šrîman-mahâ-maṇḍalêšvaravâru Narasiṁha-mudrâṅkita-Chôḷa-vaṁša-kulôdbhavaru....Buraḍapampeya Nala-Tirumalarasara kumâra Tirumalarasa-Dêva Chôḷa-mahâ-arsara biridu Gajasiṁha maṅgaḷa mahâ šri

35

On the same hill, on a stone to the north of the Kâyi-Basava temple.

ôm namaš Šivâya Šrîparvata-vâši Mahâ-parašu-mahâ-daṇḍuḷigaḷ illi bratam [ge]ydu goheyuḷ iḻdar Kaḷattigaḷ embôr Kâḷilamatti-guruvara šishyar

36

On a rock near the same temple.

namaš Šivâya.......šiya Kârtti..bahuḷa 4.. paksha.........nâma bata Mahantiya.......... Koṅga-râja .....tasya kîrtiḥ ..sri-Vasva baraha ..raksha

37

On the same hill, on a stone in the way to Nandi village.

...Siḍiyûra Tammayya tanna tamma ubayânumatiya bâvi mâḍisida šâsana šubham astu šrî

38

On the same hill, on a stone on the door in the Vîrabhadra temple.

svasti šrî Kali-yuga-saṁvatsara 4497 ṟoḷagaṇa Saka-varusha 1319neya Dâtu-saṁvatsarada Jyêshṭa-šu 14 Sômavâradalu svasti šrîmatu Kannaṇappa-..yara maga Dêvayyanavaru Vîrabhadra-dêvara vâstukavanu chandrârka-târaṁ-baran uḷḷannega... maṅgaḷa...

39

On the same hill, on a rock near nâlku-kâlu maṇṭapa on the way to the hill from Kuduvatti.

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri....

40

At Kuḍuviti (same hobli), on a copper šâsana.

šrîmad-ananta-kalyâṇa-guṇa-sampûrṇa sakala-charâchara-Kûshmâṇḍa-Skanda-Brahma-Vishṇu-Indrâdibhiḥ sadâ sêvyamâna prasanna Pârvatî-samêta dakshiṇa-Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandîšvara-svâmige âgamârcha-nârtha saluva Nandi-maṇḍala-pañcha-krôša-parimita..nanige karuṇisi sakala-šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dêvaru Karagadammana pati tân âda kâraṇa nammage dêvatântarav illa nâvu yî-

râjya-paripâlane mâḍikoṇḍu tammage sakala-pûjâ-mahôtsava-vrata-dânâdigaḷu mâḍikoṇḍu irutêve tappalilla yendu gurukkaḷige koṭṭa grâma-svâsthyada šâsana Šâlivâhana-šakakke saluva 1350* sâvirada munnûra-aivattu Dhâtu-saṁvatsara-Mâgha-bahuḷa 14 yallu ।

Kailâšê Šiva-mandirê sthiratara-šrî-Pârvatî-sannidhau
Skandô nâma guruš cha Šaiva-nipuṇaḥ šrî-Pañcha-Nandî-sthalê ।
ânîtas sura-puṅgavêna cha tadâ nirṇîta-pûjârthataḥ
sapta-sthô ṛishi-puṅgavâdhika-mahâ-Âgastya-vaṁšôdbhavaḥ ॥

nirantara âgamârchana-kârakar âda Gaura-gurukkaḷa naptrarâda Skanda-gurukkaḷa pautrarâda Nandîša-gurukkaḷa putrarâda Nandîšvara-gurukkaḷige šrî-mahâ-Mari-Bairê-Gauḍara naptrarâda Mârê-Gauḍara pautrarâda šrî-mahâ-Âvati-nâḍu-prabhu Doḍḍa-Bairê-Gauḍara putrarâda Âhavati-vaṁša-payaḥ-pârâvâra-paripûrṇa-sudhâkara šrîmad-Dêvî-vara-prasâdaka Kârêpurada Baira-bhûpâlaru Nandî-parvatakke dakshiṇadallihanthâ Kârêpurakke saluva Kuḍuvati-grâma Šivarâtri-pûjânantara âchârya-pûjeyaṁ mâḍi Nandîšvarârpitavâgi tîrthâkshatê-suvarṇagaḷinda dattavaṁ mâḍi yî-grâmada dhânyâdi-sakala-suvarṇa sârva-kâla nîvu anubhavisikoṇḍu nâvu koṭṭa sakala-padârtha svâmige kâla-kâla samarpaṇê mâḍikoṇḍu sukhadalli yiri yandu putra-pautra-pârampareyû tappadahâge barasikoṭṭa tâmra-šâsana

Šaiva-svaṁ Šaiva-dêša-svaṁ Šaṅkarâya vinirmitaṁ ।
yô dadyâd anya-dêvâya narakaṁ yâti tat-pitâ ॥
vishaṁ na visham ity uktaṁ Šiva-svaṁ visha-saṅkulaṁ ।
êkâkinaṁ vishaṁ hanti Šaiva-svaṁ vaṁša-nâšanaṁ ॥
âchârya-Šivayôr bhêdam ubhayôr antaraṁ na hi ।
yaḥ pašyêd ubhayôr bhêdaṁ narakaṁ tasya kîrttitaṁ ॥
Šiva-dvijasya yad dânaṁ Šiva-dânaṁ tad uchyatê ।
Šivêna sthâpitaš Šaivaḥ Šaivêna sthâpitaš Šivaḥ ।
Šaiva-dânâdi vidhinâ putra-pautrâbhivardhanaṁ ॥

Âvati-nâḍu-prabhu Dêvî-vara-prasâdaka Kârêpurada Bairê-Gauḍara vappita Amṛitapuraṁ Aṅgâchâri chakkina dâna-patramu

41

At the same village on a rock near Suṇṇada Pâpaṇṇa's garden to the west.

(Grantha and Tamil characters.)

Pramâdauta-varushattu Aṟpiši-mâdam svasti šrî mahâ-maṇḍali Tribhuvana-malla Nandigiri-nâta Aṇṇan-aṅkakâṟa Vembidênena Toṇḍai-maṇḍalattu Pu.. vaḷûril Šambu-baṭṭar Kašyapar Allâḷa-dêvarku Kuḍuvatti-pulattil ivar tamm-attam-iṭṭu kaṭṭina êri ivarku pullum pûmiyum kallum Kâvêriyum uḷḷadanaiyu mâṟṟâmaikku dânam âga kuḍuttên ivv-êri vaṅšâvaḷi šeluttuvad-âga kuḍutta

*So in the original: 1350 = Kîlaka; Dhâtu = 1378.

šâsanam idakk-oruttar iṟaikkuṇittâr uṇḍâgil Gaṅgai-kkaraiyiṟ-kurâṟ-pašuvai-kkonṟavargaḷ âvar ivv-êrikk-ellai kiḻaku pâṟaiyum puḷiyum mêṟku..kâlum puḷiyum âlum teṟku nâ..mum paṟaiyum ippaḍikku tappâmal nîr-vâ..tu kuḍuttên Vêmbayyanena

42

At Kandavara (same hobli), on a Garuḍa-kambha in the Kukkulu Gôvindayya's garden to the east of the Jvaraharêšvara temple.

svasti šrîmatu Šaka-varusha 1281* neya Piṅgaḷa-saṁvatsarada Chayitra-šu 1 Ša šrîmatu Teppada Nâgaṇṇa-Voḍeyara kumâra Dêvaṇṇana sakala-sâmbrâjyâdhipati......taradalli ...dêguḷada uttaravâgi Vaišya-kula Nagarada Dîviseṭṭiya ma... darmada kâryam emba chatur-vida jaya-stamba Bânasandapurada Varadarâja-dêvara munde dîpa-mâleya kambha yattisidanu maṅgaḷa mahâ šrî šrî šrî

43

In the same garden.

šubham astu svasti šrî Šaka-varsha 1302 neya Raüdri-saṁvatsarada........ ....yalu Nâgaṇṇa-Voḍeyaru râjyâbhyudayaṁ geyuttihali dêvara........... .....Râcharasa ....Dêvappagaḷa darmadalu su......maga Chinnamalu nilisida dîpa-mâle-kambhakke maṅgaḷa mahâ šri šrî

44

At the same village, on a vîrakal to the north.

svasti šrî nûr-eṇbarâ.ḷu.....kuḷḷi toṟugoḷuḷ sattam

45

At the same village, on a stone in the field to the north.

svasti Saka-nṛipa-kâḷâtîta-saṁvatsaraṅgaḷ eṇṭu-nûṟa tombhatt-ombhattaneya Îšvara-saṁvatsaraṁ pravarttise tad-varashâbhyantarada Chaitra-šudda-pañchami-Sômavâradandu svasti samadhigata-pañcha-mahâ...Pallavânvaya-šrî-prithivî-vallabha Pallava-kula-tilaka šrîmad ......Noḷambâdirâjar......... ..kotta...keṟeg î-batta gadyaṇada...

46

At Yalavahaḷḷi (same hobli), on a stone to the east of Bangalore road.

Yalavahaḷḷi Doḍḍa-Maraḷḷi yî-madhyê Baḷḷârige Channapaṭṭaṇakke hôguva rastêli Ânanda-saṁvatsarada Âshâḍa-mâsada 8 Pôkanâṭi Jôgi-Basappa kaṭṭista

*So in the original: Piṅgaḷa = 1300; 1281 = Viḷambi.

maṇṭapa šêdô-bâvi guṇḍu-tôpu sâlu-maradalli 6 . . gôvugaḷu nîru-kuḍiyatakka toṭṭi 1 niluvu-kallu 3 keḷasa Nandîšvara-svâmi-sannidhiyalli mâḍisi-yidêve yidakke Hari-Haragaḷu sâkshi

48

At Kottanûru (same hobli), on a stone near the Âñjanêya temple.

Vijaya-saṁvatsara-Mâgha-bahuḷa 10 yallu šrîmat-Komâra-Modalappayagâru. . . . . . šrî-Ajaḷišvaruṇḍu Kottanûri-grâma Anumantarâya-guḍi Akkagâri-guḍi yî-reṇḍu-guḷḷu kaṭṭi aṁruta. . . . mânnamunu khaṁ ¼ chênu. . maḍi khaṁ ¼ sukhâna anubhaviñchêdi. . . . . yistimi (usual final phrases)

50

At Dibbûru (Pûrṇasâgara hobli), on a stone near the ašvattha-kaṭṭe.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambaḷu 1468 neya Parâbhava-saṁ Kârttika-šu 4 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-Sadâšiva-Râyalu prithvî-râjyaṁ sêyagânu gavara. . . . . Nilayari Timmaya. . . . a . . . . . . šrî-jaya. . . puṇya-kâlamandu (rest illegible)

51

At the same village, on a stone near the Kêšava temple.

šrî jayâbhyudaya-Šalivâhana-šaka-varushaṅgaḷu 1381* neya Vikâri-saṁvatsarada Mâga-šu 11 šrîmanu-mahâ-pradhâna-Maṅgapa-dannâyakara kumâra Sidaya Chadaṇaka-Voḍeyaru stira-râjyam âḷuvali šrîmanu-mahâ-maṇḍaḷêšvara Yâjarasa-dêva-Voḍeya Poṛarsara makkaḷu Vîrarasarige Dibbûra Buvaya-Nâyaka. . . . vâgi koṭṭa iha ga. . . . .

53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

. . . . Šaka 1438 neya. . . . . Havali Baire Soṇṇaya. . . . . dêšakaḷa kaṭu . . . . . achakaṭu . . . chatu . . . . .

54

At Goḷḷu (same hobli), on a stone.

Vyaya-nâma-saṁvatsarada Kârttika-šu 2 šrî Mahâpaṭaṇake Gauḍana maga . . . . ge dakshiṇada baḷiya Baḷâpurada doregaḷu koṭṭa baḷi pâṛapatya . . . . aṅgake . . . . . ṇṇa nure 1 ru surugu-mânyaṅgaḷa kha ½ . . . gâraranam aravinda-ko. . -dânaṁ

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*So in the original: Vikâri = 1401; 1381 = Pramâthi.

63

At Elagalahaḷḷi (same hobli), on a stone near the Râyappa's tank.

svasti śrî Śaka-varushaṅgaḷu 1293 nê Virôdhikrutu-saṁvatsarada Kârtika-śuddha 15 Śu śrîmaṇu-mahâ-maṇḍalêśvara pûrva-paśchima-samudrâdhipatiyappa śrî-vîra-Bukkaṇṇa-Oḍeyaru pṛithvî-râjya mâḍuvalli śrîmatu Kantikâṟa-Râyara gaṇḍa Nâgaṇṇa-Voḍeyaru Sâḍaliya râjyavann âḷuva kâladalli śrîmatu Kâvêrî-vallabha karad-îva-dâni pekkaṇḍru-râjula okkettu gaṇḍa Chôḷa-kaṭaka-chûṟe-kâṟa birudara bâyi baṇḍi maṇḍalika-. . .râja Pogarûra Pôche-Nâyakana makkaḷu Hiriya-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitiya hesarinali kaṭṭida Periyasamudravanu kaṭṭida vokkala Chîle-Nâyakara kamma-tada baṇḍi vondu Chokôjana maga yîyûra gâvuṇḍanu Bairôjana baṇḍi vondu vuppilika-Pâpana . . .sênabôvagaḷa baṇḍi vondu Muṭṭûra Bayyaṇṇa Mâdiga Madaiyanavara baṇḍi vondu antu nâlku-baṇḍi avarigevu koṭṭa mariyâde hosa-tiddu mûṟu-pala sarvamânyavâgi yumbaru mûṟu-paladinda mêle aramanege vâravan ikkuva gaddege kaṭṭu-koḍage kaṇḍugakke mûgoḷa-mariyâdeyali salisu-vevu yâva yâva kâladalli hosa-tidduy âgi mâḍida gaddenu mûṟu-mûṟu-bôgavanu kaṇḍugakke (back) . . . . .mûḷa-mariyâdeyali koḍageyanu bhôga-bhôgagaḷanu sûriya-chandran uḷḷanna-bara keṟeya kaṭṭidavarige salubudu Śaka-varushaṅgaḷu 1293 neya Virôdhikrutu-saṁvatsarada Kârtika-śuddha 15 Śukravâradali sôma-grahaṇa-puṇya-kâladali Peṟiyasamudradali Chîle-Nâyakaru tanna kammatada baṇḍiya kaṭṭu-koḍageya-vaḷage tamma tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu puṇyavâgi koṭṭa Brâhmaṇa-vṛittigaḷu (here follow names of Vṛittidârs and the details of their vṛittis and usual final phrases) int ivara matav iḍidu baradâtanu Dêvôjana maga Bîrôja

64

At bechirâkh Baṇḍahaḷḷi (same hobli), on a stone in the field to the south-east.

Śakâbda-varsha 1248* nê Śukla-vatsara sara. . . .śrîmatu-Kêśava-Râvaya. . . . Nâgaṇṇa-maneya Rukadêvaṅge . .sa 1 mâḍidu (imprecatory phrases)

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* So in the original: but Śukla = 1252; 1248 = Kshaya.

GORIBIDNUR TALUQ.

1

At Goribidnur (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) ....tama dâna-patram pôliñchina..............ya Tiruveṅgaḷa-nâḍa-dêvuniki sarvamânyaṅgânu naḍapu..vara..mani mâ pêranu nirûpaṁ pâliñchina...chinâru ganuka..munnu yî-Kôtapale-grâmânukunnu china-kâluvakunnu chatus-sî...........................sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgânu dâna...â-chandrârka-sthâyigâ (rest illegible)

2*

At Gôribidnûr (same hobli),
on copper plates in possession of Kalluḍi pañchâṅgada Nâraṇa-bhaṭṭa.

(Nâgarî characters.)

namas tuṅga-etc. |
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-kaḷaśâ yatra dhâtrî chhatra-śriyaṁ dadhau ||
bhûyasyai bhavatâṁ bhûtyai bhûyâd âścharya-kuñjaraḥ |
âhur vihâra-kântâram âgamân yasya yôginaḥ ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ |
yad gajô'py Agajôdbhûtaṁ Pañchâsyênôpalâlitaṁ ||
jayati kshîra-jaladhêr jâtaṁ savyêkshaṇaṁ Harêḥ |
âlambanaṁ chakôrâṇâm amarâyushkaraṁ mahaḥ ||
pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajaḥ
sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tataḥ |
tad-vaṁśê Bharatô babhûva nṛipatis tasyâbhavachchhantanus
tat-putrô Vijayâbhimanyur udabhût tasmât Suhôtâ nṛipaḥ ||
Nandas tasyâshṭamô'bhût Sibir iti narapas tasya râjñô'tha Likka-
kshmâpas tat-saptamaś Śrîpati-ruchir abhavat Râja-putrô narêndraḥ |
tasyâsîd Bijjalêndrô daśama iha nṛipô vîra-Hemmâḷi-Râyas
târtîyikô Murârau kṛita-natir udabhût tasya Mâyâmbarîshaḥ ||
tat-putras samabhûch cha Pinnama-mahîpâlô nijâlôkana-
(s)trastâmitra-gaṇas tatô'jani haran durgâṇi saptâhitâ.. |
tasyaikô jaya-Sôma-Dêva-nṛipatis tasmach cha râjñas sutô
vîrô Râghava-Dêva-Râya-nṛipatiś śrî-Chinnamô bhûpatiḥ ||
Âravîṭi-nagarî-vibhôr abhût tasya Bukka-dharaṇîpatis sutaḥ |

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*This is printed from a copy furnished by the owner, which is full of mistakes.

yêna Sâḷuva-Nṛisiṁha-râjyaṁ apy êdhamâna-mahasâ sthirîkṛitaṁ |
tasya Svarṇâmbikâjânês tanayô vinayônnataḥ |
hâra-gaura-yašaḥ-pûra-hârî Hariharêšvaraḥ ||
yat-shôḍaša-mahâ-dâna-yašasâṁ dig-vihâriṇâṁ |
bhûyasâm abhavan nâlaṁ bhuvanâni chaturdaša ||
Pratâpa-Dêva-Râyô'bhût tasya putrô'ti-višrutaḥ |
pramôda iva mûrtôbhût prajânâṁ svair guṇaiš šubhaiḥ ||
pratyarthi-samidhô hutvâ pratâpâgnau raṇâṅkaṇê |
prâptas šrî-vîra-vijaya-Lakshmî-pâṇigrahôtsavaṁ ||
tasya Gaurâmbikâjânês tanayô vinayânvitaḥ |
vidyâ-nidhir višesha-jñô vîrô Vijaya-bhûpatiḥ ||
vidyâ-nidhêr abhût tasya dayitâlaṅkṛitâ guṇaiḥ |
Šaurêr iva mahâ-Lakshmî's Šaṅkarasyêva Pârvatî ||
putra-ratnaṁ tataš šlâghyaṁ pûrva-janma-tapaḥ-phalaṁ |
Mâdhavân Madanaṁ Padmâ Šênânîm Adrijâ Šivât ||
Jayantam Amarâdhîšâchchachîvâlabhatâtmajaṁ |
Dêva-Râyaṁ mahîpâlaṁ dâritârâti-maṇḍalaṁ ||
vikramê Vikramâdityam bhôgê Bhôjam ivâparaṁ |
Râjarâjaṁ vitaraṇê râjânaṁ yam prachakshatê ||
yašasvinâm agrasarasya yasya paṭṭâbhishêkê nija-pârthivêndôḥ |
dânâmbu-pûrair abhishichyamânâ dêvî-pâdaṁ bhûmir iyaṁ dadhâti ||
râjâdhirâjas têjasvî šrî-râja-paramêšvaraḥ |
mûru-râyara-gaṇḍâkhyô Mêru-laṅghi-yašô-bharaḥ ||
para-dârêshu vimukhaḥ para-râja-bhayaṅkaraḥ |
arîbha-gaṇḍabhêruṇḍô Hari-bhakti-sudhânidhiḥ ||
šishṭa-saṁrakshaṇa-parô dushṭa-šârdûla-mardanaḥ |
bhâshâtilaṅghi-bhûpâla-bhujaṅga-birudônnataḥ ||
šrî-Tuṅgabhadrâ-nikaṭê nagarê Vijayâhvayê |
pitryaṁ siṁhâsanaṁ prâpya pâlayan pṛithivîm imâṁ ||
puṇya-šlôkâgragaṇyô'sau Dêva-Râyô mahîpatiḥ |
Tuṅgabhadrâ-nadî-tîrê šrî-Virûpâksha-sannidhau ||
vêda-nêtrâgni-bhû-samjñâ-gaṇitê Šaka-vatsarê |
Chitrabhânan tu Vaišâkha-paurṇamyâṁ Bhaumavâsarê ||
šrîmad-Ghanagirêr dêšê Pinâkinyâš cha sannidhau |
Bidalûr grâma-vaḷitê paśchimê samupasthitaṁ ||
šrî-Channarâya-dêvasya Mudugiryâš cha pûrvataḥ |
Maraḷûr-agrahârasya dakshiṇê chaiva saṁsthitaṁ ||
grâmaṁ Kâdalavêṇyâkhyaṁ sarva-sasyôpašôbhitaṁ |
dattavân dvija-varyêbhyô Dêva-Râyô mahîpatiḥ ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-samanvitaṁ |

akshiṇy-âgâmi-saṁyuktaṁ vipra-bhôgyaṁ su-bhûruhaṁ ‖
sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ ǀ
šrî-Dêva-Râya-bhûpâlô mânanîyô manasvinâṁ ‖
šrî-Virûpâksha-šu-prîtyai dêva-dêvasya bhaktitaḥ ǀ
nânâ-gôtrêshu jâtêbhyô Brâhmaṇêbhyô mahâ-yašâḥ ‖
sa hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ǀ
vṛitti-saṅkhyâš cha likhyantê vipra-saṅkhyâ yathâ-kramaṁ ‖

(here follow names etc. of vṛittidârs)

nâgâdri-saṅkhyâ vṛittîš cha bhôktârô Brâhmaṇôttamâḥ ǀ
putra-pautraiḥ parivṛitâḥ sukhaṁ tishṭhantu tê varaṁ ‖
tad idaṁ dharma-yuktasya Dêva-Râya-mahâ-prabhôḥ ǀ
šâsanaṁ šrêyasê nityaṁ bhavêd â-chandra-târakaṁ ‖
sîmânôsyâgrahârasya likhyantê dêša-bhâshayâ ǀ

(here follow details of gift and usual final verses)

3

On copper plates in possession of Yajña-Nârâyaṇa-Šâstri at Gôribidnûr.

šrî-Gaṇêšâya namaḥ Šâradâyai namaḥ ‖

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ǀ
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ‖

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1587 nê varushada Višvâvasu-saṁvatsara-Mârgašira-bahuḷa-amâvâsye-sûryôparâga-puṇya-kâladallu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Raṅga-Dêva-mahârâyar-aiyanavaru Chandragiri-durgadalli siṁhâsanârûḍharâgi sâṁrâjyaṁ gaiyuttâ yiralû šrîman-mahâ-nâyakâchâryarâda gaviy-aṅka-Bhîma chauḍêra chauḍi Kêyûra Chauḍappa-Vaḍeya-prapautra Timma-Nâyaka-Vaḍeya-pautra Narasappa-Vaḍeya-putrarâda Immaḍi-Narasappa-Vaḍeyanavaru Bhâradvâja-gôtra Âšvalâyana-sûtra Ṛik-šâkhâdhyâyigaḷâda Mallâ-jôisara prapautra Liṅgâ-jôisara pautra Liṅgâ-jôisara putrarâda Chikkaiyanavarige dhârâ-dattav âgi koṭṭa bhû-svâste-grâmagaḷa kramav entendare sûryôparâga-puṇya-kâladalli tamma pitṛigaḷige puṇya-lôkâvâpti âgabêku yendu koṭṭantha grâmagaḷa dâna-patra-kramav ent endare Penagoṇḍe-siṁhâsanakke saluva Koramurugaḷa-nâḍa Karigiridurga-sthaḷad-oḷagaṇa Siddhâpura-grâma ondu Gûḷûrige saluva Sirivara-sthaḷad-oḷagaṇa Kâḷênahaḷḷi-grâma ondu ubhayam grâma yeraḍarannu Ke... Immaḍi-Narasappa-Vaḍeyanavaru Gûḷûra Liṅgâ-jôisara kumâra Chikkaiyanavarige sarvamânyavâgi yî-grâmagaḷige saluva bhûmivoḷage iddanthâ jala-šilâ-akshiṇi-âgâmi-siddha-sâdhyagaḷ emba ashṭa-bhôga-svâmyavannu nimma putra-pautra-pâramparyavu â-chandrârka-sthâyigaḷâgi sukhadalli iharu yendu suvarṇôdaka-pûrvakavâgi koṭṭaddakke tâmbra-šâsana ǀ

ahô Râghava-râjêndra sapta-kalpânujîvinaḥ ǀ

na šriṇômi na pašyâmi svayaṁ dattâpahâriṇaḥ ||
Indraḥ prichchhati châṇḍâlîṁ kim idaṁ pachyatê tvayâ |
šva-mâṁsaṁ surayâ siktaṁ kapâlêna chitâgninâ ||
dêva-Brâhmaṇa-vrittînâṁ haraṇê niratâš cha yê |
têshâṁ pâda-rajô-bhîtyâ charmaṇâ pihitaṁ mayâ ||
(usual final verses) šrî-Mahammâyî

4

At Hiri-Bidnûr (kasaba hobli), on a virakal in Kalluḍi-Narasappa's field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-prithivî-vallabha Pallava-kula-tilaka šrîman-Noḻambâdhirâja Ayyapa-Dêvana maga Aṇṇiga-Bîra-Noḻamba svasti samasta-bhuvana-vinuta Gaṅga-kula-tilaka râjanya-chûḍâmaṇi Kôḷâlapura-paramêsvara šrîmat-Piḻduvipatiya maga Nanniya-Gaṅgan-Aṇṇiy-embagaṇḍa Bîra-Noḻambaṁ tâgi Šântaran-eṟeyar aṭṭidoḍe Noḻambam muḷidu Gaṭav eḻdu Isavûra dâṭi......edeye âne........rada kâḷegadoḷ Šântaraṇa taḷt iṟidu taleyumaṁ oṟeyuman oḍagoṇḍu âḷdoṅg oppisi Gaṅga satta Bîra-Noḻamba mechchi Kiḻka-nâḍa Piriya-Bidirûra kalnaḍu goṭṭaṁ Gaṅgana makkaḷa makkaḷvaregaṁ salguṁ

5

At the same village, on a stone in the Chauḍê-gauḍa's field.

svasti šrî Noḻambâdhirâja prithuvî-râjya...geye..Tumaṇṇoḷagaṇa maṇṇidu Bramadâya Râjamana padirkkoḷag âḻ desege Guṇḍala-ûr âḻiyum okkalu salipo (usual imprecatory phrases)

6

At Kallûḍi (same hobli), on a stone near the Gôrugaṭṭe, east of the village.

šrî âyur-ârôgya-dâtâraṁ bhava-vaidyaṁ jagad-guruṁ |
âdhi-vyâdhi-haraṁ vandê para-šaktiyutaṁ Šivaṁ ||
svasti šrî Šaka-varusha 1311neya Vibhava-saṁvatsarada Âsvayuja-ba 10 Guruvâradalu pûrvva-paščhima-samudrâdhipati râjâdhirâja râja-paramêšvara šrî-vîra-Harihara-Râya-kumâra šrî-pratâpa-Bukka-Râyaru Penguṇḍe-paṭṭanadalli sukha-râjyaṁ geyuttalu ellâ-prajegaḷû sukhadali irabêkâgi jîvaṅgaḷig ellâ udakavê prâṇavâgi Penugoṇḍege Henneya-nadiyanû tarabêkendu šrî-vîra-pratâpa-Bukka-Râya châvaḍi-oḷage daša-vidyâ-chakravartti jala-sûtrada Siṅgâya-bhaṭṭage nirûpava koṭṭa..â-Siṅgâya-bhaṭṭanu â-kâluveyaṁ Siruverada kerege tandu â-kâluveya hesaranû Pratâpa-Bukka-Râya-maṇḍalada kâluveyâgi mâḍisi šâsanavanû barasidanû ||

yâvan Mêrur ddharâ yâvad yâvach chandrârkka-maṇḍalê ।
Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ॥
jala-sûtra-svara-šâstrê rasa-vaidyê satya-bhâshâyâṁ ।
Rudraya-Siṅgari bhavataḥ sadṛišaḥ kô vâ mahîtalê šûraḥ ॥
šrî-Râmachandrâya namaḥ ।
yasya kêsêshu jîmûtâ nadyas sarvâṅga-sandhishu ।
kukshau samudrâš chatvâraḥ tasmai tôyâtmanê namaḥ ॥
maṅgaḷa mahâ šrî šrî šrî

7

At Hudûti village (Gôribidnûr hobli), on the basement of the Garuḍa-kambha near the Âñjanêya temple.

........ya namaḥ šubham astu ॥ Šaka-varusha 1353 neya Sâdhâraṇa-saṁvatsara-Bhâdrapada-šu 10 Šanivâra Huḍutiya kammâḷa Bommôjana maga Šâmôja nilisida Tirumala-dêvara kamba maṅgaḷa mahâ

9

At Iḍagûru (Gôribidnûr hobli), on the top of the door of the Bhimêšvara temple.

šrî-Gaṇâdhipatayê namaḥ Šakâbhyudaya-šaka-varushṅgaḷu 1330 neya Virôdhi-saṁvatsara-Âšvîja-šu.............bâgila svârasânayana mâḍidavaru Sanna-Timma-vôjana ku.........mâra Šivamôja...........Višvâmitra-pravara Yajuš-šâ........râja Râjêndra-Chôḷage ârâdhyarâda avara râjyada Kuṟubûra Ayyagaḷa kûṭegaḷa darmma (rest illegible)

10

At the same village, on a beam of the roof of the veranda of the Râmêdêva temple.

šrî-guru-Gaṇâdhipatayê namaḥ ॥ šri-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1767 ne Višvâvasu-nâma-saṁvatsara-Chaitra-šuddha-šrî-Râma-navamî î-šubha-divasadalli Hiḍimbâpuri-grâmadoḷage šrî-Râma-dêvarige nûtanavâgi kâsî-kelasadinda 12 aṅkaṇa-dêvasthâna kaṭisuvabagye kelavu janaru bhaktâdigaḷu î-puṇya-kelasa-mâḍisidantâddu Šaka-varshaṅgaḷu 1769 ne Plavaṅga-saṁvatsara-Phâlguṇa-bahuḷa 10 varige sampûrṇa

11

At the same village, on a stone near the Mallikârjuna temple.

.....mahâ-šabda Pallavânvaya srî-pṛithvî-vallabha Pallava-kula-tilakana.... .maga Vîra-Noḷamba pṛithvi-râjyaṁ geyyuttire Iṟubudalaya.......(rest illegible)

13

At Velapi (Gôribidnûr hobli), on a stone in the Doḍḍa-bhâvi sthaḷa.

svasti šrî Perumâḷa-Râja....pu-Dêva šrî-ma.......... Kallahaḷi-mûnûru âḷge Eṟeyammarasarâ Beṇṇattûr âḷge Bhûpûmu keṟeyu kaṭṭidoḍe osedu koṭṭodu (back) hi. .kaḻani (usual imprecatory phrases)

14

At Chigaṭigere (Gôribidnûr hobli), on the basement of the Garuḍa-kambha of the Narasiṁha temple.

šri-Kaduri-Nârasiṁha-dêvara kambava nillisiddu Târaṇa-saṁvatsara-Kârtika-ba 10 lu ı ...rasaya ma....Basavi Rada...ḷa sêve maṅgaḷa mahâ šrî šrî

15

At the same village, on a stone near Lakkamma's well.

Parâbhava-saṁvatsara Bhâdrapada-šu 5 lu šrîmatu Chigaṭigere Vodôrayyana heṇḍati Lakkamma kaṭṭista bhâvi šrî

16

At Huṇisênahaḷḷi (same hobli), on a pillar in the bharti-diṇṇe east of the village.

svasti šrî jayâbhyudaya-Šaka-varshaṁ 1255 neya Šrimukha-saṁvatsarada Chaitra-šu 3 Šu-vâradandu šrîmatu-pratâpa-chakravartti Hoyisaḷa-šrî-vîra-Ballâḷa-Dêvarasara pradhâna aḷiya-Mâchiya-daṇâyakara kumâra Gaṅgi-Dêva-daṇâyakaru Penugoṇḍeya nelavîḍinalli (south face) sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iddu Indeya Šântîšvara-dêvara kumâra Bommi-dêva-voḍeyarige Haṟuhe-Hosûra-nâḍoḷagana Maṟuvakagoṅkanu Balâḷapuravâgi â-chandrârkaü sarvamânyavâgi dhârâ-pûrvakavâgi koṭṭeü maṅgaḷa mahâ šrî šrî (usual final verse)

17

At the same place, on a second pillar.

šubham astu

namas tuṅga-etc. ‖

svasti šrî jayâbhyudaya-Šaka-varushaṅgaḷu 1354 Paridhâvi-saṁvatsarada Kârttika-(south face) šu 1 šrîman-mahâ-maṇḍaḷêšvara šrîman-mahâ-râjâdhirâja paramêšvara šrî-vîra-Dêva-Râya-mahârâyaru sthira-râjyaṁ geyutt iralu Balâḷa-purada nânâ-jâtiya maduveya (east face) suṅkavanu darmakke biṭṭar âgi yî-maduveya suṅkavanu âru koṇḍare (usual imprecatory phrases) maṅgaḷa mahâ šrî šrî

18

At Hâluganahaḷḷi (same hobli), on a stone north of the Chauḍêšvari temple.

šubham astu Parâbhava-saṁvatsarada Chaitra-šu 1 lu šrîmatu Nârâyaṇa-Gauḍana maga Hirî-Timmappanu vîrara kallu-guḍi kaṭṭista guḍi maṅgaḷa mahâ šrî

19

At Chikka-Kuragôḍu (same hobli), on a stone near the Âñjanêya temple.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1468 Višvâvasu-saṁvatsarada Chaitra-šu 10 šrîmatu Sadâšiva-Râyarige puṇyav âgabêku yendu Kandâchârada nâyaka Timmappa-ayanavaru Kurugôḍiya voḷagâg idda dêvadâya Brahma-dâya........nu tamma tande-tâyige puṇyav âgabêk endu biṭṭeü endu hâkida šâsana-mânyakke âr obbaru tappidaru (usual imprecatory phrases)

20

At Marupaḍagu (same hobli), on a stone lying in front of the village entrance.

Nandana-saṁvatsara-Chaitra-šuddha-pañchami šrî-râjâdhirâja paramêšvara šrîvîra-pratâpa-Veṅkaṭapati-Râya aḷiya....... Marupaḍugu-grâmaṁ mâgu (2 lines gone) ..hâraṁ...âyavaḷa ...tuḍike ....maḍuru anyâya.........(rest illegible)

21

At Gaṅgâsamudra (kasaba hobli), on a stone behind the châvaḍi.

šubham astu svasti šrî jayâbhyudaya-Šaka 1472 ne...........................šrî-vîra-pratâpa šrî-Sadâšiva-Râya-mahârâyaru pṛithvî-râjyaṁ gaiyutta (rest illegible)

22*

At the same village, on brass plates in possession of Chikka-Saṇṇakempa.

Yittaḍi-šâsanaṁ ॥

namas tuṅga-etc. ॥

na dharmmâd adhikaṁ.......santi na samudbhavaḥ ।

(6 lines are left out as they are quite unintelligible)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1212† neya Bhâva-saṁvatsaraṁ Chaitra-šudha 5 Budhavâraṁ šrî-vîra-pratâpa-vîra-Bukka-bhû-

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* This inscription is full of mistakes. †So in the original.

pati-Râyalavâru | Dêva-Râyalavâru Guṇḍama-Râyalavâru | Kouthala-dêśaṁ Mânakapaṭṇam purri dora Vulelu-Râya | vâni koḍukulu yêḍuguru andâlâlu yekinavâru | vâri.. Śaṅkugoṇḍa Timmana-gôḍu | Chinna-Timmana-gôḍu | Dâsana-gôḍu | Channa-Kêśava-gôḍu | Channana-gôḍu | Yirana-gôḍu | Nârâyaṇa-gôḍu | Vuluvulôru-nâda-gôtraṁ | pannenḍu-vêlu-baḷa-guṁ gurâlu 100 yinṭivi | yâbai-danḍu | nâlgu-avuda-yênugalu | yêḍu-guḍlu âvulu | yêḍu-bhanḍlu vaka-bhanḍi-minda dravyaṁ erugukoni Vijanâgraṁ paṭṇâniki puyiri | râyula bhêṭi ayiri | Râyulu vârini chûchi châla santôshaṁ paḍiri | vudhâraṇa chêsiri | banḍi vapagiñchiri | Râyalavâru vâriki yinâmu | guraṁ | chhatri | chaurîlu | bîmu-penḍemu | avudha-yênugalu mûḍu | .... Virûpâksha-Sômêśvaruṇi guḍilô nalla-nilupa-râyi-śâsanaṁ | Râyadattyarthaṁ | nârepuyaramulaku apaṇa ayanu | malato vachi digiri | Śaṅkhunugoṇḍa Timmana-gauḍu | Baḍagala-nâḍi Narasapa | (others named) pannenḍu-âyagânḍlu | mala koṭṭi śânti chêsi Râyala kanama | Dêva-Râyalu apaṇa-tîsukoni | Vaḍe-Râmana-Bôyiḍu | Bhîmana-Bôyiḍu | bhanḍlu 30 koṭataram 12 aralu | charavu 1 kôṭalô Chaṅgarâya-svâmi-guḍi 1 Timapa-guḍi 1 Yîragânḍlu-guḍi 1 Ganagiri-siṁhâsanaṁ Tirumâḷige Tirumalâchâryalavâriki tôḍukoni-vachi | nâlgu-siṁhâsanaṁ | 70 yêḍu-saṁstânaṁ doralunu tôḍuvachi | svampannâru-dêsa-gauḍaḷikam toḍukoni vachi dêśamukhi-dêśapânḍyavulunu piluchukoni vachi | Ganagiri | Dhavagiri | Mumuḍi-paṭṇaṁ Chikkapa-Gauni piluchikôni vachiri | Vupalagiri-paṭṇamu .. Peda-Kempa ..-Gauḍuni tôḍukoni vachi | pañchâṅgaṁ Tipâ-bhaṭluvârini tôdukoni vachi | Karkâṭaka-lagnam nichhayiṁ chêsi vûru-pêru Kuruḍi anê pêru peṭṭiri guru-svâmulavariki Timmana-gauḍu yichindhi guraṁ pâda-kâṇaka yiravai-varâlu ninḍa-vuḍagara (here follow details) kôṭatarâniki yêsinadi śâsanaṁ râḷḷula.. gôḍumânyam chênilo baduvulo śâsanaṁ râyi 1 panḍenḍu âyagânḍlu vappitamu || vûriki bali-pila yichi-(back) navâḍu Dyâvana-gauḍu | bali-chelinavâḍu mâdiga-Yara-Pâpaḍu | Bôgapa kaḍava Śaṅku..koṇḍa Timmana-gauḍu | vâni nagurulô vugrâṇamu-yinṭilô agni-mûlalô kaṇajaṁlô yêsivunḍêdi dravyaṁ yêsivunḍêdi kaḍâyilu yêḍu | bhaṅgâru-pratimalu yêḍu kañchu-koramuṭlu yêḍu-baruvu | kaṇajaṁ .... tyala-râyi | pannenḍu-âyigânḍluku mânyaṁ kaṭakinda | dinna-mânyaṁ | Brahma-mânyaṁ | dêva-mânyaṁ | baṭu-mânyaṁ | gauni kûṭa-mânyaṁ | grâmâniki muṭuvaḷi Râmaṭaṅkilu 10080 Lakshmîpati-varâlu renḍuvêlu puttaḷikâsulu 10050 Buku-bhûpati-Râyalavâru | Guṇḍama-Râyalavâru | Ambôji-Râyalavâru | vîri apaṇachâtanu yittaḍi-śâsanam....yana Baḍagala-nâḍi-śîma Vîrachâri | anumatiñchi yittaḍi-śâsanam Timmana-gauniki yichiri | putra-mitra-kaḷatrâdulu samêtaṅgânu anubhaviñchukoni sukaṅgâ-vunḍumani yî-mugguru-râyalavâru yichiri (usual final phrases) dêśamukhi-dêśapânḍuvulu vapitamu Koṇḍavâḍi Koṇḍama-Nâyiḍu aṅki doraku Kuraḍi Channarâya-svâmi-guḍilô yichinadi śâsanamu || śrî-Râmu-gatti

23

At Mañchênahaḷḷi (Mañchênahaḷḷi hobli), on a copper plate in possession of Yajamâna-Timmana-bhaṭṭa.

(Nâgarî characters.)

namas tuṅga-etc. ||
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêm.... kalaśâ yatra dhâtrî chhatra-śriyaṁ dadhau ||
kalyâṇâ... tad-dhâma pratyûha-timirâpahaṁ |
yad gajô'py Agajôdbhûtaṁ pañchâsyênôpalâlitaṁ ||
jayati kshîra-jaladhêr jâtaṁ savyêkshaṇaṁ Harêḥ |
âlambanaṁ chakôrâṇâm amarâyushkaraṁ mahaḥ ||
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ |
pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajaḥ |
sañjajñê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
tad-vaṁśê Bharatô babhûva nṛipatis tasyâbhavachchhantanuḥ |
tat-putrô Vijayôbhimanyur udabhût tasmât Suhôtâ nṛipaḥ ||
Nandas tasyâshṭamô'bhûchchhibir iti narapaś tasya râjâtha Likka-
kshmâpas tat-saptamaś Śrî-patir iti samabhût Râja-putrô narêndraḥ |
tasyâsit Vijjalêndrô daśama iha nṛipô vîra-Hemâḷi-Râyas
tasmâd êkô Murârau kṛita-natir udabhût tasya Mâyâpurîśaḥ ||
tasyaikô'jani Sôma-Dêva-nṛipatis tasmâch cha râjñas sutô
vîrô Râghava-Dêva-râya-nṛipatiś śrî-Chinnamô bhûpatiḥ ||
Âravîṭi-nagarî-vibhôr abhût tasya Bukka-dharaṇîpatis sutaḥ |
yêna Sâlava-Nṛisiṁha-râjyam apy êdhamâna-mahasâ khilîkṛitaṁ ||
tasya Gaurâmbikâjânês tanayô vinayônnataḥ |
vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatiḥ ||
dayâ-nidhêr abhût tasya dayitâlaṅkṛitâ guṇaih |
Śaurêr iva mahâ-Lakshmîś Śaṅkarasyêva Pârvatî ||
putra-ratnaṁ tataś ślâghyaṁ pûrva-janma-tapaḥ-phalaṁ |
Mâdhavân Madanaṁ Padmâ Sênânîm Adrijâ Śivât ||
Jayantam Amarâdhîśât Sachîvâlabhatâtmajaṁ |
Dêva-Râyaṁ mahîpâlaṁ dâritârâti-maṇḍalaṁ ||
vikramê Vikramâdityaṁ bhôgê Bhôjam ivâparaṁ |
Râjarâjaṁ vitaraṇê râjânaṁ yaṁ prachakshatê ||
Yaśasvinâm agrasarasya yasya paṭṭâbhishêkê nija-pârthivêndôḥ |
dânâmbu-pûrair abhishichyamânâ dêvî-padaṁ bhûmir iyaṁ bibharti ||
râjâdhirâjas têjasvî śrî-râja-paramêśvaraḥ |
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ||
bhâshâtilaṅghi-bhûpâla-bhujaṅga-birudônnataḥ |
śishṭa-saṁrakshaṇa-parô dushṭa-śârdûla-mardanaḥ ||

arîbha-gaṇḍa-bhêruṇḍô Hari-bhakti-sudhânidhiḥ ׀
pratyarthi-samidhô hutvâ pratâpâgnau raṇâṅkaṇê ׀
prâptaš šrî-[vîra]-vijaya-lakshmî-pâṇi-grahôtsavaṁ ׀
šrî-Tuṅgabhadrâ-nikaṭê nagarê Vijayâhvayê ׀
pitryaṁ siṁhâsanaṁ prâpya pâlayan pṛithivîm imâṁ ׀
puṇya-šlôkâgragaṇyô'sau Dêva-Râyô mahîpatiḥ ׀
Tuṅgabhadrâ-nadî-tîrê Virûpâkshasya sannidhau ׀
vêda-nêtrâgni-bhû-samjñâ-gaṇitê Šaka-vatsarê ׀
Chitrabhânan tu Vaišâkhê paurṇamyâṁ Bhaumavâsarê ׀
šrîmad-Ghanagirêr dêšê Pinâkinyâš cha pûrvakê ׀
Mañchêpally-antarvaḷitê nairityâṁ samupasthitaṁ ׀
Kôṭagânâkhya-šailasya pašchimê chaiva saṁsthitaṁ ׀
Kôṭagârapalli-grâmasya vâyavyâṁ samupasthitaṁ ׀
Sâdêpally-agrahârasya pûrvataš chaiva saṁsthitaṁ ׀
grâmaṁ tu Brahmapally-âkhyaṁ sarva-sasyôpašôbhitaṁ ׀
dattavân dvija-varyâya vêda-vêdânta-vêdinê ׀
nijâšritâya viprâya Bhâradvâja-sa-gôtriṇê ׀
Bahvṛichê Subbaṇâryâya Vêṅkaṭâkhya-prapautriṇê ׀
Râmâ-bhaṭṭârya-pautrâya Nañja-bhaṭṭârya-putriṇê ׀
šrî-Virûpâksha-su-prîtyai Dêva-Râyô mahîpatiḥ ׀
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ׀
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-samanvitaṁ ׀
akshîṇy-âgâmi-saṁyuktaṁ vipra-bhôgyaṁ sa-bhûruhaṁ ׀
dânasyâdhamanasyâpi vikrayasyâpi sammataṁ ׀
vâpî-kûpa-taṭâkâdi-jalâšaya-samanvitaṁ ׀
sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ ׀
dattavân dvija-varyâya Dêva-Râyô mahîpatiḥ ׀
putra-pautrâdibhiš chaiva bhôjyam â-chandra-târakaṁ ׀
tad idaṁ dharma-šîlasya Dêva-Râyô mahâ-prabhuḥ ׀
šâsanaṁ pradadau nityaṁ bhavêd â-chandra-târakaṁ ׀
sîmânôsyâgrahârasya likhyantê dêša-bhâshayâ ׀

(rest contains details of boundaries and usual final verses)

24

At Dyâvaratoṇḍapalli,

majare of Haḷêhaḷḷi (same hobli), on a rock in Bombagâ's field.

šubham astu Haḷeyahaḷige pratinâmavâda Yimmaḍinarasiṅgarâyapurada kâluvaḷi Varadanahaḷḷi

25

At Upparahaḷḷi (Mañchênahaḷḷi hobli), on a stone at the village entrance.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushangaḷu 1506.... .... raṇa-saṁvatsarada Kârtika-šu 12lu Šrî-Ranga-Râyaru Tirumaleya Penagoṇḍeya........ka-puravoḷage Upparahaḷḷiya-grâmavanu sarvamânya-agrahâravâgi â-chandrârka-sthâyiyâgi dhârey eradu koṭaru aṁritapaḍi .... tamma tande Hiriya-Bôrappa-gaüḍarigû tamma gurugaḷigû puṇyav âgabêk endu sarva-namasya-agrahâravâgi dhârey eradu koṭeü (usual final phrases) koṭṭa šilâ-šâsana mangaḷa mahâ šrî šrî

26

At the same village, on a stone near the Basavana kaṭṭe.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaḷu sâ 1506 Sâdhâraṇa-saṁvatsarada Kârtika-šu 12lu............Tirumaleya Penagoṇḍeya........ayanavarige Upparahaḷḷiya-grâma ....agrahâravâgi (rest illegible)

27

At the same village,
on a stone at the boundary of Basavanahaḷḷi and Chiḷênahaḷḷi.

Saumya-saṁvatsarada Vaišâkha-šu 15lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vira-pratâpa šrî-vîra-Venkaṭapati-Dêva-mahârâyara kâryakke kartarâda Haḍapa-Venkaṭapa-Nâyaka-kumârarâda Haḍapa-Pâpi-Nâyaka-kârya-kartarâda Giriyâjapa Upparahaḷḷiya gauḍa Ši.........................vakahaḷiya prajagaḷu... (back) šâsanada vôlê-kramav ent endare yi-Basavanahaḷḷi paḍuvalu Sudekuṇṭe keḷagaṇa holavanu Chîlênahaḷḷi-gadde ⌐ I gaddênu ninage mânyavâgi koṭev âda-kâraṇa ninu putra-pautra (rest illegible)

28

At Miṇakanagurki (same hobli), on a rock in Paṭêl's karaga-field.

(Nâgarî characters.)

šubham astu svasti šrî.....Šâlivâhana....1433 neya Prammôda-vatsarada Âšvayuja-šuddha 15.........Râhu-grahaṇa-puṇya-kâladalli šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Kṛishṇa-Râya-mahârâya pṛithvî-râjyaṁ geyuvadaralli šrî-Kṛishṇa-Râya-mahârâya (4 lines effaced) mânyavâgi dhârey eradu koṭa chatus-sîmâ (rest effaced)

32

At Arakunda (same hobli), on a stone in front of the Âñjanêya temple.

śrîmatê Râmânujâya namaḥ vêda-mârga-pratishṭhâchâry Âlvâr śrî-Tirumale-Penugoṇḍe-Narasiṁha-Tâtâchârya-ayyanavarige Râma-Râja-apaṇêli Soṇa-gauḍara sarvamânyada Arikunda śrî

34

At Kadiridêvarahaḷḷi (Toṇḍêbhâvi hobli), on a stone in front of the Narasiṁhasvâmi temple.

Śrîmukha-saṁvatsarada Mâga-śu-pâḍyadalû śrîmatu Kova-Nâyakara Gayyapla-Nâyakaru Kadiri-dêvara guḍiya maṇṭapavanu kaṭisidanu

36

At Halkûru (Bommasandra hobli), on a wall of the Sômêśvara temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1445 nê Svabhânu-saṁvatsarada Vaiśâka-śu 15 lu śrî-mahârâja-paramêśvara śrî-Kṛishṇa-Râya-mahârâyara ûḷigada Mâḷapa-Nâyaka-ayanavarige dharmavâgi pradâni-Sarvarasayanavaru Halukûra Sômêśvara-dêvarige pratipâlisi mâḍisida jîrṇa-uddhârada kalu-vesada sêve ara .... adhikâri Vaṇasayana ûḷigada Siddayanu

37

At the same village, on the door frame of the Sômêśvara temple.

śrî Alakûru śrî-Channa-Sômêśvara-svâmi-mandira-dharma-sthânamaṁ Beṅgaḷûru śrîmad-Vîra-Śaiva-Gubbi-Rudrâkhya-tanûja Tôṭadâryaḥ kârya-kartâ ॥ Śâlivâhana-śaka 1809 nê vartamâna-Sarvajitu-saṁvatsara-Vaiśâkha-mâsadalli nirmisidanu ॥ san 1887 nê isvî ॥

38

At the same village, on a stone attached to the Basavaṇṇa kaṭṭe.

śrî-Sômêśvara Śâlivâhana-śaka-varusha 1426 nê varushadalu Raktâkshi-saṁvatsarada Kârtika-śu 15 Guru-sôma-grahaṇa-puṇya-kâladalu Lakyada Liṅ..Voḍeyaru Sômêśvara-dêvara guḍi-gôpura-prâkâra-ratha-ütsaha-paḍitara-aṅga-raṅga-vaibhavanu tri-sandhyâ-kâlada naivêdyakk ivaru voḍeyarige liṅgârchaneya Rudrâ..avanu mâḍikoṇḍu Nañja-Râyage hêḷalikkâgi â-Nañja-Râyanu vîra-pratâpa-Narasiṅga-Râyarige hêḷalâgi Sômêśvarage Halukûra sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi samarpisidaru । Sômêśvara (usual final verse)

40

At Siṅganahaḷḷi (same hobli), on the Âñjanêya stone in the Gôḍehola.

Si.....saṁvatsarada Mârgasira-ba I Âdivâradandu........pratâpa...... Hoysaṇa śrî-vîra-Ballâḷa-Dêvarasaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttav iralu (stops here)

41

At Kâchamâchênahaḷḷi (same hobli), on a stone in Survey No. 93.

svasti śrîman-mahâ-maṇḍalêśvaraṁ Taḷekâḍu-Koṅgu-Naṅgali-Banavâsi-Halasige-Hânuṅgall-Uchchaṅgi-goṇḍa Hoysaḷa-vîra-Ballâḷa-Dêvara râjyada Śârvari-saṁvatsaradallu śrîman-mahâ-pradhânaṁ śrî-karaṇada heggaḍe Yeṟayaṇṇanuṁ daṇḍanâyaka Bila-Gôvindarasaruṁ Ummaḍiya bavarakke naḍadalli Pôchiya-Keriya-nâyakalu tale-goṭṭu haḍada netra-ppaṭṭu Nâgâchâriya keṟeyanu Kûḍalûra mahâjanaṅgaḷu nakara-nânâ-dêśîya munde makkaḷu-makkaḷu tara-..... â-chandrârka-sthâyiyâgi koṭṭa bhûmiyan aḷidavaṅge (usual final phrases)

42

At Koṇḍâpura (same hobli), on a stone in Koḍla-Nâyaka's assessed land.

............Virôdhi-nâma-saṁvatsarada Âśvîja-śu 10 lu Hosûra-sammatina dêśa-mukhi dêśapâṇḍe dêśi-karaṇi Sahigoṇḍa-Nâyakage baraśi koṭṭa kâgada... kramav ent endare Hosûra sîmege saluva Erapanahaḷḷige pratinâmadhêyavâda Koṇḍâpuravannu nûtanavâgi kôṭe kaṭṭisi praje tandu grâma tumbu-mâḍisi vechcha aramane kipâyatu tiḷidu yî-grâma-baḷiya kaṭṭu-koḍagi-mânyavâgi maṇu ⌐ 2½ holavannu nêmuke mâḍi koṭṭu yiruvadarinda yî-grâmada kôṭe kaṭṭisi........mâḍi yî-holavannu ninna putra-pavutra-pâramparyavâgi anubhavisikoṇḍu yiruvadu............

43

At Dyâvarahaḷḷi (same hobli), on a stone in Veṅkaṭaramaṇappa's grove.

namas tuṅga-etc. ॥

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1715 sandu vartamânavâda Pramâdîcha-saṁ-Mârgaśira-śu 15.....Halukûru-jahagîrudâru Mîra-Ahammada-Sâ-komâru Mîra-Husêna-Sâ-rige râ ॥ Mâkaḷidurgada subhêdâru Mîra-Ali-Bêga-Sâ baraśi koṭṭa kaṭṭu-koḍagi-mânya Dêvarahaḷḷi-grâmakke vâyavyakke nûtanavâgi kôṭe kaṭṭiśidarinda nimage maṇuvu-hâḷita bîjavari ha (rest illegible)

44

At the same village, on a stone in the Veṅkaṭaramaṇappa's assessed field.

Hajaratu Ṭîpu-Sulatâna-Pâchâvaravara appaṇeyalu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1719 nê vartamânavâda Kâḷayukti-saṁvatsarada nija-Šrâvaṇa-šuddha 5 yalu šrîmatu Mâkaḷidurgada amaladâra (y)Ahumada Vusamâna-Sâhêbaravaru Halukûru-Mîra-Husêna-Sâhêbaravarige barasikoṭṭa kerê-kaṭṭu-koḍagi-šyâsana-kramav ent endare Mâkaḷidurgada sîmege saluva Maladakere-hôbaḷi Dyâvarahaḷḷi-grâmada baḷiya hostâgi nîvu kaṭisi yiruva kerege kaṭu-koḍage-bage hajûru hukkuṁ . . â-prakârakke nimage koḍisiyiruva bhûmi yî-Dyâvarahaḷḷi-grâmakke uttaravâgi Timmanahaḷḷi-kerey-oḷagaṇa gadde-bhûmi maṇuvu kha ½ . . . . haḷḷi vupagrâma-Chandrahaḷḷi-baḷiya beddalu hola-bhûmi (rest illegible)

45

At Keṅkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasiṁha temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu ? 1556 agunêṭi Yuva-saṁvatsara-Pushya-ba 2 lu šrîman-mahârâya . . . . . Dêva-Râya . . . . Vijayânagara (rest effaced)

46

At Hosûru (Hosûru hobli),

on copper plates in possession of Jaṭâvallabha, Paṭêl of Ramâpura.

[I *b*] šrî-Gaṇâdhipatayê namaḥ ‖ namas tuṅga-etc. ‖

avyâd avyâhataišvarya-kâraṇô Vâraṇânanaḥ ।
varadas tîvra-timira-mihirô Hara-nandanaḥ ‖
šrîmân âdi-Varâhô yaḥ šriyaṁ dišatu bhûyasîṁ ।
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ‖
asti kaustubha-mâṇikya-kâmadhênu-sahôdaraḥ ।
Râmânujaḥ kalânâthaḥ kshîra-sâgara-sambhavaḥ ‖
uda[bhûd] anvayê tasya Yadu-nâmâ mahîpatiḥ ।
pâlitâ yat-kulînêna Vâsudêvêna mêdinî ‖
tat-kulê Bukka-nâmâ yaḥ kîrti-šauryya-vichakshaṇaḥ ।
*Magâmbikâbhavad râjñî Lakshmîr iva Harêr yathâ ‖
abhût tasya kulê šrîmân abhaṅgura-guṇôdayaḥ ।
apâsta-duritâ . . . Saṅgamô nâma bhûpatiḥ ‖
Mâlâmbikâ bhavat patnî yasya râjñaḥ šuchi-smitâ
Damayantî Nalasyêva Indrasyêva yathâ Šachî ‖

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* So in the original.

âsan Hariharaḥ Kampô Bukka-Râya-mahîpatiḥ |
Mârapô Muddapaš chêti kumârâs tasya bhûpatêḥ ||
pañchânâṁ madhyagas têshâṁ prakhyâtô Bukka-bhûpatiḥ |
prachaṇḍa-vikramô madhyê Pâṇḍavânâm ivârjunaḥ ||
bhaṅgâḥ Kaliṅgâ mita-šaurya-vṛittêḥ
Vaṅgâ vibhinnâṅga-vighûrṇa-nêtrâḥ |
Ândhrâš cha randhrâṇi višanti yasya
bâhûgra-khaḍgêna višîryamâṇâḥ ||
Turushkâš šushka-vadanâḥ Pâṇḍya-bhûpâḥ palâyitâḥ |
sva-bhujârjita-vîryêṇa tasmin râjyaṁ prašâsati ||
Bukka-Râyô'bhavachchhrîmân bhujârjita-parâkramaḥ |
mêdinîva prajâ yêna sva-putrân iva rakshitâḥ ||
râjâdhirâjas tê[H*a*]jasvî yô râja-paramêšvaraḥ |
bhâshâ-laṅghita-bhûpâla-bhujaṅgama-vihaṅgamaḥ ||
râja-râja-bhujaṅgô yaḥ para-râya-bhayaṅkaraḥ |
Hindurâya-Suratrâṇa ity êtair upašôbhitaḥ ||
Vidyâbhidhâna-nagarî vijayônnati-šâlinî |
Vidyâraṇya-kṛitâ tasyâṁ ratna-siṁhâsanê sthitaḥ ||
yasmin shôḍaša-dânânâṁ dharâyâṁ parišôbhitê |
dânâmbu-dhârayâ tasya vardhatê dharma-pâdapaḥ ||
alaṅkṛitê Šakasyâbdê *rasa-bhû-nayanêndubhiḥ |
Târaṇâbdê Chaitra-mâse navamyâṁ šukla-pakshakê ||
Pampâyâṁ Bhâskara-kshêtrê Virûpâkshasya sannidhau |
Âpastambâkhya-sûtrâya Bhâradvâjânvavâyinê ||
Yâjushâṇâṁ varêṇyâya sakalâgama-vêdinê |
ashṭâdaša-purâṇânâṁ abhijñâtârtha-vêdinê ||
ashṭa-bhâshâ-kavitva-srî-vâṇî-vijita-sampadê |
Sômâya Nâchanâmbôdhêḥ sômâyâmita-têjasê ||
Guttidurgâbhidhê râjyê Kôḍûrâkhya-mahîtalê |
Penna-mâgaṇi-vikhyâtê sarva-sasyôpašobhitê ||
Kôḍûru-Nâgamallâkhya-dinnâbhyâm api pašchimaṁ |
grâmôttamâ. . . .makûrôḥ prâchyâṁ diši samanvitaṁ ||
Ûruchintala-nâmnaš cha grâmâd dakshiṇa-saṁsthitaṁ |
Vaṅgalûr-Kôḍutâlâbhyâm uttarâšâm upâšritaṁ ||
Pinâkini-taṭê Peñchukaladinnâhvayaṁ purâ |
Bukkarâyapurâkhyâtaṁ pratinâmnâ cha šôbhitaṁ ||
nidhi-nikshêpa-saṁyuktaṁ jala-pâshaṇa-saṁyutaṁ |
akshîṇy-âgâmi-sahitaṁ siddha-sâdhya-samanvitaṁ ||
ashṭa-bhôgam idaṁ sarvamânyam â-chandra-târakaṁ |
sa-hiraṇya-payôdhârâ-pûrvakaṁ dattavân mudâ ||

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* So in the original.

I b

II a.

II b

III a.

HOSŪR PLATES (Gd. 47)

IIIb

IVa

IVb

Va

HOSUR PLATES (GD 47)

šrîman-Nâchana-Sômâkhya-mahâ-kavi-varô'pyatha |
râjânam âšisham chaiva chirajîvi bhavatv iti ||
svayam anvakarôd vṛittîr dašôttara-šatam kaviḥ |
shaṭ-trimšad atra bhâgâḥ syuḥ yajamânâhvayâ tataḥ ||

(here follow names etc. of vṛittidârs and the details of their vṛittis)

idam akhila-Râja-šêkhara-madhukara-jhênkâra-gîta-mâhâtmyam |
šrîmad-Bukka-Râjêndra-nṛipatês šâsanam achalaika-pârijâtasya ||
Âtrêyâṇâm Yâjushî Kôṭidêvâ-
râdhyâchâryasyângajô Vâdha-mûrtiḥ |
chakrê samyak Šarva-šâstra-pravîṇaḥ
šlôkân êtân Mallaṇârâdhya-varyaḥ ||
tvashṭrâ tachchhâsanam svâmi-šâsanêna vinirmitam |
šâsanâchârya-varyêṇa Nâgi-Dêvêna šilpinâ ||

(usual final verses)

šrî-Virûpâksha (in Kannaḍa characters)

47

At the same village, on copper plates in possession of Paṭêl Jaṭâvallabha.

[*Ib*] svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna šrîmaj-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍgaika-prahâra-khaṇḍita-mahâ-šilâ-stambha-labdha-bala-parâkramô dâruṇâri-gaṇa-vidâraṇôpalabdha-vraṇa-vibhûshaṇa-vibhûshitaḥ Kâṇvâyana-sa-gôtraḥ šrîmat-Koṅgaṇi-varmma-dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-vṛittaḥ samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâñchana-nikashôpalabhûtô nîti-šâstrasya vaktṛi-prayôktṛi-kušalô Dattaka-sûtra-vṛitêr praṇêtâ šrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ pitṛi-paitâ[*IIa*]maha-guṇa-yuktô'nêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yašâḥ šrîmadd-Harivarmma-mahâdhirâjaḥ tat-putrô dvija-guru-dêvatâ-pûjana-parô Nârâyaṇa-charaṇânudhyâtaḥ šrîmân Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryambaka-charaṇâmbhôruha-rajaṟ-pavitrîkṛitôttamâṅgaḥ sva-bhuja-bala-parâkrama-kraya-krîta-râjyaḥ Kali-yuga-bala-paṅkâvasanna-dharmma-vṛishôddharaṇa-nitya-sannaddhaḥ šrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ šrîmat-Kadamba-kula-gagana-gabhastimâlinaḥ Kṛishṇavarmma-mahâdhirâjasya priya-bhâginêyô vidyâ-vinayâtišaya-paripûritântarâtmâ niravagraha-pradhâna-šauryyô vidvatsu prathama-gaṇyaḥ šrîmân Koṅgaṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijṛimbhamâṇa-šakti-trayaḥ Andari-Âla[*IIb*]ttûr-Poruḷaṟe-Pennagarâdy-anêka-samara-mukha-makha-huta-prahata-šûra-purusha-pašûpahâra-vighasa-vihastîkṛita-Kṛitântâgnimukhaḥ Kirâtârjjunîya-pañchadaša-sargga-ṭîkâkârô Durvvinîta-nâmadhêyaḥ tasya putrô durddânta-vimardda-vimṛidita-višvambharâdhipa-mauḷi-mâlâ-makaranda-puñja-piñjarîkriyamâṇa-charaṇa-yugala-naḷinô Mu-

shkara-nâmadhêyaḥ tasya putraḥ chaturddaša-vidyâsthânâdhigata-vimala-matiḥ višêshatô'navašêshasya nîti-šâstrasya vaktṛi-prayôktṛi-kušalô ripu-timira-nikara-nirâkaraṇôdaya-bhâskaraḥ Šrîvikrama-prathita-nâmadhêyaḥ tasya putraḥ anêka-samara-sampâdita-vijṛimbhita-dvirada-radana-kulišâbhighâta-vraṇa-saṁrûḍha-bhâsvad-vijaya-lakshaṇa-lakshîkṛita-višâla-vakshas-sthala-sama[*III a*]dhigata-sakala-šâstrârttha-tatva-samârâdhita-tri-varggô niravadya-charita-pratidinam-abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyaḥ api cha ǀ

nânâ-hêti-prahâra-pravighaṭita-bhaṭôrash-kavâṭôtthitâsṛig-
dhârâsvâda-pramatta-dvipa-šata-charaṇa-kshôda-sammardda-bhîmê ǀ
saṅgrâmê Pallavêndraṁ narapatim ajayad yô Vilandâbhidhânê
Râjâ Šrîvallabhâkhyas samara-šata-jayâvâpta-lakshmî-vilâsaḥ ǁ
tasyânujô nata-narêndra-kirîṭa-kôṭi-
ratnârkka-dîdhiti-virâjita-pâda-padmaḥ ǀ
Lakshmyâ svayaṁ vṛita-patir Nava-Kâma-nâmâ
šishṭa-priyô'rigana-dâraṇa-gîta-kîrttiḥ ǁ

tasya Koṅgaṇi-mahârâjasya Šivamârâpara-nâmadhêyasya pautraḥ samavanata-samasta-sâmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanush-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyaṇa-charaṇa-nihita-bhaktiḥ šûra-pu[*III b*]rusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dâruṇa-samara-širasi nihi-tâtma-kôpô Bhîma-kôpaḥ prakaṭa-rati-samaya-samanuvarttana-chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttaḥ su-durddharânêka-yuddha-mûrddha-labdha-vijaya-sampad âhita-gaja-ghaṭâ-kêsarî Râjakêsarî api cha ǁ

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasan-
mârttaṇḍô'ri-bhayaṅkaraḥ šubhakaraḥ san-mârgga-rakshâkaraḥ ǀ
saurâjyaṁ samupêtya râja-samitau râjan guṇair uttamaiḥ
râjâ Šrîpurushaš chiraṁ vijayatê râjanya-chûḍâmaṇiḥ ǁ
Kâmô râmâsu châpê Dašaratha-tanayô vikramê Jâmadagnyaḥ
prâjyaišvaryê Balârir bahu-mahasi raviš sva-prabhutvê Dhanêšaḥ ǀ
bhûyô vikhyâta-šaktis sphuṭataram akhila-prâṇa-bhâjâṁ vidhâtâ
Dhâtrâ srishṭaḥ prajânâṁ patir iti kavayô yaṁ prašaṁsanti nityaṁ ǁ

tê[IV *a*]na pratidina-pravṛitta-mahâ-dâna-janita-puṇyâha-ghôsha-mukharita-mandirôdarêṇa Šrîpurusha-prathama-nâmadhêyêna Pṛithuvî-Koṅgaṇi-mahâ-râjaḥ ǁ tênêdam akhilaṁ budbuda-chalaṁ jîva-lôkam avalôkya chatur-ašîty-uttarêshu shaṭ-chhatêshu Šaka-varshêshu samatîtêshu Mânyapuram adhivasati vijaya-skandhâvârê Vaišâkha-mâsi sôma-grahaṇê Višâkhâ-nakshatrê Šukravârê Kâšyapa-gôtrâya Mârašarmmaṇaḥ putrâya Tôḻûr-vvâstavyâya Mâdhavašar-mmaṇê Vâjasanêya-vêda-vi[IV *b*]dê Eḷaṅ-Gûḍalûr-mMaṟiyâchi-Gûḍalûr-pPaṟuvi-Šrîpuram iti chaturshu grâmêshu grâmaṁ prati-dvâdaša-khaṇḍikâvapana-sam-mita-šâlyâdi-vapana-yôgyaṁ bhûmi-tri-kuḍaba-sammitâvapana-mâtraṁ gṛiha-

sthânaṁ triṁśa-kuḍaba-sammitaṁ mûrpâḻ dvi-khaṇḍikâ-vapana-sammitaṁ tôṭa-kshêtraṁ triṁśat-khaṇḍikâ-vapana-sammitaṁ priyaṅgav-âdi-vapana-yôgyam âraṇyaṁ cha dattaṁ êtat sarvvaṁ sarvva-parihârôpêtaṁ udaka-pûrvvaṁ *dattaḥ | asya dânasya sâkshiṇaḥ Shaṇṇavata-sahasra-vishaya-prakṛitayaḥ || [V*a*]api châtra Manu-gîtâs ślôkâ (usual final verses) yô rakshati sa puṇyabhâg bhavati Viśvakarmmêṇa likhitaṁ

48

On copper plates of the same village.

[I *b*]svasti śrî-Mânavya-sa-gôtrâṇâṁ Hâritî-putrâṇâṁ mâtṛi-gaṇa-saṁvarddhitânâṁ Svâmi-Mahâsêna-pâdânudhyâtânâṁ ... Chalukyânâṁ samṛiddhimad-râjya-paramparâyâta-vaṁśa-tilakô aśvamêdhâvabhṛitha-snâna-pavitrîkṛitôttamâṅgaḥ Polakêśîty-abhikhyâta-nâmadhêyô Raṇa-Vikrama-dvitîya-[II *a*]nâmadhêyaḥ tad-anantaraṁ Harshavarddhana-jita-Satyâśrayaṁ sva-priya-sutâ sva-bhâshayâ Ambêrêty âvijñâpitas san Mahâ-Mâgha-paurṇṇamâsyâyâ Saṅgama-tîrthê sôma-grahaṇê sa-hiraṇya-sôdakaṁ Âtrêya-gôtrêbhyô trayôdaśêbhyaḥ Kauśika-gôtrêbhyaḥ pañchabhyaḥ Kâśyapa-gôtrêbhyaḥ tribhyaḥ Kauṇḍinya-gôtrê tri[bhyaḥ] [II *b*]Kauśika-gôtrêbhyas tribhyaḥ Sâvarṇṇika-gôtrâbhyâṁ dvâbhyâṁ Bhâra-dvâja-gôtraḥ êkaḥ Śaunaka-gôtraḥ êkaḥ êtêbhyô mahâ-Brâhmaṇêbhyaḥ vidita-vêda-vidbhyaḥ shaṭ-karmma-niratêbhyaḥ êka-triṁśadbhyô Brâhmaṇêbhyaḥ Kaṇikal-vishayê sva-bhâshayâ Periyâḷa-nâma-grâmaṁ dattaṁ Manu-gîta-ślôkam udâharanti || (III *a*) (usual final verses)

49

At the same village, on a stone in the burial ground.

svasti śrî......pratâpa-chakravartti Hoyasaṇa śrî-vîra-Ballâḷa-Dêvarasaru Hosavîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam.................

50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrîmatu râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru sâmrâjyadi (west face) svasti śrîmatu Krôdhana-saṁvatsarada Mâgha-śuddha 5 Â śrîma-śrî-mahâ-pra (stops here)

51

At Maḷalûru (same hobli), on the Basavaṇṇa-stone behind the Îśvara temple.

svasti śrîmatu pratâpa-chakravarti Hoyisaṇa-śrî-vîra-Ballâḷa-Dêvarasaru Dôra-samudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttam iddalli

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* So in the original.

šrîman-mahâ-sâmantâdhipatiy Appagalli Pâlyeya-Nâyakana maga Kallaya-Nâyakanu tân âḷuva Haṟuhe-Hosaûra-nâḍoḷage Maḷalûra sthaḷavanu chatus-sî (rest illegible)

52

At Mudigere (same hobli), on a stone right-side of the main entrance of the Chennakêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1487 neya naḍa. . Krôdhana-saṁvatsarada Kârtika-šuddha 15 lu sômôparâga-kâladalli šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Sadâšiva-Râya-mahârâyaru pṛithvî-sâmrâjyaṁ gaiyutt iralu Sadâšiva-Râya-mahârâyara nirûpadindalu Tirumala-Râjayyanavara appaṇeyindalû šrîman-mahâ-Âvatiya-nâḍa prabhu Soṇapa-Gauḍa-ayyanavaru Sadâšiva-Râya-mahârâyarigû Tirumala-Râjayyanavarigû komârarigû akshayavâda puṇya âgabêk endu tamma mâtâ-pitṛigaḷigû akshaya-puṇya-lôka-prâptiy âgabêk endu sôma-grahaṇa-puṇya-kâladalli chatur-daša-chhappannâdhîšvaranâda Hosaûra-nâḍa Mudigeṟeya šrî-Chenna-Kêšava-dêvara amṛita-paḍi-dîpârâdhane-pañchaparva-ratha-utsaha-muntâda sêve â-chandrârka vâgi naḍiyabêk endu Muḍigeṟeya-grâmavanu sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi Chenna-Kêšava-dêvara šrî-pâdakke samarpisidevu (usual final phrases) sthâna-mânya pûrva-mariyâde || šlôka (usual final verses)

53

At Guṇḍâpura (same hobli), on a rock in the Âñjanêya-guṭṭa east of the village.

šrî Tiruveṅgaḷappa svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1403 sanda Plava-saṁvatsarada Mâgha-šu 4 Sômavâradalu Penugoṇḍeya pradhâna Mallarasara umbaḷiya Kâdalaüṇṇiya-grâmadalû bêṭey-avasaradalu chittayisi Vašishṭa-gôtrada Ṛik-šâkheya . . . . gaḷa maga adhikâri Nâraṇa-dêvana kaiyalu koṇḍa . . . . kalašadi dîpa-mâleya kallakambha khilavâ. . . . kuṇṭeya . . . . dêvar-amṛita-paḍi-naivêdyake Mallarasa-Voḍeyara kaiyyalû. . . . . . . dîpârâdhanege vondu-honna holanu sarvamânyavâgi . . . . . . Brâhmaṇa . . . . gaḷu gauḍa-Sômaya-Yânipa-gauṇḍa-muntâda gauḍa. . . . . garasa Basavaya yî-keṟeya pratinâma Mallasamudra haḷḷi Narasâpa (rest illegible)

54

At Vaichagûr (same hobli), on a piece of stone in the Voḍasilamma temple in ruins.

[Šiva]mâra-Permânaḍi Jaya-saṁvatsa. . . . . umbaḷiyu. . . . .

55

At Kâdalavêṇi (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters.)

svasti šrîman-mâ-maṇḍalêšvara Tribhvana-malla Taḻaikkâḍu-koṇḍa bhujabala-Vîra-Gamga Poyšaḷa-Narasiṁha-Dêvar pri............

56

On copper plates of the same village.

(This is the same as No. 2 of this taluq.)

57

At Dâdinâyakanapâlya (Dâdinâyakanapâlya hobli), on a stone standing near Vîranaguḍi.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalêšvara Šôḷa-mârâja-kaṭṭi Nuḷamba-Udaiyâditta-Dêvar prituvi-râjya-paṇṇâniṟka Virôdi-saṁvaṟsarattu Vîrape..pâṇarâdittan Vali-kôlarâdittan Paṟuvaipura-paramêšvaran Nandigiri-nâtan Tuṭṭar-okkettu-gaṇḍan Irumaḍi-nâṭṭu Nugapaṭṭiyai Poyšaḷa-Dêvar daṇḍanâyakka Viṭṭiyâṇan ûrai-kkutti pôgânikka pi.bê tuḍarndu kuduraiyaiyu âlayum konṟân Šômarašar magan Šiñjarašan Šiñjarašar magan Echcharašan svaggastan ânân Echcharašar magan Puḷḷadêvar jestabha-niṟuttinâ

58

At Gulagañji (same hobli), on the right wall at the entrance of the Višvêšvara temple.

svasti šrîman-mahâ-šuddha-Šaivâgamâchâra-sampannarugaḷum appa Kaüšika-gôtra Višvâmitra-pravara Šiva-gôchara Yajuš-šâkhe Bahudhâyana-sûtra... mukhara Râja-Râjêndra-Chôḷage ârâdhyarâda Pûmmaṇa-ârâdhyara makkaḷu Šivamûrti-ayyagaḷu mâḍisida šâsanada Benakanavamma-appagaḷu Pûmaṇṇa-ârâdhyara (rest illegible)

59

On a rock in front of the same temple.

šrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-etc. ||

svasti šrî Šakâbhyudaya-Šaka-varshaṅgaḷu 1330 neya Sarvvadhâri-saṁvatsarada Vaišâkha-šu 5 Gu šrî-vîra-Harihara-Râyaru Kâdlajâpuradali Gulagañjihaḷiya

mahâjanaṅgaḷu Vašishṭha-gôtrada Bhâskara-putra Lakshmaṇa-Appaṇa-Dêchaṇa-Chauḍabâryaru-muntâda yellarigeû Narasi. .ha-dêvaru saha puṇyakkôsukara â-. .Bârûra. .ru vibhaktarâda baḷika svârjita-dhanadinda taṭâka-dêvâlayaṅgaḷanu mâḍisi Vâraṇâsiyinda bâṇa-liṅgavanu tarisi Višvêšvara-Lakshmî-Nârâyaṇa-dêvara pratishṭheyanu mâḍisi â-dêvarugaḷige tri-kâladalli šrî-gandha-dhûpa-dîpa-naivêdya-tâmbûla-muntâda shôḍašôpachâraṅgaḷige koṭa dêvara mundaṇa-kshêtra (here follow details of gift) yendu stânadavaru sariyâgi hañchikombaru Višvêšvara-dêvara sthânavanu kayivâ. . . . .jaga Kuṟubûra chaturamaṅgalada Râja-Râjêndra-Chôḷage ârâdhyar âda Kaûšika-gôtrada Višvâmitra-pravara Yajuš-šâkhe Bôdhâyana-sûtra Šiva-gôcha . . . kadasuddali. . . . châryarugaḷu Pûmma. . . .ayyagaḷa makkaḷu Šivamûrtti-ayyagaḷanû karisi koṭeû Lakshmî-Nârâyaṇa-dêvara sthânavanû Kañchisamudrada Vaikhânasa Âtrêya-gôtrada. . . . . .Lakshmî-Nârâyaṇa-dêvarige Nalâri-dêvagaḷa makkaḷu Kêšavanâtha-dêvagaḷige koṭeû yî-eraḍu-sthânadavarû sariyâgi. . . . . . . .tha-dêvarige .masugaḷu uḷaddakoṇḍu tri-kâladalliû dêvatâ-samârâdhane-yanu mâḍikoṇḍu . . . . .nâṟu-sêvegeyan iḍuvina sukhadali yiharu î-dêvâlyagaḷanû mâḍida kalukuṭiga Tipâjana maga Muddôjage. . . . . Baiṟeya-kuḷada gaddeyanû chandra-sûryyar uḷḷannabara koṭeû yî-dêvatâ-kshêtragaḷige. . . . . .nikarigeû (usual final phrases and verse) maṅgaḷa mahâ šrî šrî

61

At Bommasandra (same hobli), on a stone near the Âñjanêya temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1454 neya Nandana-saṁvatsarada Šrâvaṇa-šuddha 11 Šu-dalu šrîmatu vîra-pratâpa Achyuta-Dêva-mahârâyarige darmavâgi Râyasada-ayanavara makkaḷu Marasaiyanavaru Penugoṇḍeya Kêšava-dêvarige tamma ubhayavâgi madhyâhna-arôghanakke pañcha-bhakshya-paramânna-muntâda višêsha. . . . . .Brâhmaṇa-chatrakâgi. . . . . .Bommasamudravanu adakke saluva haḷḷigaḷu-muntâda chatus-sîmenu dhârâ-pûrvakavâgi Penugoṇḍeya Kêšava-dêvarige â-chandrârka-vâgi samarpisida. . . . . .vaharu (usual final phrases and verse)

62

At Kaḍabûru (same hobli), on a stone near the Vîrara-guḍi.

svasti šrîmanu Šaka-varushaṅgaḷu 1304 nê Dundubhi-saṁvatsarada Âšvîja-šuddha 5 Šu šrîmatu Keṅkeṟeya Tiparasaru Kaḍabûra jôtisha Vîra-paṇḍitarige solige 13 aksha (rest illegible)

66

At Mârappanahaḷḷi (same hobli), on a rock.

Mâchaṇṇa-gauḍa (others named) yî-nâlvarige koṭa sâ-patra nîû namma kayya koṇḍa kudureya ga 65 honna patra hôyitâgi â-patra sâ-patra

67

At Voddênahaḷḷi (same hobli), on a stone near the Hanumanta temple.

(Nâgarî characters.)

šubham astu Voddênahaḷḷige pratinâmavâda Râmachandrapurav emba sarvamânyada agrahârada grâma-yajamânaru Koṇḍâ-dîkshitaru

68

At Nagaragere (Nagaragere hobli),
on a stone at the main entrance of the Râmêšvara temple.

Râmanâthanê šaraṇu svasti šrî Šaka-varusha 1314 neya Âṅgîrasa-saṁvatsarada Mârgasira-šu 1 Guruvâra šrîmanu-mahâ-maṇḍalêšvaraṁ ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Harihara-Râyana kumâra praṭâpa-Bukka-Râyanu Penugoṇḍeyalû nelevîḍinalu sukha-saṅkathâ-vinôdadinda râjyaṁ geyuta tamma mâva Malla-Oḍeyarige Nagarageṟeyanû...ṇḍeya vṛittiyâgi koṭṭeû â-Malla-Oḍeyaru tamma maneya ....nî Kâḍa-dêvarasarige koṭṭu yiddalli â-Kâḍa-dêvarasaru Râmayadêvara guḍiya sotheyanû â-Hiriyakeṟeya teṅkaṇa-kaḍeya kalla-tûbanû mâḍisida šâsanakke maṅgaḷa mahâ šrî

69

At the same village, on a stone near the Kôḍi-Îraḷa-guḍi.

(Imprecation) svasti šrî Mayindama Chôḷa-mahârâjanâ mane Maḷegûḷa ..... ndana î-..esageya paḍeduduke ....ra siddhi salvudu mûṟu-dêgulakka mûvattu-goḷa-gaḷde Tâvara......yaroḷage salvudu

70

On a stone at the same place.

svasti šrî Chandayyaṁ ....

71

At the same place, on a stone.

svasti šrî Mêdu-kula paramêšva...... paṭṭi paramavaru.. Erigalla Muttûruḷ .. Bhûpâditya...paṇṇaṇḍa ....

72

On a stone at the same place.

svasti šrî Chôḻa-mahârâjan-ayya Ayyaṇa. . . .

73

At the same place, on a stone.

svasti šrî Chôḻa-mahârâjaṅge Châteyaparasina . . kaṇḍa koṭṭa Ṟâmaḍiya taḷâṟu Miṇḍapôdiya Piḷḷaya taled. .gâramuṁ . .

74

On a stone at the same place.

šrî Kaṇṇakuḻi-arasara dala. . . . .

75

At the same place, on a stone.

svasti šrî Chôḻa-mahârâjana âḷ Dâdiyan Dâdiga Mahêndraroḷ. . naḍi daḷa maṇṇu (rest illegible)

76

At the same village, on a virakal in a viraguḍi in Nâraṇappa's field.

svasti šrî Chôḻiga Muttarasa Ra. . . .ḍi âṟunûṟum âle â-Chokk-oḻd embarâ šrî-Râmarâ Râmaḍi-nâḍu-mû-nûṟaṟa Nâṇḍarasâ âḷe avara magan Donnamâran Choṟada Nachchayannoḷ taṭṭu pannirvvara daṇḍu . . . . .vôḍ aṭṭi Raṭṭivâḍiya besavettu edirum . . . . .turaga-samûhamâ pokku eṟidu . . . . svargga pokku keḷe têjan

77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhaṭṭa.

(Nâgarî characters.)

(I *b*) namas tuṅga-etc. ‖
Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmâdri-kalašâ yatra dhâtrî chchhatra-šriyaṁ dadhau ‖
Vṛishâdi-gaṇa-saṁsêvyaḥ šrî-Vṛishâkapi-nandanaḥ ।
apâyêbhyô'dya naḥ pâyât vara-dô Dviradânanaḥ ‖
svasti-daṁ sarva-jagatâm astitvâvana-khêlanaṁ ।
nistulaṁ Šrîsakhaṁ nityam asti Brahmâhvayaṁ mahaḥ ‖
bahu syâm iti tat-kâmân nâbhî-padmê Svabhûr abhût ।

Ajâd Atri-muniš châtrêr Indur Indôr Budhô Budhât ‖
Purûravas tataš chÂyur Âyôr Nahusha-bhûdhavaḥ |
tasmâd Yayâtir êtasmât tu Turvasur abhût prabhuḥ ‖
bhûpatês tasya santânaḥ Kuru-dêšêshu santataḥ |
tasmin jâtâ nṛipâḥ kê chit Kishkindhâyâṁ Raghûttamaṁ ‖
Sugrîvarâdhitaṁ Sîtâ-Râmaṁ nantuṁ samâgatâḥ |
râmaṇîyakam âlôkya dêšasyâsya tu tê nṛipâḥ ‖
uvâsâñchakrirê Hêmakûṭa-prântôpavartanê |
Tuṅgabhadrâpagâ-vâri-šamitântara-tâmasê ‖
têshâṁ Tuḷava-vaṁšâbdhi-chandrâṇâṁ šaurya-šâlinâṁ |
khyâtô Dilîpa-bhûpô'bhût ratnânâm iva Kaustubhaḥ ‖
tasmât tu Dêvakîjânêr jajña-Îšvara-bhûpatiḥ |
a-trâsam a-guṇa-bhraṁšaṁ mauḷi-ratnaṁ mahîbhujâṁ ‖
tasmâd Îšvara-bhûpâlân Narasâvanipâlakaḥ |
âvirâsît sarva-guṇârâmô Râma ivâparaḥ ‖
Vidyâraṇya-kṛitê pûrvaṁ šrî-Vidyânagarî-varê |
ratna-siṁhâsanâsînô râjyaṁ samyag apâlayat ‖
jitvâ Gajapatiṁ Râyaṁ birudaṁ prâpa sâhasât |
Gajapaty-âkhya-Râyêbha-gaṇḍa-bhêruṇḍa ity amuṁ ‖
pratâpôgraṁ Turushkêndraṁ yuddhê jitvâ parâkramât |
dushṭa-râṇ-mṛiga-šârdûla ity-âdi-birudân agât ‖
Madhurâ-vallabhaṁ Mâna-bhûpaṁ nirjitya saṁyugê |
karadîkṛitavân Pâṇḍya-Chôḷa-Chêrâdi-bhûpatîn ‖

kiñcha | Šrîraṅgê Hastišailê Garuḍagiri-varê Kumbhaghôṇê Vṛishâdrau
Šrîšailê Râmasêtau mahati Hariharê Saṅgamê Nandi-tîrthê |
Gôkarṇê Kâḷahastîšvara-sadasi Virûpâksha-dêvâlayê yaš
chakrê dânâni yâni svayam amala-girash shôḍašâhur mahânti ‖
tasmân Narasa-Râjêndrât Tippâjî-Nâgamâmbayôḥ |
kramâd vîra-Nṛisiṁhêndra-Kṛishṇa-Râyau babhûvatuḥ ‖
anyônyôpamayôs sarva-sad-guṇaugha-samudrayôḥ |

(*IIa*) tayôr vîra-Nṛisiṁhêndraḥ pitryaṁ siṁhâsanaṁ šṛitaḥ ‖
pâlayaty avanîṁ sarvâṁ prajâ dharmêṇa rañjayan |

asau khalu ‖ nîtau Jîvaḥ sa Râmaḥ šaraṇa-kṛid-avanê vikramê Bâhulêyaḥ
prâjyaišvaryê Balârir draviṇa-vitaraṇê Karṇa êvâdri-dhairyaḥ |
gâmbhîryê dugdha-sindhû ripu-hanana-vidhau Bhârgavô vâchi Šêshaḥ
saundaryê Pañchabâṇô jagati vijayatê sâhasê Vikramârkaḥ ‖
yasmin prayâtavati rôsha-vašaṁ mahîšê
yânti kshaṇâd ahita-bhûpati-varya-saṅghâḥ |
ântrâvalî-valaya-bhîshaṇam antakasya

api cha ‖ vaktrâmbujaṁ kshataja-kardama-durnirîkshyaṁ ‖

Kâñchî-Šrîraṅga-Śêshâchala-Garuḍamahîbhṛin-mukhê puṇya-dêšê
Gôkarṇa-Šrînagêndrâruṇašikhari-Virûpâksha-dêvâlayâdau ।
brahmâṇḍa-svarṇa-mêru-tridaša-taru-latâ-kâmadhênvâdi-dânâny
âtânîn Nârasiṁha-kshitipatir asakṛit shôḍašâpy âdarêṇa ॥
nô Gaṅgâ-sarid-ôghatô na cha Šarâvaty-âdi-dhuny-ambutô
nô râkêndu-karâvamaršana-vašâd vṛiddhiṁ sadâpnôti yaḥ ।
šrîmad-vîra-Nṛisiṁha-Râya-kalita-tyâgâmbu-šaivâlinî-
purair ṛiddhim atîva yâti satataṁ srôtasvinî-vallabhaḥ ॥
yat-shôḍaša-mahâ-dâna-vâri-pûriar mahîtalê ।
nadîmâtṛikatâṁ prâptê varddhantê dharma-šâlayaḥ ॥
Aṅga-Vaṅga-Kaḷiṅgâdi-râjabhis sêvyatê cha yaḥ ।
châmarâdy-akhila-kshmâbhṛich-chhina-vyâpṛita-pâṇibhiḥ ॥
râjâdhirâja-râja-šrîr yô râja-paramêšvaraḥ ।
bhâshâtilaṅghi-bhûpâla-bhujaṅga iti yaš šrutaḥ ॥
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ।
Hindu-râya-Suratrâṇa ity-âdi-birudâṅkitaḥ ॥
sô'yaṁ vîra-Nṛisiṁhêndraš chandra-vaṁšâbdhi-chandramâḥ ।
sthira-bhâgyê Šakasyâbdê Krôdhanâhvaya-vatsarê ॥
Nabhô-mâsê pûrṇimâyâṁ Šrôṇâyâm Ârkivâsarê ।
šrîmal-Lakshmî-Nṛisiṁhasya pratishṭhâ-divasântarê ॥
Tuṅgabhadrâ-nadî-tîrê Hêmakûṭôpašôbhitê ।
sarva-karma-samṛiddhyarthaṁ šrî-Virûpâksha-sannidhau ॥
nânâ-gôtrôdbhavânâṁ cha nânâ-svâdhyâya-vêdinâṁ ।
nânâ-sûtrânuvṛittânâṁ vidushâṁ naika-šarmaṇâṁ ॥
Ghanašailapurî-râjyê Bâtî-nagara-nîvṛiti ।
Miḍigêšy-adri-valitê sarva-sasya-phalair yutê ॥

(here follow boundaries)

Gaṅguḷḷavâyi-nâmnâ su-grâmêṇâpi cha saṁyutaṁ ।
vâpî-kûpa-taṭâkâdri-nirjharâdibhir anvitaṁ ॥
Nalabaṛḍêhaḷḷi-nâma-grâmaṁ vidvan-manôharaṁ ।
Narasiṁhapuraṁ chêti pratinâmnâ prakâšitaṁ ॥
sarvamânyaṁ cha paritaš chatus-sîmâ-virâjitaṁ ।
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalâdibhiḥ ॥
ashṭa-bhôgaiš cha saṁyuktaṁ yuktaṁ pushpa-phala-drumaiḥ ।
putra-pautrâdibhir bhôjyaṁ kramâd â-chandra-târakaṁ ॥
šrî-vîra-Narasiṁhêndrô mânanîyô mahâmanâḥ ।
sa-hiraṇya-payôdhârâ-pûrvakaṁ dattavân mudâ ॥
grâmê pañcha-daša-kshêtra-mitê'sminn agrahârakê ।
vṛitti-pratigṛihîtṛîṇâṁ vakshyê nâmâny anukramât ॥

(here follow names of donees and details of gifts and their boundaries in the Karnâṭaka language) ya êtaṁ paripâlayati sa dâtṛi-samâna-phala-bhâgî bhavati । yas tu lôbhân môhâd

vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati ‖ tathaiva Manu-gîtâ-šlôkâḥ ‖ (usual final verses)

šrî-vîra-Narasiṁhêndra-šâsanâchchhâsanam tv idaṁ ।
babhâṇa Narasiṁhâryô'likhat kârur Janârdanaḥ ‖
šrî-Virûpâksha·(in Kannada characters)

78

At Sâdârlahaḷḷi (same hobli), on a stone near the Tirumala-dêva temple.

šubham astu । šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara makkaḷu Balanâtha Kaya-Nañjinâtha-dîkshitara makkaḷu Nârasiṁha-dîkshitarige râyarige Narasiṅga..yakarige dharmavâgi Kempa......haḷinû Narasâmbu ....grahâravanû mâḍi Kindana-vaḷalu Tuṅgabhadrâ-tîrada.......Vâraṇâsi-Bhîmêšvara-dêvara....dhâren eradu koṭa sarvamânyada ....

80

At Vâṭada-Hosahaḷḷi (same hobli), on a rock below the Divigê-beṭṭa.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1415 neya Pramâdîcha-saṁvatsarada Âšvayuja-šu 15 lû sômôparâga-grahaṇa-puṇya-kâladalû Vâṭada Kêšava-dêvaru Hanumanta-dêvara divya-šrî-pâda-padmaṅgaḷige šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâyara ûḷigada Kasaveya-Nâyaka ...sta bhû-dâna-šâsana dêvara abhishêka-ratha-utsaha.....râdhana-nayivêdyagaḷige Vâṭada voḷagaṇa Nandiyakuṇṭeya sîmeyanu Immaḍi-Narasiṅga-Râya-mahârâyarige dharmmavâgi sômôparâga-puṇya-kâladalû koṭevâgi â-kuṇṭe alli huṭṭuva achchukaṭu kâḍârambha nîrârambha.. ....gaḷanu naḍapi mikâda chhetravaṁ sahita.. ..dharma ratha-utsaha-abhisêka-nayivêdya....ṭṭevâgi â-chandrârka-stâyi âgi naḍasôdu

81

At Channarâyanahaḷḷi (same hobli), on a stone near the Âñjanêya temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu ? 1474 neya Paridhâvi-saṁvatsarada Kârtika-ba 1 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šri-Sadâšiva-Râyara nirûpadinda šrîman-mahâ-maṇḍalêšvara ....mahâ-arasu (rest illegible)

83

At Mudalôḍu (same hobli), on the Garuḍa-kambha near the Âñjanêya temple.

svasti šrîmatu Buma-goṇḍana maga Yara-gauṇḍanu mâḍista dîpa-mâle-kamba maṅgaḷa mahâ šrî

84

On the same Garuḍa-kambha.

šubham astu svasti šrî Šaka-varushaṅgaḷu 1344 sanda saṁvatsarada Chayitra-su 3 Gu šrîman-mahâ.......švara-dêvara divya-šrî-pâda-padmârâdhaka Timmarsa-seṭara maga Beḍi-seṭiyara maga Bommi-seṭṭiyaru šrî-Vâ........dêvarige abhishêka.......mâḍisida......maṅgaḷa mahâ šrî šrî šrî

85

At the same village, on a virakal near the Îšvara temple.

svasti šrî ....Appiya-seṭṭiya maka Nagajavamamana Palega Bîra-Noḻambana râjyadoḷe tuṟugoḷe kâdi satta

86

On a second virakal at the same place.

svasti šrî Šrî-seṭṭiyar-ana ....-Noḻamba.....Bîra-Noḻambana râjyadoḷu tuṟugoḷe kâdi sattu kâ.. kondava Noḻamba.... kalu

87

On a third virakal at the same place.

svasti šrî ......Vikkapa-gaṇḍa Bîra-Noḻambana râjyadoḷ........



BAGEPALLI TALUQ.

4

At Nañcharalu (Guḍabaṇḍi hobli), on a rock in the Nâgaṇṇa's field.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1459 aguneṭi Hêmaḷambi-saṁvatsarada Šrâvaṇa-šu 11 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-Achyuta-Râya-mahârâyalu pṛithvî-râjyaṁ seyuchuṇḍugâne Achyutarâya Mallapaṇṇagâriki Bhâradvâja......tyâyana su.. ....yulaina Bhaṇḍâraṁ Apparasaṁ....komâru Timmarasa......... Râyappaṅgârunnu Koṇḍappaṅgârunnu Râmappaṅgârunnu jana nalugurunu tamalônu......ichchina grâmaṁ dâna-patra ......Penugoṇḍa-râjyaṁ Kâra-kurike stalaṁ Buruḍakuṇṭe sîmalônu mâku Bhikshâva-Tippaṇṇayagârivalanu vâra prahitamugânu vachchinaṭuvaṇṭi varu.............Virûpâkshapuram ani pratinâmaṅgala Nandicharuv ane grâmamu (names and grant repeated three times) kraya..stimi ganuku yî-grâmamulô......sîmalôni gṛihârâma-kshêtra-nidhi-nikshêpa-jala.......bul ane ashṭa-bhôga......lû....sarvôtpatti-samasta-baḷi-sahitamugânu strî-putra-dâyâdi-jñâti-sâmantulu anumataṅgâ .. sarvâ..kta-anasvaramugânu sadya-perichchhêda..gânu kraya-dânaṁ.... mi gâna mîru yî-grâmamu dânâdhi-vinimaya-vikrayâlu bhôgyam ayinaṭugâna anubhaviñ....avâru ....oḍambaḍi yichina kraya-dâna-patraṁ yinduku sâkshilu (names of witnesses) Baša ..yajñana sâkshi šrî šrî

5

On the same stone.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1459 aguneṭi....... saṁvatsarada Šrâvaṇa-šu 3 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-virÂchyuta-Dêva-Râya-mahârâyalu pṛithvî-râjyaṁ seyuñch-uṇḍugâ Penugoṇḍa sîmalôni Lêpâkshi Vîrêšvaruniki Achyutarâya-Malapaṇṇa ....bhû-dâna-dharma-šâsana-kramam eṭlananu mâ..Bhaṇḍâraṁ Appa-rasu koḍukulu Timmappa Râyappa Koṇḍapa Râ.........nu mâku kraya... .... šâsanasthmaina Virûpâkshapuram ane.....Nandicheruvu-grâmaṁ Lêpâkshi Vîrêšvaruniki Achutarâya-Mallappaṇṇagâru sahiraṇyôdaka-dâna-dhârâ-pûrvvakaṅgânu yitsîmi ganuka.........lôni gṛihârâma-kshêtra-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyâlu aneṭi ashṭa-bhôga-têjas-svâmyâlunnu sarvôtpatti-samasta-baḷi-sahitamugânu Lêpâkshi Vîrêšvaru-

niki amṛita-paḍi-naivêdya-dîpârâdhana .... aṅga-raṅga-vaibhavâlakuṅgânu Achyutarâya-Mallappannagâru â-svâmi Achyuta-mahârâyalaku puṇyaṅgânu sadyaḥ-parichê...gânu â-chandrârka-sthâyigânu naḍache.........baḍi yichchina grâ.....dâna-dharma-šâsanaṁ (usual final verses) yî-dharma-šâsanamu yichchina Achyutarâya-Mallappaṇṇagâriki..maṅgaḷa mahâ šrî

6

At the same village, on stones set up in Haḻḻigeḍḍe field.

(Grantha and Tamil characters.)

.............ñjama-viḷâgat......juvitt aruḷi oṇḍiṟal-yânaiyum peṇḍir baṇḍâramum nittila-neḍuṅ-gaḍal Uttira-Lâḍamum veṟi-malar-ttîrtteṟi-punaṟ-Kaṅgaiyum alai-kaḍal-naḍuvuṭ-pala-kalañ-jelutti-chChaṅgirâma-vijaiyattuṅga-panmar âgiya Kiḍârattarašanai vârkam poru-kaḍaṟ-kumba-kkariyoḍum agappaḍutturimaiyiṟ-piṟagiya peru-nedi-ppiṟakkamum ârtt-avan-agânaga-ppôr-ttoḻil-vâšalali Vichchâdira-tôraṇamum moytt-oḷi-punai maṇi-ppudavamuṅ-gaṇa-maṇikkadavamum niṟaiji jeyamun-duṟai-nîr-pPannaiyum vanmalaiyûr......n-Malaiyûrum âḻ-kaḍal-agaḻ....Mâyirudiṅgamuṅ-galaṅgâ-val-vinai Ilaṅgâšôkamuṅgâppa..ni...punal Mâ-pPapâḷamuṅ-gâvalam-pura...Mêvilipaṅgamum viḷaippaindûṟ-uḍai Vaḷaippaindûṟuṅ-gidamâ-val-vinai Mâdamâliṅgamuṅ-galâmudiṟkaḍundiṟal Il..mudir-dêšamun-dênakkavâr-poḻil Mâ-Nakkavâramun-doḍukadaṟkâvaṟ-kaḍu-murattâramum mâ-pporu-taṇḍâṟ-koṇḍa Kô-pParakêšari-panmar âna uḍaiyâr šrî-Râjêntra-Šôḻa-Dêvârkku yâṇḍu 22 âvadu Nuḷambapâḍiy-âna Nigarili..................

7

At the same place.

(Grantha and Tamil characters.)

..............Šôḻa-maṇḍalattu-pPa......va-nâḍ-âna Râjêntra-Šô..vaḷanâṭṭu Irumaḍi-nâṭṭu-pPi..kkûḍal pannirandil...Tašarippanman Kâṭṭamanena ennuḍaiya kâṇiy-âna Tašari- êri-kaṭṭi-ttûmb-iḍa Irumaḍi-nâḍu munnûṟum uḍaiya Irumaḍi-chChôḻa-râjar kuḍaṅgai viṭṭa nel-viḷai-pûmi nâṟ-kaṇḍagam i-nnilam nâṟ-kaṇḍagamum ivv-ûr Mâhadêvarkku-ttêvar-pôgam viṭṭa nel-viḷai-pûmi kaṇḍagamum idu aḻippân kapilaiyum Vâraṇavâšiyum aḻitta Brahmavatti-pperum-bâvattai-ppaḍuvân Gaṅgaiyiḍai-kKumariyaḍai-ppaṭṭâr šeyda Brahmavatti-pperum-bâvattai-ppaḍuvân ivan šolla eḻudinên Jayaṅgoṇḍa-Šôḻa-maṇḍalattu-chChembûr-kkoṭṭattu-chChembûr-nâṭṭu-chChembûr âgiya Šuntara-Šôḻa-nallûr veḷḷâḷan Mugaiyûr-uḍaiyân Ševiḍan Šattišâttanena ivai en eḻuttu šrî

8

At the same place.

(Grantha and Tamil characters.)

................lanai vem...... vaṇḍ-uṟai-šôlai...... puttiyum Iraṇašû ......ṇuga-ttâkki-tti ..... Dakkaṇa-Lâḍamu..... dan mâv-iḻind......ral Vaṅgâ..................

10

At Tirumaṇi (same hobli), on a stone in the place called Naḍamagaḍḍe.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1318 aguneṭi Dhâtu-saṁvatsara-Mâga-šu 5 lu šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara šrî-vîra-Bukka-mahârâya-kumârtti Virûpâ-Dêvi-kumârtti Jommâ-Dêvi Penugoṇḍa-râjyamandu Kârakuṟiki-staḷamulô .... chunna â-Tirumaṇiyûri mundaṭi .... kâluva ..ppanu yyâgiñchi tama pradhâni Bomma-râju koḍuku Nâga-râjunnu tama pina.. Nâyi-nâyini koḍuku Mâyi-nâyini...dariñchiri.....tovimpum anagânu vâru toliṭi-voju-koḍukulu Peda-Bayira......nu Pina-Bayirappôjunnu pilupiñchi vâriki â-kâluva guttagânichina.....Peda-Nandisariyûri mundaṭi nûti diguva lôga ....kâluva tavi niṇḍu-chaṟuvuku parapanu Siṅgayalu ga 130 mâḍa......Siṅgaya tûmuna pandumu maḍinni guṟamunnu gauḍa.....sa kaṭiyâlunnu peṭuvâramu niṇḍu-cheṟuvuku paraparikunna.....Annadânamuchaḍinni modalunnu ...... Yimaḍiyûra.... baḍi niṇḍu-cheṟuvuku para-parigânavâriki .. uḍaliṁ ..vaṭuṁ.... sîmi â-dasavandamu Šiṅgaya-pandumuma šrî-Tirimaṇiyûri mun..ṭi cheṟuvu venaka piḍitim.... prîti ....lu kalantagâḷamunnu sarvamânyamugâ â.......pôjugâriki jêlunu yî-maḍiki ye-vvarayinâ (rest illegible)

11

On a rock south of Savarâlagadde below the same tank.

šubham astu Âṅgira-saṁvatsaraṁ Jêshṭa-ba 5 lu šrîman-mahârâjâdhirâja šrî-Yimmaḍi-Kadamba-Râya-Voḍayalu-ayyavâru Dinnapuri Chinnappa-raḍḍiki yichchina kâpu-mânyapu šâsanaṁ kramam elannanu mâ-Tirumaṇi cheruvu venaka..... mâstaḷaṁ maḍi Siṅgayi tûmuna..yi 2 .... maḍi.....kâpu-mânyâ Honaleṭiki kha ¼ .. â-maḍi sûrya-chandrâdulugal-anta-kâlaṁ ânubhaviñchi....

14

At Bichagânahaḷḷi (same hobli), on a stone in the Channa-Kêšava temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1493 aguneṭi Âṅgirasa-saṁvatsaraṁ Mâgha-šuddha 7 lu šrîman-mahâ-nâyakâchâryyala

..na Gabi-Nâyani-Basava-Nâyani-ayyavâri anumatini Garuḍa-Nâyani Dêvatâ-Nâyanigâru Bîchagânapalli Manḍem Channa-râyaniki amṛita-paḍi Bôgalapalli-ki pratinâmam ayina Chennasamudraṁ ane grâmaṁ dâra bôsi yistimi ganuka (usual final phrases)

15

At Dêvaraguḍipalli (Bâgepalli hobli), on the east basement of Gaḍidem Veṅkaṭaramaṇa-svâmi temple.

šubham astu

êtat surâsurâdhîša-mauḷi-mâlâ-vilôlitaṁ ||
Gaḍida-Šrînivâsasya dêva-dêvêša-šâsanaṁ |

šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-Harihara-Râyara sâmrâjya-vîra-siṁhâsanadali Teppada-Nâgaṇa-oḍeyara pratipâlanadali Teppada-Nâgaṇa-oḍeyara momma Tirumalanâthagaḷu tamage saluva Gaḍidadoḷagaṇa Tirumalapuradalli prasanna-vâda Tirumala-dêvara kalla-dêvâlayava mâḍid adakke koṭṭa dharmma-šâsanada kramav ent endaḍe svasti šrî Šaka-varshaṅgaḷu 1314 neya Âṅgira-saṁvatsara-da Šrâvaṇa-šu 5 Budhavâradalu kalukuṭiga Nâyoṇḍe Kâmôja Bairôja jana-mûvarigeü koṭa Gaḍida teṅkaṇa-kaḍeya taru..-kaḷa Bommanakôṭeya chatus-sîmeyanû nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya strî-putra-jñâti-sâmanta-dâyâdâdyânumatavâgi šrî-Tiruveṅgaḷa-nâthana sannidhiyali sarvvamânyavâgi dhârâ-gṛihîtavâgi koṭṭa dharmma-šâsa-na (usual final verse and phrases)

16

On the west basement of the same temple.

šubham astu svasti šrî Šaka-varshaṅgaḷu 1313 neya Prajôtpatti-saṁvatsarada Chaitra-šu 12 Guruvâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-Harihara-mahârâyara sakala-sâmrâjya-vîra-siṁhâsana šrîman-mahâ-pra-dhâna-Maṅgappa-daṇṇâyakara râjya-pratipâlanadalu Teppada Nâgaṇṇagaḷa râjya-sthâpanadalli Gaḍidada Prasanna-Šrînivâsa-pratishṭhâ-kâladali šrî-Tiru-veṅgalanâtha-dêvara sannidhiyalu Teppada Nâgaṇṇagaḷa momma Gaḍidada Tirumalanâthanû dhârâ-pûruvakavâgi koṭṭa dharmma-šašanada kramav ent endare Tiruveṅgaḷanâtha-dêvarige vêda-pârâyaṇava mâḍikoṇḍu tri-sandhyâ-kâladalu mantra-pushpavan ikkikoṇḍu Tirumala-dêvara sannidhiyalû Tiruma-lapurav endu agrahârava kaṭikoṇḍu yihanthâ dêva-Brâhmarige koṭṭa vṛittigaḷa vivara Gaḍidada Mûlasthânada Sômaya-dêvarige khaṇḍitavâgi gade maṇuvina mûgaḷa-gade holanu mûgaḷa šrî-Tiruveṅgaḷanâtha-dêvara šrîkâriyake vṛitti 2 Varadarâja-dêvara amṛita-paḍige vṛitti 1 | (here follow details of vṛittidâras)

antu vṛitti 22 aksharadalu vṛitti yipata-eraḍake koṭṭa kshêtrada vivara namage saluva Gaḍidada-grâmada voḷagaṇa Malapagaḷakuṇṭa â-kuṇṭe keḷagaṇa Tammaḍikuṇṭa â-vubhaya-kuṇṭa yaraḍu | ..yaraḍake saluva chatus-sîme-vivara (here follow details of boundaries and usual final verses and phrases)

17

At Maṅgasandra (same hobli), on a rock south of the Âñjanêya temple.

šubham astu Hêmaḷambi-saṁvatsara-Phâlguṇa-šudha-paurṇami-nâḍu vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dîkshitulu sarvapṛishṭhâptôryâmaṁ yûpa-stambhaṁ

šrî-Tiruveṅgaḷanâtha

18

On the same rock.

šubham astu | Maṅgasamudraṁ Oḍḍapaḷḷi sahâ agrahâraṁ šîlâ-šâsanamu Kâšyapa-gôtraṁ Ṛiku-šâkhâdhyâyulaina Dêvaru-sômayâjula koḍukulaina vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dîkshitulu sêsina agrahâramu nûṭa-iruvai-vṛittula gaṇa-saṅkhya

šrî-Tiruveṅgaḷanâtha

19

At the same village, on a rock north of the northern wasteweir.

Maṅgasamudra-agrahârada vaḷa...Narasiṅga-Dêvaru mâḍistaru

20

At Yellampalli (same hobli),
on a rock in front of the Îšvara temple south of the village.

šrîmad-vijayâbhyudaya-Šâlivâhana-šaka-varusha 1527 saluvaṁ.....niya.... .... Višvâvasu-saṁvatsara-Mârgasira-šu .... pratâpa-šrî-Veṅkaṭapati-Râya ratnamaya-siṁhâsana... ....maṇḍu stâ..mu kappakke..........Ellampallelôna....................Yimmaḍi-Kadirappa-Nâyanigâru......Kadirappa..........staḷavâ.......kadalu... sanaṁ kramamu.......... Ellampalli...sannu lêd aniyi......šâsanaṁ (usual final phrases) ani yichina dharma-šâsanam â-chandrârka-stâyigânu yi..... maṅgaḷa mahâ šrî

21

At Kârakûru (same hobli),

on a stone lying in paṭêl Bâbireḍḍi's inâm field to the south.

(Grantha and Tamil characters.)

.... Šôḻaka ......ḍat..........1 Šôḻa-manḍalattil......ṇagam muttirale.........kôlâl ainûṟu kuḻi kanḍaga......padi..kaṇ..ga-kaḻani... ....ṇi sam......ttilê Brâhmaṇari......nam Šiva............nn-âna ....dhama iṟakinân Gaṅgai-karaiyil kurâl-pašuvai......pâpattilê pôvân

22

At Bâlaraḍḍihaḷḷi (same hobli),

on a rock on the hill near the south wasteweir of the tank.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1658 aguneṭi Naḷa-nâma-saṁ । Mârgasira-ba 5 Sthiravâsaramandu šrîman-mahâ-nâyakâchâryyu-laina Guramma-Nâyani Kadirappa-Nâyani Nârasiṁha-Nâyanigâru Lâyamaṇṭâ-pana kumâruḍu Veṅkaṭapatiki vrâyiñchi yichchina ...taṭâka-nirmmâṇa-nirṇaya-šilâ-šâsanaṁ mâ-nâyaṅkosaku lôpalai Penumala-sthalaṁlôni Bâli-reḍḍipalle paikalô navînamugâ charuvu kaṭṭiñchinâvu ganuka yî-charuvu-kinda achchukaṭṭu têrina maḍi yî-sa.... padu sâlu..hola paryyan-taṁ sarva-bhuktaṁgâ naḍipiñchagalavâramu pimmaṭa Nâgâchari sagaṁ mîku sagaṁ yî-prakâraṁ šâšvitamugâ naḍipistâmu nâ.... putra-pautra-pâramparyantara anubhaviñchukoni sukhâna vunḍêdi yî-Bâlareḍḍipalle-sthalaṁ reḍḍi-Šakkannaku nûtanamugâni kurpa-chêsi-yichchinâraṁ-gâvuna yinduku mânyaṁ chênu šalav ichchinâmu šâšvatamugâ anubhaviñchi chêyiñchu ... Jvâle-Narasiṁha-svâmi..............darma ani vrâyiñchi yichchina šilâ-šâsanamu

23

On a rock near Kuṇṭlûrappa's cave (same hobli).

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1746 Târaṇa-saṁ-vatsara-Vaišâkha-ba 12lu šrîmatu Bâgepalle-sthalaṁ kammara Gaṅgappa Bâlamma-kumâruḍu Kuṇṭlûrappagâriki yî-sthaḷaṁ reḍlu karaṇâlu saha vrâsi yichchina dâna-patra-kramam êm annanu । yî-Gaḍidamu-konḍalo gavi kaṭṭiñ-china gavilô Yîšvara-pratisṭha chêyiñchi chai-vrâlutô yichi vanântaraṁ veyiñchukonî....koni puṇya.........hôbaḷi-vaḷitamaina Bâgepalle charuvu kindanu achchukaṭṭu maḍilo reḍḍivâri........................

25

At Pedda-Tumukêpalli (same hobli), on a stone near the village entrance.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1455 aguneṭi Vijaya-saṁvatsara-Bhâdrapada-šu 12 Â šrimatu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Achyuta-Râya-mahârâyalu pṛithvî-râjyaṁ cheyuchu uṇḍagânu Gaḍidânaku pratinâmamaina Kṛishṇarâyasamudra-agrahâraṁ šrî-Tiruveṅgaḷanâthuni divya-šrî-charaṇâlaku Bhâradvâja-gôtra Kâtyâyana-sûtraṁ Ruku-Yajuš-šâkhâdhyâyulaina Chandâraṁ Tipparasayyagâri koḍukulu Koṇḍamarasugâru daṇḍaṁ beṭṭi samarppiñchina bhû-dâna-patra-kramam eṭlannanu Achyuta-Râya-mahârâyalu mâku nâyaṅkatanânaku pâliñchina Chêlûri châvaḍiki challe Buraḍakuṇṭa-sîmalôni Koyikuriki-sthaḷaṁ Sâdali valitaṁ Gaḍida-sthaḷamandali Tumikipalli-grâmaṁ mâ Pina-Timma-Nâyavâriki puṇyamugânu ......(back).....dvâdaši-puṇya-kâlamandu Gaḍidaṁ šrî-Tiruveṅgaḷanâthuniki Bhâradvâja-gôtraṁ Kâtyâyana-sûtra Ruku-Yajus-šâkhâdhyâyulayina Kṛishṇapparasuvâri gâra-koḍukulu Koṇḍamarasugâru tamma Kṛishṇappaku puṇya......Tirumalapura..........................
....

28

At Gûḷûr (Gûḷûr hobli), on a stone near the barber Nañja's house.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1575 aguneṭi Vijaya-saṁvatsaraṁ Chaitra-šu 3 Šukra-lu šrîman-mahâ-nâyaṅkâchâryulayina Gumma-Nâyani Kadirapa-Nâyani Vasanta-Nâyanigârunu Guyalûri raḍi-karaṇâlunnu Guyalûri Magâḷa Nârapa-Chinapagâriki yichina šâsanaṁ mîru ache apanaṁ ..putra-pautra-pâramparyantramu sarvamânyaṅgânu â-chandrârkaṅgâ...... .. vâram ani vêsina šâsanaṁ

30

At the same village, on a stone in Donti Narasayya's field west of the village.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1466 neya Krôdhi-saṁvatsarada Kârttika-šu 1 Šukravâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Sadâšiva-Râyara nirûpadinda šrîman-mahâmaṇḍalêšvara Râma-Râjayya......Dêva-mahâ-arasugaḷû......ge koṭa šâsana pûrva..namage kâṇike baḍigeyanû......na..tamage biṭṭu sarvamânyavâgi šâsana.....(usual final phrases)....nimage koṭa sarvamânyada šâsana

šrî-Virûpâksha

31

At Nallabâlammanakuṇṭe (same hobli), on a rock called Hanumantarâyanaguṇḍu, north of the village.

šrîmad-akhiḷâṇḍakôṭi-Brahmâṇḍa-nâyakulaina šrî-Parusha-Veṅkaṭêšvara-svâmi taḷigha-dîpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthiti-modalaina kaiṅkaryamulakai svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1659 agunaneṭi Paiṅgala-nâma-saṁvatsara-Mâgha-šu 15 lu šrîmad-yajanâdi-shaṭ-karma-niratulaina Parâšara-gôtrulaina Bôdhâyana-sûtrulaina Yajuš-šâkhâdhyâyulaina Pâñcharâtrâgama-šâstra-pravîṇulaina Tirachânûri Tiruveṅgaḷâchâryulavâri pautrulaina Râmâchâryula putrulaina Kṛishṇamâchâryulavâriki šrîman-mahâ-nâyakâchâryulaina Achyuta-gôtra-pavitrulaina Nârâyaṇa-šûtrulaina Dhanuš-šâkhâdhyâyulaina Gummi-Nâyani Timma-Nâyanivâri pautrulaina Kadirappa-Nâyani putrulaina Nârasiṁha-Nâya....ru mâ-nâyaṅkânku challe Guyalûri-sthaḷaṁlo challe..Pôtuladoḍḍi-grâmamunu chelle kâḍârambha-nîrârambha-sakala-suvarṇṇâdâyamulunnu prâku yî-grâmânnu Moruṭupalle cheruvu kinda naḍiche yanimidi-tûmula maḍi gâka nûtanamugâ yiddumu antu pandumunnû yî-grâmaṁ sarvamânyamugâ naḍipiñchutu Râmanidurgaṁ mîdi Râṇuvavârilô kûḍâ nishkarsha-parichi vrâyiñchina šilâ-šâsanaṁ (usual final phrases)

šrî-Nârasiṁha

32

At Mâḍappagârapalli (same hobli), on a copper plate in possession of Vaḍigi-Reḍḍi Raṅgappa.

šrî-Râma

namas tuṅga-etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1690 aguneṭi Virôdhi-nâma-saṁvatsara-Mâgha-šu 5 llu Yiṭikedurggaṁ tâluku jahagîrudâruḍu Yisumâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reḍḍi-karaṇâlu Vaḍige-Reḍḍi Channayyaku vrâyiñchi yichchina dašavanda-šâsana-kramam eṭlannanu Mârugânikuṇṭla-vaḷitamaina majarâ Mâḍappagâripalle daggara nîvu chêtinuñchi rûkalu vechchaṁ chêsi kuṇṭa 1 bâvulu 3 saha durastu cheyiñchinandu ayina âyikaṭṭu nîrârambhaṁ-jamînulô kuṇṭa-kinda reḍḍi-karaṇâla yinâmatilo paigâ niḷava bhûmi khaṁ ⅗ yanimidi-tûmuliṇṭiki châturbhâgaṁ maḍi mâni-bhâviki tûrpu miṭa genime âbâdu chêsukôni yêṭilôni maḍi ౯ 2 yidumu-maḍi nîku dasavandaṁ nishkarusha chêsi yichchinâmu ganuka yî-maḍinni yidi gâka kâḍârambhaṁ-jamînulo reḍlu-karaṇâlu-vagairâ ayigâṇḍla yinâmati-chênulu paigâ sarakâru-jamînulo vûruvenaka chênu sâguvaḷi mânyânni nîrârambhaṁ ౯ 2 yîchênu saha nî-putra-pautra-pâramparyantaraṁ anubhaviñchukoni grâmam âbâdu chêsukoni sukkâna vuṇḍêdi ani vrâyichchi (back) na dasavandaṁ šâsanamu Sarâbbu Peddanna vêšina tâmbra-šâsanamu

33

At Dêvikuṇṭe (same hobli),

on a rock to the left of the path to Akkammanaḍoṇe on Iṭṭigirâya-durga.

Šaka-varuša 1328 Veya-saṁvatsara-Âšvîja-šu 10 Guruvâradalu Dêva-Râya-Voḍeyaru stira-râjyadalu Lakhumaṇṇagaḷu Yiṭigekôṭên âḷuvali Kannari-Dêvana Malapagaḷu kaṭisida Lakhumaṇṇagaḷa bâgilu ḍoṇe-sôpânake maṅgaḷa mahâ šrî

35

At Iṭikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu..bhuvana..kârarum̐ êkâṅga-vîrarum̐ ..... samasta-toḷagûḍuvarum̐ chandrâdityaram̐ kâšaḷam̐ mâḍuvarum̐ nakshatra-mâleyam̐ sâle muḍivârum̐ siḍilam̐ poḍe-seṇḍu toḍevarum̐ saptârṇṇavaṅgaḷan îṇṭuvarum̐ kuḷa-parvataṅgaḷam̐ mîruvarum̐ Mâriya bârada bhavam̐ barisuvarum̐ Javana niṭṭu ....mittuvam̐ hiḍivarum̐ viṇḍiya nettiya soḍivarum̐ Kuḷikâragana.. beṅkoḷvarum̐ sakaḷa-lôkaika-bhîkararum̐ šrî-Rudrara sâkârarum appa Nandi Nandi-Mahâkâlapadante Vîrabhadra-pramukha-pramatha-gaṇaṅgaḷum̐ mattam̐ bhakta-jana-pâda-šêkhararum̐ pûta-bhaṭa....sêkhararum̐ prati-paksha-bhêdanarum̐ pratibhe-sampâdanarum̐ vîra-bratigaḷâgi bhujaṅga-bhûshaṇam̐ toḍeda jaladhi tam-majjanakk iḷivarum̐ maravâdaḍe danaṅgaḷam̐ toṛavarum̐ karuḷa-mâleyam̐ suttuvarum̐ raṇa-nivâ...tam̐ varum̐ siraman taridu pûjiparum̐ tôḷa bîṇeyam̐ bhâjisuvarum̐ Kali-yuga-Râvaṇa......ya vidrâvitarum appa asaṅkhyâta-gaṇaṅgaḷa srî-pâda-padmârâdhakanum̐ puṇya-nidâna-sâdhakanum̐ ‖ svasti....šrîman-mahâ-pradhânam̐ sarvvâdhikâri mahâ-pasâyitam̐ parama-višvâsi....sri-Laṅka.....voḍeya...Hiriya-Laṅka..... khyâta-bêṇṭekâṛam.. paṭṭa-sâhaṇâdhipat.. Irugoṇa-Dêva-karakâṛa Chenna-Sadâšiva-dêvara dibya-šrî-pâda-padmârâdhakaru para-baḷa-sâdhakam̐ pañjara bâva âditya-peṇḍeyam̐ Mârabo...yya bara.......................

36

At Mâragânakuṇṭe (same hobli), on a copper plate in possession of Kṛishṇamma, wife of Šânabhôga Kṛishṇappa.

namas tuṅga-etc. ‖ Harêr lîlâ-etc. ‖

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1675 agunaneṭi Šrî-mukha-nâma-sam̐ । Chaitra-šudha 5 lu šrîman-mahâ-Hâvati-nâḍa prabhuvulaina mahârâja-šrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyaṇasvâmivâri putrulaina Raṅgappayya-Gavunivâr anê mêmu Âpastamba-sûtrulaina Yajuš-šâkhâdhyâyulaina Kaṇva-sa-gôtrôdbhavulaina Tammaṇṇayyagâri pautrulaina Veṅkaṭapatayyagâri putrulaina Chalamayyagâr ane mîku vrâyiñchi yichchina

bhû-dâna-dharma-šâsana-kramam eṭlannanu mîru bahu-dinamulanuñchi mammunu âšrayiñchi anna-stiti châlad ani cheppukuṇṭû vuṇṭiri ganuka adê-prakâraṅgâ mâku putrôtsava-kâlamandu anêka-Brâhmaṇulaku shôḍaša-mahâ-dânâlu chêse kâlamandu mîru jñâpakaṁ chêsinanduna Vudayabhânuchakravartti-durggânaku pratinâmamaina mâ-Yiṭikidurggânaku challeḍi kasapâ Mârugânikuṇṭla vaḷitamaina majarâ Honnampalle Gôpatipêṭa polamu Anupakuṇṭa kinda nîrârambhaṁ-bhûmi yî-polaṁlo vuṇḍe chinta-tôpu saha mâ-divâṇinaku tîsukoni nilichina Honnampalle mîku sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ mâ-yishṭa-dêvatâ-prîtiga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and other details) mî-putra-pautra-pâramparyaṁgâ palle anubhaviñchukoni sukhâna uṇḍêdi || nagiri-kariṇîkamunnu mîku nishkarasha-chêsi dâna-pûrvakaṅgâ yichchinâramu ganuka mâ-Durggaṁ-tâlûka aṭhavaṇa-kandâchâraṁ bokkasaṁ lekkhalu saha vrâsukoni nirvañchanagâ vuṇḍêdi ani vrâyiñchi yichchina bhû-dâna-dharma-šâsanamu || (usual final verses) šrî-Lakshmî-Nârâyaṇa-svâmî ||

37

At the same village, on a stone in front of the Veṅkaṭaramaṇasvâmi temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1461 aguneṭi Vikâri-saṁvatsara-Kârtika-šu 12 lu šrîmatu svasti šrî-chaturdaša-bhuvanâdhîšvara sṛiṅgâra-vârânnidhi akhilâṇḍa-kôṭi-Brahmâṇḍa-nâyaka dêva-dêvôttamulayina Mâragânikuṇṭa Tiruveṅgaḷanâtha-dêvuniki šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Achyuta-Dêva-mahârâyalu pṛithvîrâjyaṁ seyachuṇḍagânu Bhaṇḍâraṁ Aparasaya-kumâru Timmarasayya-Koṇḍappayavâru tama nâyakatanaku chele Penagoṇḍaku tûrppu Guyyalûri-sîmalônu Mâragânakuṇṭalo grâmaṁ chatus-sîmalônu ayina kâluvalu saha....... na-dvâdaši-puṇya-kâlamandu Achyuta-Dêva-mahârâyaluku puṇyaṅgânu kuṇṭalô Tiruveṅgaḷanâtha-dêvuniki êka-bhôgaṅgânu aṁṛita-paḍi âragimpulu aṅgâṅga-mâšôchavâlaku dhâra pôsi yistimi (grant repeated three times) nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdyambulu aguneṭi ashṭa-bhôga-têjas-svâmya ..lunnu êka-bhôgaṅgânu dêvuni amṛita-paḍi âragimpalu aṅga-raṅga-vaibhavâlakunnu tri-vâchânu siddhaṁ paricha...gânu â-chandrârka-stâyigânu anubhaviñ ..mani yichina dharma-šâsanaṁ (usual final phrases)

38

On the jârubaṇḍe in the field of Haidar-Sâbi, west of the same temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1514 aguneṭi Khara-saṁvatsaraṁ Mâgha-šu 7 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-Veṅkaṭa-Dêva-mahârâyalugâru Mandi-Nâyani Vasanta-Nâyakalu vinnapaṁ šâyagânu Šrî-Raṅga-Râyalavâriki puṇyaṅgânu Hari-puṇya-

tithi-nâḍu Penugoṇḍa Tirumala-Tâtâchâryyal-ayyavâriki Mâragânikuṇṭa ane yî-grâmaṁ sarvamânya-agrahâraṅgânu dhâra pâsi yichchi vêyiñchina šilâ-šâsanaṁ (usual final phrases)

40

At Vokkavârapalli (same hobli), on a rock south of Gavilaguṇḍlu.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneṭi Piṅgaḷa-saṁvatsaraṁ Bhâdrapada-ba 10 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Râmachandra-Râya-Dêva-mahârâyal-ayavâru pṛitivî-râjyaṁ seyuch uṇḍagânu šrîman-mahâ-Âvati-nâḍu-prabhu Yimmaḍi-Havaḷi Bayirê-Gauni-ayyavâru Mâragânikuṇṭla Chinnapa-Reḍiki yichina goḍagu-vumbaḷi-grâma-šâsana-kramam eṭlannanu mâ-yêlubaḍiki chele Mâragânikuṇṭaku chele Goḍagu-chintapale-grâmaṁ Bayiravuni..ḍu sahagânu nî-vumbaḷigânu yinduku chele chatu-sîma chênu maḍinni vumbaḷigânunnu....mânya.......kaṅgânu putra-pautra-pâramparyaṅgânu â-chandrârka-stâyigânu anubhavi.....yinduku chatu.....(on a side)...gânu anubhôgalunnu anubhaviñchagalavâḍavu (usual final phrases) ani yichina vumbaḷi-šâsanaṁ šrî maṅgaḷa mahâ šrî jaya

41

At Pôtênahaḷḷi (same hobli), on a stone near the Chauḍêšvari temple.

šrî šubham astu । namas tuṅga-etc. ॥

šrî svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1458 aguneṭi Durmukhi-saṁvatsara-Âshâḍha-šu 1 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Achyuta-Dêva-mahârâya..jya............cheya....ṅgânu........palle Nañja-Gavuṇigâriki šâsuta......kânu vija-Vîrê-švara-šrî-Bana..................................šrîman-mahânâyanâ-châryalaina Lakki-Nâyaka-Kṛishṇappa-Nâyaka..ṅga Pañchamêšvarani gâñchi ....nena šrî-Achyuta-Dêva-mahârâyalu...............

42

At Dêvikuṇṭe (same hobli), on a rock on Kuyarâluguṭṭa.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1694 agu-neṭi Khara-nâma-saṁvatsara-Âšvîja-ba 3 lu Vudayabhânudurggaṁ polimêra hadu nirṇayaṁ chêsinadi vivaraṁ Chintalakuṇṭaku âgnêya-mûla Kolarâti-guṭṭana pašchima-mukhaṅgâ vuṇḍe nala-baṇḍa sûrya-chandra-bimbamulu vrâsinadi pratima-šâsanaṁ akkaḍinuñchi Chintalakuṇṭa kinda reṇḍu vaṅkalu kalasina staḷaṁ modalu chêsukoni pašchima-guṭṭanu Peddaguṇṭa šâsanaṁ yî-kuṇṭaku tûrpuna kaṭṭu-kâluva sarahadduna Svayambhu-guṇḍuku šâsanaṁ

akkaḍinuñchi vuttaraṁ Chakkaniguṭṭaku paschima-bhâgâna amaḍa-râḷḷaku šâsanaṁ yî-paḍamaraku vidikkuna Nallaguṇṭiki šâsanamu

43

At the same village,
on a pillar near the north gate of the fort on Itigirayanadurgga.

svasti šrî Jaya-saṁvatsarada Šrâvaṇa-ba 8 Ma Maddikeṟeya Âšâḍada Nâgarasara maga Niḍugalla karaṇika Rêchappagaḷa tamma Sôvappagaḷa maga Malapanu Yiṭigakôṭêli Kannara-Dêvana Malappagaḷa sênabôvan âgiddu vîra-parivârake dharmav endu mâḍista Mahâ-Lakshumi-guḍi-dîpa-mâle-kambhake maṅgaḷa mahâ šrî šrî

44

At Gâjalapalli belonging to
Pichchalavâripalli (same hobli), on a rock on the mound.

avighnam astu šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1696 aguneṭi Vijaya-nâma-saṁvatsara-Jêshṭa-ba 5 lu šrî...... Mu..ru râvu tâluku Vudayagiri Vummari-sâhêbulavâru..... Mârugânikuṇṭla Subbi-Reḍḍi Veṅkaṭanarasugâru Pichchalareḍḍivâripalle-grâmâna Durgaṁ-Pâpanna Kolakuṇṭa Timmi-Reḍḍigâriki vrâyiñchina silâ-šâsana-kramam eṭlannanu yî-palle .... chêse tiru.....naṁ..........ka yinduku dasavanda-mânyaṁ kha ....sâsanâniki tûrpu vaṅka-gaḍḍana .... â-chandrârkaṅgâ putra-pautra-pâramparyaṅgâ anubhaviñchukoni sukhâna vuṇḍêdi (usual final phrases) paṇḍeṇḍu âyagâṇḍla oppitamu

45

At Pôkamâkalapalli (same hobli), on a rock near Pañchâṅgi-Subbayya's wet land.

avighnam astu šubham astu ‖ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1697 aguneṭi Manmatha-nâma-saṁvatsara-Âsvîja-bahuḷa 10 lu ....Ajam-Vummara..bi killedâr kille Vudayabhânudurgaṁ Vusamâna-Khâna subêdâr gholini sakhata Šrîmanta-Râja-šrî-Murâriji Hindu-Râvu Ghôrapaḍe sênâpati-sâhêbulavâru kasaba Mâragânikuṇṭla-tâlûku majarâ Pôkamâkalakuṇṭapalle dâsari......u......chakkara Mâriyappa.....vrâyichchi yichchina dasavanda-šâsana....m etlannanu....challe......bhâvulu.......dasavanda kâvali......sahagâ....chchi manivi chêsukoṇṭivi ganuka.......dasavandaṁ yichchina...........................

46

At Koṇḍaṁvâripalli (Biḷḷûr hobli), on a stone below the tank bund.

svasti šrî vijayâbhyudaya-Šaka-varshambu 1340* yagu Jaya-saṁvatsara-Vayišâkha-šu 10 lu šrîman-mahânâyaṅkâchârya Vâlappa Bommi-Nâyaḍunnu Siṅgama-Nâyaḍunnu Peda-Chinnama-Nâyaḍunnu yêkamugâni Koḍumadukunnu Bâlamaddu Koḍamaddukunnu yichchina bâsha-patra-kramam eṭlannanu Koṇḍamâru.......guḍi chôṭanu Gaṅgasamudraṁ ...... cheṟuvu-gaḍi-sammandhaṁ achchukaṭṭu kaṁsala.....vâḍunnu yenta.....nânu........ pandommidinni râchavâriki bâlunnu yistimi ..... palamulunnu .... vak-oka-pâlu migagaladi..........(back) reḍu pâlu râchavâriki voka-pâla lekhanu ko.....vâram âyavâyâlu..mîru........vâru dasavandaṁ maḍiki na 2 yidumu.....maḍi

48, 49

(Same as No. 46 above.)

50

At the same village, on two stones near Gôsinâyanakaṭṭe.

(I) šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1682 aguneṭi Vikrama-saṁvatsara-Âšvija-šu 15 lu šrîman-mahâ-nâyaṅkâchâryulayina Gummi-Nâyani Nârasiṁha-Nâyanivâri Vasanta-Nâyanigâru ganakaṁ Veṅkaṭapaku vrâyiñchi yichchina châvâṭu-šâsanaṁ mî-tandri Chinnana Tummalavâri kâryaṁlô mṛitamâya ganuka.....Châkivela-grâ (back) maṁlô chelle Koṇḍamârupallelô naḍiche kâḍârambha-nîrârambha-.....la suvarṇṇâdâyâ...lavu yichchinâmu ganuka mî-putra-pautra-pârampariyantaṁ â-chandrârka-sṭâyigâ anubhaviñchukoni mâ.....tappaka koluvu koluchukoni sukhâna (II) vuṇḍêdi yinduku ....luvulu koluvu prâku-prakâraṁ .....mânyâlu (back) pûrva-maryâdâ ..bêḍigelu........... yinduku sâkshulu Hari-Harâdulu (on the upper portion of the 1st stone)

52

At Châkavêlu (same hobli),
on a rock near the tamarind tree below the Brâhmaṇana-kere.

šrî Durmati-saṁ ǀ Vayišâkha-ba 7 lu šrîman-mahâ-nâyaṅkâchâryulayina Timmi-Nâyani Kadirappa-Nâyani Nârasuṁha-Nâyanayavâri kârya-kartalayina Daḷavâyi Narasuṁhannagâru Vustikâyala Bayitâtaku vrâyiñchi yichina châvâṭa-šâsana-kramam eṭlannanu mî-taṇḍri Borravâḍu ....chachipôya-ganuka vâni koluvugânu.... ....chênu .....maḍi selav ichchinâmu mî-putra-pautra-pâramparyantam anubhaviñchukoni sukhâna vuṇḍêdi yî-

*So in the original: but it is quite wrong.

koluvuku kâṇike koḍigelu pani lêdu sarvamânyamugâ naḍi......... yinduku sâkshulu Hari-Harâdulu

53

At the same village, on a pillar in Doḍḍavaṅke.

šrî Durmati-saṁvatsara-Vayišâkha-ba 7 lu šrîman-mahâ-nâyaṅkâchâryulayina Gummi-Nâyani Kadirappa-Nâyani-Nârasuṁha-Nâyanayyavâri kârya-kartalayina ǀ râja-šrî-Daḷavâyi Narasuṁhannagâru Vustikâyala Bayitâtaku vrâyiñchi yichchina châvâtu-šâsanamu mî-taṇḍri ...vâri kâryamulô chachipôya ganuka yîtamâni maḍagu (on the other side) na maḍi ೯ 1 Balijapallenu chênu ga ½ šalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviñchu-koni sukhâna vuṇḍêdi yî-koluvuku kâṇike koḍigelu pani lêdu sarvamânyamugâ naḍipiñchagalavâramu yinduku sâkshulu Hari-Harâdulu

54

At Buddalavâripalle (same hobli),
on a rock near Buddala-Râmaraḍḍi's inâmati wet land.

šubham astu šrî-Râma ǁ svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1682 aguneṭi Vikrama-saṁvatsara-Bhâdra-šu 10 lu ǁ râ ǁ Vasanta-Nâyanivâru Buddula-Timmayaku vrâyiñchi yichchina châvâṭu-šâsana-kramam eṭlannanu mî-taṇḍri Bâli-reḍi Tummalavâri kâryaṁlo mṛitamâya ganuka anduku châvâṭu..Buddalavâripalenu guṇṭa kinda yarra chênu ೯ 1 tûmeḍu Yarramaraḍikuṇṭa kinda maḍi mânya bhâvi madi ೯ 1 tûmeḍu sarvamânyamugâ seluvu yichinâmu ganuka mî-putra-pautra-pâramparyaṁ anubhaviñchukoni sukhâna vuṇḍêdi sâkshulu Hari-Harâdulu

55

At the same village, on a rock in Râmayya's inâmati land.

šrî ǁ Vikrama-saṁ ǀ Bhâdrapada-šu 10 lu šrîman-mahâ-nâyaṅkâchâryulayina Gummi-Nâyani Nârasiṁha-Nâyani Vasanta-Nâyanigâru Buddula-Timmayaku vrâyiñchina châ (on the left side) vâṭu-šâ.......mî-taṇḍri Bâla-reḍi Buddulavâripalle chênu ೯ 1 tûmeḍu.....anubhaviñchukoni sukhâna vuṇḍêdi

56

At Koṭṭampalli (same hobli), on a stone near Chinnakadari-kuṇṭe.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1682 aguneṭi Vikrama-saṁ ǀ Kârttika-šu 10 lu ǁ râ ǁ Vasanta-Nâyanigâru Pichchali-Munigâniki šalav ichchina châvâṭu-šâsanamu mî-taṇḍri China-Pâpaya Tummalavâri kâryaṁlo mṛitam âya ganuka anduku kaṭaḍa (back) Koṭṭampalle jonnu-chênu

ᯄ 1 Chinakadirayakuṇṭalônu maḍi ᯄ 1 tûmuḍunu pâramparyaṁ anubhaviñchukoni sukhâna vuṇḍêdi yinduku sâkshulu Hari-Harâdulu

57

At Goḍḍampalli attached to Kadaraṇṇakôṭe (same hobli), on a rock in Mârappa's inâmati field.

Pramâdîcha-saṁvatsara-Âšvîja-ba 10 lu Pâlasamudraṁ Yarraya Tummalavâri kâryaṁlônu sanipôyaganuka adi-nimityaṅgânu Gaḍampalle Sida....yichina nettara-gûṭi-mânyaṁ..ntâna-mânyâlu pûrvaṁ...

62

At bêcharak Yarraguḍi (same hobli), on a stone to the north-east.

svasty anêka-samara-saṅghaṭṭaṇôpalabdha-jaya-lakshmî-samâliṅgita-vakshassthalaṁ gaṇḍa-Triṇêtra šrî-Vaidumaba-mahârâja Kiṟu-doṟe maryyâde âge pṛithivî-râjyaṁ geyye Noḷambâṇi-mahârâjarâ Muṟumaḷkivina kâḷegaduḷe mrosavoyarâ koṇḍeyara pratigaṇḍa Nâvagan utsa..li tôṟuv-âḷvon iṟidaḍe gaṇḍam maṟumakkaḷ aṇiyan âneyaṁ kudurey andoḷevin-uḍi yeṟid eḷdett eṟagive kunta vâsayadanta || Vaidumbava kaiduḷḷan intu kâlandu mrosavoyar ..kkale mahârâjar Tummali toṟuvâ savva-parihâraṁ goṭṭar ill ide................ baharu ||

64

At the same village, on a rock near the suṅkada-kaṭṭe.

(Telugu characters.)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1666 agunaneṭi Rudhirôdgâri-nâma-saṁ | Bhâdrapada-šu 15 lu šrîmatu-Gumminâyanipâḷyaṁ-tâllûku Sâhaṇa-Pâpannagâri putralayina daḷavâyi-Narasiṁhannagâriki svasti samasta-nija-sâmanta-mâlikâ-prašasti-sahitulayina Bhîmaṇaṁ..Pâgoṇḍa Pedda-Baḷâpuraṁ China-Baḷâpuraṁ Koṇḍigiri Guḍibaṇḍa Kaivaraṁ Kôlâla Puṅganûru Madaḷapalle Gurraṁkoṇḍa Râchavîḍu Bîraṅgi Kottakôṭa Tummala Kadirapanâyanipâḷyam modalayina chatur-dikkula viḍilayina chilaru-dêšaṁvâru vrâyiñchi-yichchina magaṁ šâsanaṁ gâvatila sauṅka vî-dêšaṁvâri nandi..dammaḍâlu-.. mâmi gôpatilaku chelladani paṭinanduku mîru dêšaṁ paṭi sâbhimânaṁ vuñchi dêša pa... vompinâru ganuka samasta mana dêšaṁvârû santôshâyata-chitulai yika magaṁ nirnayaṁ chêsina-vivaraṁ sthaḷa-mânyamulaku saravargânaku gone 1 ki ᯄ 9 vantu yî-saṁ gone 1 ki ᯄ 7 vantu..naḍipiñchagalavâramu (usual imprecatory phrases) yiṭani vrâyiñchina magaṁ šâsanaṁ šrîr astu



66

At the same village, on a beam of the Gauramma temple.

(Telugu characters.)

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana šaka-varushambulu ? 1673 agunaneṭi Prajôtpatti-saṁvatsara-Kârtika-šuddha 1 lu šrî-Âñjanêya-svâmi-dêvasthânaṁ kaṭṭiñchinavâru Peddibhaṭlu Veṅkaṭa-jôssulu yî-dêvasthânânaku naḍichê mânyâla vivaramu kâṇake suṅkhaki šâsanaṁ koṭiñchinâmu teliyavalasinadi ‖ bhakti..................

68

At the same village, on a rock near the gâḷi-doṇe.

(Telugu characters)

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1684 agunaneṭi Chitrabhânu-saṁvatsara-Âšvîja-šu 10 lu šrîman-mahâ-nâyinâchâryulayina mahârâja-šrî Gummi-Nâyani Nârasiṁha-Nâyanivâri dharma-hitu-patniayina Râmakka-ammayagâri putrulayina Vasantappa-Nâyanigâri mênamâma Yirikula-vaṁšôdhârakulaina Appannâthagâri dharma-patni-ayina Kadirammagarbhâbdhi-chandrôdayalayna Daḷavâyi Subbappagâru Kalyâṇagiriyandu â-chandrârka-sthâyigâ vuṇḍavalen ani peṭiñchina Kâši-pani-kumbhi-vâka japašâlasatram kôṭa kottakamulu

69

At Pâtakôte (same hobli), on a rock north of the Hiraṇya-dêvasthâna.

(Telugu characters.)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1547 neṭi Krôdhana-saṁvatsara-Kârtika-bahuḷa-amâvâšya-kaḍa-Kârtika-puṇya-kâlamandu.... Prasanna-Nandîšvara-svâmiki Gummi-Nâyaka.....Kadirapa-Nâyani Nârasiṁha-Nâya.....vâru vîri talli Kadiramma-ammagâru......Balijapalle svâmiki taḷige..... mudralu.....â-chandrârka-sthâyigâ... sarvamânya... .....ku Šivârpitaṅgâ yi.....ma ṁî.putra-pâramparyyantaraṁ naḍapiñchagalavâramu ani vrâyiñchi yichchina šila-šâsanaṁ

70

At Bestarahaḷḷi (same hobli), copy of a copper inscription.*

šrî-Gaṇâdhipatayê namaḥ ।
âmnâya-sandarbha-kaḷâ-kavîndram Anaṅga-garvâpaha-phâla-nêtraṁ ।
ardhâṅga-bhâgâd avarôdhavantam âšâsmahê'bhîshṭa-phalâya dêvaṁ ‖ 1 ‖
prâchîna-vâk-sâdhaka-pôtri-pôtaṁ parô-rajô-mânasa-padma-haṁsaṁ ।
Mandêhavârîndu-hutâša-nêtraṁ vandâmahê Vâraṇarâjavaktraṁ ‖ 2 ‖

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*Supplied by the people.

daṁshṭrâmayaṁ yasya tu kaitakâgraṁ dadhâti sarvâm avanîm apûrvâm ।
sa yêsha dêvas sumanôbhivandyas sanâtanaḥ pâtu patiḥ kiṭînâṁ ॥ 3 ॥
šarad-ghana-chchhâya-nikâya-kâyâṁ
sašâṅka-lêkhôllasitâlakâgrâṁ ।
Šukâdi-sêvyâṁ šuka-lâlayitrîṁ
vîṇâvatîṁ naumi vachô'dhidêvîṁ ॥ 4 ॥
vaṁšâmburâšêḥ kula-tantur Indur Harasya kôṭîra-vataṁsa-ratnaṁ ।
adakshiṇaṁ chakshur Adhôkshajasya vichakshaṇâs sampratichakshatê yaṁ ॥ 5 ॥
tasmâd udiyâya Budhâbhidhânô
vismâpanîya-sva-mahâ-prabhâvaḥ ।
yaṁ bôdharûpâmṛita-sindhu-bandhuṁ
prachakshatê santatam êva santaḥ ॥ 6 ॥

tam anvayaṁ kašchid alaṁchakâra samânvayô bhû-valayasya gôptâ ।
Purûravâḥ puṅkhita-râga-vṛityâ Pushpêshu-rûpaḥ sva-vašôrvašîkaḥ ॥ 7 ॥
asmâd abhûd Âyur iti pratîtaḥ pratyarthinâm bhûpatir arthinâm cha ।
saṅgrâma-bhûmau samakâlam êva sampâdayâmâsa mahâpadaṁ yaḥ ॥ 8 ॥
ajâyatâsmân Nahushâbhidhânô bhujâ-balâd yô bhuvam abdhi-kâñchîṁ ।
narâdhipair namya-padaš šašâsa na kêvalaṁ nâkasadâṁ cha râjyaṁ ॥ 9 ॥
nayâtiriktôpy ahitô..tasmâd Yayâti-nâmâ nṛipatiḥ pratîtaḥ ।
dayâdhikô dânava-šâsanô vâ striyâ sa prêmê saha Dêvayânyâ ॥ 10 ॥
chatus-samudrâdhipatês sutô'bhût tataš chatush-shashṭi-kaḷâ-pravîṇaḥ ।
nâmnâ Yaduḥ kô'pi narâdhipêndrô dhâmnâ prathâtîta-bhuja-pratâpaḥ ॥ 11 ॥
tad-vaṁša-muktâmaṇayô babhûvuš chaturvidhâṅgais sahitâ mahîpâḥ ।
Yadôḥ pratâpâhimabhânunâstâ pratîpa-dâra-smita-chandrikâsît ॥ 12 ॥
têshâṁ kulê kašchana Bukka-nâmâ têjô-durâpaš samabhûn mahîpaḥ ।
Magâmbikâ tasya babhûva râjñî mêdiny-udanvat-tanayâdhivinnâ ॥ 13 ॥
tasyâbhavat Saṅgama-nâmadhêyas Sarasvatî-gîta-bhujâpadânaḥ ।
šauryê yam âhuḥ kila Kârtavîryam dhairyê Himâdriṁ mahasîha sûryaṁ ॥ 14 ॥
Mânâmbikâ tasya babhûva patnî Mahêšvarasyêva Mahîdhra-kanyâ ।
Vidarbha-putrîva Nalasya Vishṇôr Lakshmîr ivêndrasya Pulômajêva ॥ 15 ॥
tênôdapâdyanta sutâ mahishyâṁ tasyâṁ prašasyâkṛitinâ nṛipêṇa ।
pañchâhita-kshmâpati-kuñjarâṇâṁ pañchânanâḥ Pañchašarâbhirûpâḥ ॥ 16 ॥
Harihara-Râya-Kampa-dharaṇîpati-Bukka-mahî-
parivṛiḍha-Mâra-bhûramaṇa-Mudda-nṛipâḥ khalu tê ।
anagha-guṇêshu têshu nava-khaṇḍa-mahîšvaratâm
abhajata pûrvajas sa [hi] Yudhishṭhiravan mahasâ ॥ 17 ॥
sô'yaṁ vijityâkhiḷa-dig-vibhâgân
Sutrâma-dhâmâṅga-Kaḷiṅga-pûrvaiḥ ।
upâsyamânaḥ kshitipaiš cha sarvâm
urvîm ašât Kuñjarakôṇa-puryâṁ ॥ 18 ॥

kadâchid uttîrya sa Tuṅgabhadrâṁ
kshamâdhipâlô mṛigayâbhilâshât ׀
âsâdya sainyais saha tîram asyâs
tad-dakshiṇaṁ kânanam îkshatê sma ׀׀ 19 ׀׀
tasmin vanê kañchana sârarmêyaṁ
sadaṁšanaikâgra-radâgram ugraṁ ׀
sa Saṅgamêšâbdhi-šasî šašam cha
visismayê vîkshya višâm adhîšaḥ ׀׀ 20 ׀׀
kshôṇîpâlô Harihara-patiš šrî-Virûpâksha-dêvaṁ
Pampâ-dêvî-sahacharam amuṁ vîkshya bhaktyâ pranunnaḥ ׀
saṁvin-mûrtiṁ mahita-tapasaṁ tasya dêvâlayântar
Vidyâraṇyaṁ yatim abhajata šrî-Mahêšânam anyaṁ ׀׀ 21 ׀׀
praṇamya tasyântika-sîmni bhaktyâ
tapômayaṁ jñâna-kaḷâ-nidhânaṁ ׀
vṛittântam aty-adbhuta-hêtum ênaṁ
vijñâpayâmâsa višêsha-vêdî ׀׀ 22 ׀׀
tri-kâla-vijñâna-nidhir yatîndrô
vihasya kiñchit tam uvâcha dhîraṁ ׀
râjan mahârâja-kulâsikârha-
sîmêyam atyanta-balaika-mûlaṁ ׀׀ 23 ׀׀
Vidyâbhidhânâm Alakânavadyâm
atrâvanînâtha purîṁ vidadhyâḥ ׀
purîṁ nava-dvâravatîm upêtya
Purandara-šrîs sakalâṁ cha pṛithvîṁ ׀׀ 24 ׀׀
vîra-šriyô yuddha-samâhṛitâyâ
vihâra-bhûma. . . .tâm upaiti ׀
bhujê bhujaṅgêndra-samê bibhartu
bhavân iti kshmâpatim âdidêša ׀׀ 25 ׀׀
tadâ Hariharêšvaras sa virachayya tachchhâsanaṁ
nṛipâsanam upâgataḥ šrita-sitâtapatrôjvalaḥ ׀
vidhâya khalu shôḍaša-pratinidhîni dânâny ahô
vyarôchata višâla-sîmni nagarê hi Vidyâbhidhê ׀׀ 26 ׀׀
ashṭa-pañcha-yugaḷaika-saṅkhyayâ
saṁyutê Šaka-nṛipasya vatsarê ׀
Dhâtṛi-Mâdhava-valaksha-saptamîshv
ahni saty-anagha-lagna-târakê ׀׀ 27 ׀׀
phâlâbhishêkôtsavataḥ purastât
Pampâ-Virûpâksha-Mahêšvarasya ׀
chakrê . . Âkhaṇḍala-vikrama-šrîš
sat-pâtrasâd bhûpatir agrahârân ׀׀ 28 ׀׀

šrîmad-Bharadvâja-kulôdbhavâya purôgamâyâkhiḷa-Bahvṛichânâṁ |
Âslâyanaṁ sûtram upâšritâya samastu-šâstra-smṛiti-pâragâya || 29 ||
vêdânta-vêdyâya dayâkarâya nityânna-dânê cha vichakshaṇâya |
Arêkerêndrâya cha Bhâskarâya sutâya Pampâ-Virupâksha-nâmnaḥ || 30 ||
bhû-dâna-yôgyâya mahîsurâya dvijôttamâyâmita-têjasê'smai |
*Ghanašaila-puri-namani râjyakê Yakûriti nîvṛiti bhâji |
Koṇḍakâmala-Vallûri-simani šrî-Tummadâmala stala-namni || 31 ||

(here follow boundaries)

ârâma-vâpi-sahitaṁ taṭâkam â-chandra-târârkam ativa-bhôgyaṁ |
grâmôttamaṁ Yâraguḍîti nâmnâ vikhyâtim âšritya virâjamânaṁ || 35 ||
Vidyâbhidâraṇya-puraṁ prašastaṁ purâkhyayâ nûtanayânavadyaṁ |
nidhâna-nikshêpa-jalôpalâkshîṇy-âgâmi-siddhair atha sâdhya-yuktaiḥ |
samanvitaṁ santatam ashṭa-bhôgaiḥ sasyôttarârâma-taṭâka-yuktaṁ || 36 ||
šubhôdayê râjya-mahâbhishêka-kriyâ-dinê Harihara-Râya-bhûpatiḥ |
dadau mudâ sasya-phalais samanvitaṁ chirâya tasmai saha vâri dhârayâ || 37 ||
samasta-dêvâsura-pûjitasya nirasta-lôka-traya-nêtra-dhâmnaḥ |
svayambhuvaḥ pâda-sarôja-bhriṅgas šrî-Šailanâthasya Mahêšvarasya || 38 ||
pra-Bhâskarêṇa Chchiravârapallîṁ pûjâ-vidhânâya Sudhâṁšu-mauḷêḥ |
idam akhila râja-šêkhara-madhukara-jhêṅkâra-gîta-mahâtmyaṁ |
šrîmadd-Hariharêndra-nṛipatês šâsanam achaḷaika-pârijâtasya || 39 ||
tvashṭrâ tachchhâsanaṁ svâmi-šâsanêna vinirmitaṁ |
šâsanâchârya-varyêṇa Nâga-dêvêna silpinâ | 40 |
asyâgrahâra-varyasya chatus-sîmâ-vinirṇayaḥ |
sarvêshâṁ sukha-bôdhâya likhyatê dêša-bhâshayâ || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

šrî-Virûpâksha

71

At Miṭṭêmari (Miṭṭêmari hobli),

on a copper plate in possession of Gaṇṭlanna, son of Bommi-reḍḍi.

(Telugu characters)

šrî-Râmâ Dhâtu-saṁ || Bhâdrapada-šu 10 lu šrîman-mahâ-nâyakâchâryulayina Gummi-Nâyani Narasiṁha-Nâyani komâra Kadirappa-Nâyanigâru Miṭṭêmarri Mékala-Bommugâniki vrâyiñchi yichchina dasavnadaṁ vappa Miṭṭêmarri-sthaḷaṁlônu Liṅgânu-vaḍu sithilamayi vuṇḍagâ nûtanamugâ vistâramayina pani chêyistivi ganuka anduna achchu-têlina maḍi dasavandaṁ châtur-bhâgaṁ šalav ichchinâmu ni-putra-pautra-pâramparyaṅgâ anubhaviñchukoni sukhâna vuṇḍêdi kâvali bôdigelu hortu

* So in the original. Verses are numbered as per original copy.

72

At the same village, on a stone near the village gate.

šrî-Nârasiṁhâya namaḥ šrî jayâbyudaya-Šâlivâhana-šaka-varushambu 1455 agunêṭi Vijeya-saṁvatsara Âšvîja-ba 7 lu svasti šrî chaturbhuvanâdhîšvar-uṇḍayina šriṅgâra-vârâmnidhi akhilâṇḍa-kôṭi-brahmâṇḍa-nâyakuṇḍayina dêva-dêvôttamuṇḍayina šrî-Karâḷi-Narasiṁva-dê... Timmarasayyavâru mâ nâyaṅka-tanânuku chele..ru-râjyamlôni pûrvâna chele grâmâla.......akhilamaṁ uṇḍa-gânu । svasti šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyu-ta-Râya-mahârâya.......Pallekuṇṭe-grâma......ache sthaḷamlo....â-gramâ-lu.....grâmâlakunnu.....kâluvalu......mahârâyala.....gânu î-grâmalo ...puṇyaṅgâ... dêvuniki samarpistimi (rest effaced)

73

At the same village on a copper plate in possession of Virabhadrayya, brother of Nañjuṇḍappa.

Virôdhikṛitu-saṁvatsara-Jêshṭha-ba 10 llû Gummi-Nâyani Kadurappa-Nâyani Nârasiṁha-Nâyanigâru Kunṭlûri Bhairavêšvara-svâmi archikaḍu Muddayakku vrâyiñchi yichchina tâmra-šâsanaṁ Bâgêpalli-staḷâna yî-dêvu-niki naḍachê mânyamulakku châlâ bâdu yichche kâṇku bêḍigelakku âru-vela râṇpa mâtô dêvasthânamlô manvi chêsiri ganaka manniñchi sarva-mânya-mugâ šalav ichchinâram yindakku yavvaru âchchêdiñchinâ mêmê tappinâ yî dêvuni talige prasâdaṁlô visham beṭṭina pâpâna bôduru yindakku Hari-Harâdulu sâkshilu

74

At Pâḷyakere (Chêḷûr hobli), on copper plates in the possession of Archaka Kôdaṇḍa-Râmâchâr.

(I*a*) šrî-Râmâ । svasti šrî- vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1607 agunêṭi Raktâkshi-saṁvatsara Kârttika-šu 12 puṇya-kâlamandu šrîmad-akhilâṇ-ḍakôṭi-brahmâṇḍa-nâyakulaina purâṇa-purushôttamulaina Chiṭigânapalle šrî-Janârdana-svâmi-divya-šrî-pâda-padmambulaku šrîman-mahâ-nâyakâchâryula-yina Gu(*I b*)mmi-Nâyani Kadirappa-Nâyani Peda-Vasanta-Nâyanigâru samarpiñ-china nitya-kaiṅkarya-bhû-dâna-dharma-šâsana-kramam eṭlannanu Pâḷecheruvu Koṇḍukkoṇḍa Chêḷûru Cheñchalipaṭṭu grâmâla pola-merla-cheluviṁ gatiñchi-valayava mana šâsanamulu êpiñchi mî-pâda-padmambulaku samarpiṁstimi ganuka mî polaṁlo višêshiñchi palle cheruvulu (II*a*) kuṇṭalu bâvulu nirmiñchu-koni nitya-kaiṅkarya..-chchulu mahôtsavamulu avadhariñchi vêñchêši vuṇḍêdi sarva-mânyamugânu naḍepiñchagalavâru iṭani samarpiñchina bhû-dâna-dharma-šâsanaṁ nâlugu-staḷâlavâriki kariṇikalu pani lêdu (usual final verses)

75

At the same village,
on a stone lying in front of the Veṅkaṭaramaṇa-svâmi temple.

Šâlivâhana-šaka-varushambu 1538 agunêṭi Naḷa-saṁvatsara Phâlguṇa-šu 15 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Râma-Dêva-mahârâyalayyavâru pṛithvi....chêyachuṇḍagânu šrîman-mahâ-nâyakâchâryyalaina šrîmanu...Gummi-Nâyani Kadirappa-Nâyani Kṛishṇappa-Nâyani..ya kâriyakartalaina Châkivêla......gâru chêpiñchina dharma-šâsanaṁ Tirumalapuricheruvu agrahâraṁ chêyagâ...tâlalô....Channarâya-šrî-Tiruveṅgaḷa...gari modalaina dêvatâ-mânyala....bîjavari...kuṇṭalu.....nyaṅgâ mîku chêpistimi...lanuvi..........

76

At Nimmakâyalapalli (same hobli), on the Appana-kuṇṭe rock, west of the village.

Kîlaka-saṁvatsara Mâga-šudda 10 Va Sâraṅga-Dêva-Râṇiyara maga Lakhappa-râhuttagâru yî-cheru kaṭṭiñchiri yî-charuvuku pêru Lakhasamudramu ani pêru peṭiri yî pêrana biluvanivâru (imprecatory phrases)

77

At Veṅkaṭapura (same hobli), on a virakal in Bûḍidiguḍḍa south of the village.

svasti šrî Pallava-mârâja pṛithivî-râjyaṁ geye Chentalapallina ûreki Dêvinnamma .... Chentakapulla Nâchikâra....chi sattu bû...

78

At Hosahûḍya (same hobli), on a rock near the Kottakuṇṭe wasteweir.

šrî-Gaṇâdhipatayê namaḥ | svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu ? 1642 agunêṭi Vikâri-saṁvatsaraṁ Chaitra-šu 10 lu Kṛishṇasâgaraṁ charuvukinda kâpulu Gumminâyakapâḷyamlô Sâmba...ya yichchina...cheruvulô tôṭa gutta ⁶ 10 ga 1½....katikaṁ mattalô...šubhaṁ maṅgaḷaṁ .....(south side)...tôṭa padibalu cheruvu.... ....

79

At the same village, on a rock near the north sluice of Guḍibaṇḍeya Gavakuṇṭê.

(Grantha and Tamil characters.)

............Šellura-Gaṅgadên magan Ka..lidên Kašava-p.....magan magan Mârašiṅgan Mârasiṅgalame....ṭṭi iṭṭa..maṇḍalika..ṇḍi-dêvan(y)aḍiyân ma..ṅgaṇa kaṭṭina êri kiḻ dêvadânam pattu-kkuḷagam ittai aḻippân Geṅgai-karaiyil kurâl-pašuvai kuttina pâvattil paḍuvar

80

At the same place.

(Grantha and Tamil characters.)

.............Kašava-p....yan maga Marašiṅgan Šômaiyya kuta..ku Kambanu oru kaḻani..

81

At the same place.

(Grantha and Tamil characters.)

.............ṉar kayyâ..ša..ta.....ppadin.........rukurâgiyattil..ppa.....
..........ppâṇḍi magan Gamga-dêvan



CHINTAMANI TALUQ.

1

At Muṅganahaḷḷi (Muṅganahaḷḷi hobli), on Yeṇḍavalu-baṇḍe.

šrî Râmâ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1697 agunaneṭi Manmatha-saṁvatsara Vaišâkha-šu 12 lu šrîman-mahâ-nâyaṅkâchâryulaina Kottapâḷyaṁ Veṅkaṭapa-Nâyini Raṅgappa-Nâyinivâru Raṅga-Nâyini daḷavâyi Appa-Nâyiḍu Muṅgânipalli-karaṇaṁ Nârâyaṇappa Narasappa Jonnagaḍla-Nâgaṇṇa Pabiki-Nârâyaṇa Mugili-Dâsaṇṇa Kesarla-Annaya Gôpâlu-raḍḍivâri-Mâdappa Timme-Timmayya Ketta-Chinnayya Puṅganûri-Gummaya Garige-Bayyana Jaḷannagaram-Bayyana Kâṭipalli-Siṅganna Bôrâ-Muranna Kuruba-Malaya Timma-Guḍanna Yera-Chinnaya china-Kâma-raḍḍi Kâmanna Ruṇa-bîra-gauḍu Chokkaṇani-Bayyana Paḍiraḍḍi-Apaya Mâchiraḍḍi-Râmayya modalainavâriki vrâyiñch ichina charuvula dasavanda šilâ-šâsana-kramamu-etlannanu mâ-nâyaṅkâna... i Muṅgânapalli-daggara nûtanaṅgâ kotta-cheruvu Arakuṇṭa-pani nûtanaṅgâ chayiñchinâru ganuka kalechana âdyantamu yentamuḍiti ...nagariki raṇḍu-pâlu dasavandânaku pâla-vagaṭi vubhayaṁ mûḍu-pâla-prakâraṁ mî-mâ-putra-pautra-pâramparyantaraṁ â-chandrârka-stâyigâ naḍapagalavâram ani vrâyiñchina šilâ-šâsanamu yinduku sâkshi sûrya-chandrâdulu yî-prakâramunaku vubhayatralalô yavaru tappinâ mâ-yilu-vêlpu-Khâdra-Nṛisiṁha-svâmi-pâdâravindamulaku tappinaṭlu Koṇḍayagârî Timmapâlleya Kadiripati karta

2

At the same village,

on a stone at Kôṇônateṭṭe on the boundary of the Mysore State.

Siḷagaṭadindâ yellege Krishṇarâja-haridâri 9 Muṅgânipalliku tôpuku polimâru Gurraṁkoṇḍa-tâlûku Bûchapalli sarahada gaḍiki Krôdana-nâma sam | Bhâdrapada ba 5

3

At the same village, below the tank bund.

(Grantha and Tamil characters.)

svasti šrî Bhujabala-vîra-Nârâyaṇa-kKo..........ku..... ḍa....laganâṟa-dêvar........... pramâṇa......... paḍi.........na.........maṟ-ko..................ta..mâ..........yil.........ttamâmanâ....vâ.... ta....ttai....var pa..adu mâṇa..ṇu..ṟa...Muṭṭûril Tamman-êriyum ad-

aṟk-aḍaitta nañjai puñjai nâṟ-pâ....laiyum......ga-kaḻani pattu-kkuḷagam nîṅgiy-uḷḷa nilam aḍaṅgalum dhamma-dânam âga Mudaliyâr Aiyyar..Aḻagar Šellappiḷḷai-nâyan uḷḷiṭṭâr padinoru-pêrukku pannirandarai-ppaṅg-âga udakam-paṇṇi chandrâditya-va..šella-kkuḍuttôm i-ddhammattukku lamghanam-ninai-ttâr.........narakat....viḻakkaḍavar....pâlana......nât......pâla.....
....

4

At Bôdiguṇḍlahaḷḷi (same hobli), on Yeṇḍâpalu-baṇḍe, east of the village.

šrî-Râmâ Nandana-saṁvatsara-Šrâvaṇa-šu 2 lu šrîman-mahâ-nâyaṅkâchâryya-layina Kotapâḷeṁ Veṅkaṭapa-Nâyani Raṅgapa-Nâyinigâru Koṇḍamarla Yerra-paku vrâyiñchi yichinadi nitya mâ-saṁsthânaṁ nimittaṁ kashṭapaḍi nir-vâkaṁ chaisinâvu ganaka Bôḍiguṇḍapalle yinâmugâ šelavichinâraṁ ganuka mâ-mî-putra-pautra-pâramparyantaraṁ anubhaviñchukoni sukhâna vuṇḍavalani vrâyiñchina-šâsanamu sthâna-mânyâlu pûrvam-maryâda...šrî-Krishṇappa-Nâ-yinivâri vappitamû

7

At the same place, on a rock near Pâtradoṇe at the southern foot.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḻa-maṇḍalattu Mêlai-Mârâjapâḍi Koygaikuṟai-nâ-ṭṭu Mâdamaṅgalattukku kâṇiyâḷan Koṅgiṟaiyan Šôma-dêvan âna Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân i-kkâlum i.... ṟai kôṭṭai kaṇḍ-irundân

8

At the same place, near Kaluvalu-doṇe in the west.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḻa-maṇḍalattu Mêlai-Mârâjapâḍi Koygaikkuṟai-nâṭṭu Mâdamaṅgalattukku kâṇi-uḍaiya Koṅgiṟaiyan âna Vî.......gâmuṇḍan vaṅsattil Vîma-dêvan âna Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân i-kkâlum i-mmalaiyiṟ-kôṭṭai pâṅgaṇḍu mâḷigai-eḍuttu irundân

9

At the same place, near Nettaru-doṇe.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḻa-maṇḍalattu Kaḷavâra-nâṭṭu kâṇiyâḷan Koṅgi-ṟaiyan Kaḷavara-nâḍ-âḻvân virudamâ....ṇḍarkôlan Mêlai-Mârâjapâḍi-kKoygai-kkuṟai-nâṭṭu Mâdamaṅgalattukku virudakâran........râja..Vaidumba-gâmuṇḍan enṟu tiru-nâmamum Mâdamaṅgalaṅ-gâṇiyum.......piḍikkum vi-

rudu ellâm piḍikkavum ippaḍi ellâm nîr-vârtu-ppê...ṟṟuḍaiyanâ Mâdamaṅgalattukku-kkâṇiyâḷanâ....-kKoṅgiṟaiyan Vaidumba-gâmuṇḍan irundân in..........kan Aita....gâmuṇḍa...........gâmuṇ...magan Arumoḷi-gâmuṇḍan......gan Vikkirama-Šôḻa-gâmuṇḍanum.v-êri-kaṇḍu tûmbu....vittân ivan magan Gaṅgaikoṇḍa-Šôḻa-Mâdamaṅgalam-uḍaiyân Pû..ḍaiy-êri-kaṇḍu tûmbu iḍuvittu pû..ḍai kaṇḍân ivan magan Geṅgaikoṇḍa-Šôḻa-Mâdamaṅgalam-uḍaiyân Puttêri-kaṇḍu tûmbu iḍuvittân ivan magan..mâdêvan âna Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân tan pêrâl Vîmakaṭṭ-enṟu kaṭṭuvittu tûmbu......vittu....tâ......têriyum Nâvalêriyuṅ-gaṇḍu tûmbu iḍuvittu Vîmanêrikku edir-kâl..ṇḍu i-mmalai..l kôṭṭaiyun-diru-kkôyiluṅ-gaṇḍu tîrttamum idukku v.....ḍu ivaiy-ellâm tannâle...........kai eḍutti..ndân Vîmadêvan âna Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân...........

10

Near the same done at the lower part.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḻa-Maṇḍalattu Mêlai-Mârâjapâḍi Koygaikkuṟainâṭṭu Mâdamaṅgalam Mâ-Bîma-gâmuṇḍan vaṅsattil Vîmadêvan âna Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân. ... i-mma.........ḍai pâṅgaṇḍu mâ............kku i.......Vîmadêvan âna kKulôttuṅga-šôḻa-Mâdamaṅga.............

11

At Nâgarâjahosahaḷḷi (same hobli), on Yeṇḍâpalu-baṇḍe.

šubham astu šrî-Kirikôṭa....lôniki....Pramôdûta-saṁvatsara.......nâyaṅkâchârya.......Vôba-Nâyini Râmâ-Nâyinivâri Kṛishṇappa........Râjupalli yichina Kôḍikallu-sîmalôni....â-chandrârka-stâyi prîtigânu Raghupati-sannidhânalo.....(usual imprecatory phrases) ......mahâ šrî šrî šrî

12

At Kôḍugallu (same hobli), on a rock behind the Narasiṁha temple in ruins.

šubham astu Vibhava-saṁvatsara-Mâgha-šu 15 šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-.....Râya-mahârâya....šrîman-mahâ-pradhâna Raṇapaṇṇa-daṇâya....niṁ šrîman-mahâ-maṇḍalêšvara mîsara-gaṇḍa Kaṭhâri-Sâḷuva... mahârâjulunnu Peddaya-Dêva-mahârâjula bala..daya dêva-mâsâlu..mâ-nâyakaku..mîlo mmâku chi...Kôḍagallu-grâmamu tat-saṁvastara-Kârtika-šu 1 â-.... Kadiri-Nârasiṁha-dêvaraku sûryyagrahaṇa-puṇya-kâlaṁlo Gupa-râjukunnu Peddayaku mahârâjulukunnu tama ...puṇyamu â-chandrârka-sthâ........sarva-svâmyavalunnu sa.......(usual final verse) Anumanapalli Mâvukerânu

13

At Mâvukere (same hobli), on Tôkabaṇḍe to the west.

(Grantha and Tamil characters.)

svasti šrîmat-Sadâšivâdîsa..guru-va....ntanmâka avichhinna-šuddha-Šaiva ....švara-Chôḷa-Pâṇḍya.........kula-gurukkaḷ âna šrîmat-Râjâkkaḷ-nâyanârku svasti šrî.....bala-vîra-Nârâyaṇa Koykaikuru-nâṭṭu ma..likan sâmataral...nâna..šânu..................Mâdamaṅgala-pparṟil Mâva.. yum Mârašakašavan-paḷḷiyum âga ûrin.....nšey punšey nâr-pâl-ellaiyum... ....nikki sarvamâniya........rarku..Mâda......kuḍuttên Irâjâkkaḷ

sâmanyôyam dharma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhiḥ sarvân ôtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ ||

14

At Bôḍampalli (same hobli), on a rock near the Burronakuṇṭe wasteweir.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1668 aguneṭi Prabhava-saṁvatsara-Chaitra-ba 10 lu šrîman-mahâ-Âvati-nâḍa-prabhu-Veṅka-ṭa-Nârâyaṇapa-gavunivâri kârya-kartalayina Sindunimalla-Hanimi-Nâyani Kô-nama-Nâyanigâru karaṇaṁ Râmadâsu Toḷe-Šîtaya Channaya Timmadâsari Ye-dula-Murenna Timma Timmaya guraṁ-Bayanna Timme-Guḍena Bôḍâ-Murenna mâ-komâruḍu chinna-Appe-Nâyiḍu Tôra-Bayiragâḍu yî-mudalaguvâriki vrâyiñchi yichchina-charuvu dasavanda silâ-šasana-kramam eṭlennanu mâ-nâyaṁ Kôna-kuṇṭali Bôḍampale-staḷaṁlo peda-charuvu kanya kalaši vuṇḍagâ yî-dinaṁ mundari ... mêlâraṁ pani chêyiñchunaṇi mî-vašâna yichchina nirnayaṁ ga 100 nûṛaki prâku maḍilo vuttamaṁ naḍama Bommarâja kha ½ maḍi nûtanaṅ-gâ achchutîre maḍi sari-pâlu dasavandaṁ naḍapagalavâramu Vibhava-saṁvat-sara-Kârttika-šu 5 lu charu-gaṇḍi pôyinanduna pani-chêyichchina nirṇayamu ga 50 varahaluku prâku maḍilo bo kha ¼ maḍi vubhaya Bomma kha ¾ padiyai u..mu maḍi dasavandaṁ mî-mâ-putra-pautra-pâramapariyantaṁ â-chandrârka-stâyigâ naḍapagalavâram ani vrâyiñchi yichchina šilâ-šâsanamu yinduku sâkshulu sûrya-chandrâdulu yinduku (usual final phrases) stâna-mânyâlu pûrva-mariyâdâ Animi-Nâyani Appe-Nâyanigâru Manmatha-saṁvatsara-Âshâḍha-šu 3 lu Muṅ-gânipalle karaṇamu Nârâyaṇapagâriki mâ-pedala kadaram...tugânu .. ... maḍi mânyaṁ yichchinâraṁ-ganuga putra-pautra-pârampariyantaṁ na-ḍapagalavâramû pâḷḷu 10 ki vivaramu chinna-Ape-Nâyini pâlu 1 Râmadâsu-pâlu 1 Šitaya Channaya pâ 1 Timmadâsuri munna pâ 1 Timma Timmaya pâlu 1 Bôḍa-Mâranna pâ 1 gurram-Murrenna pâ 2 Geṅgaguḍina pâlu 1 tôṭa-bayani pâ 1

15

At the same village, on a stone fixed into the aśvattha-jagaṭi-kaṭṭe in front.

(Grantha and Tamil characters.)

svasti śrî Bhujabala-vîra-Nârâyaṇa-kKoygaikkuru-nâṭṭu maṇḍalikan âna Dêvâṇḍi-chchîyanena Śakâbtam 1214 Kaliyuga-varisham 4393 idan mêṟ-chellâninṟa Nantana-varushattu Âni-mâda..n-ti..di......paḷḷi malai-mêl uḍaiyâr Muttîśvaram-uḍaiya-nâyanâṟkku tânapatiy-âna Sadâśiva-dêvaṟku ivv-ûr pulattil Śiva-purattu êri-kîḻil paḷḷam êri-kaṭṭi ivv-êri nîr pâynda nilam aḍaṅgalum chandrâditta-varai maḍa-ppuṟam âga udaka-pûrvam âga dharma-dânam-âga-kkuḍuttôm śrî sâmânyôyam dharma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhih sarvân êtân bhâvinaḥ pârthivêntrân bhûyô bhûyô yâchatê..Râmabhadraḥ। yâchêha..tu vô râjâ..bhâvina...........śvarân pâlanîya dvija-kshêtra dânât śrêyônupâlanam ॥ âkki vaittên aṟattin poruḷ idanâl idanai-kkâda.luṟṟu-kkaḍam-pûṇḍavan tâḷ-iraṇḍum talai.....êtti vaittên avvôr-kâlatt-uḷarumm aḍaikkalamê sva-dattam para-dattam vâ yô harêta vasundhara shashṭi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ inta dharmattukku aḻivu-śeydavan Geṁgai-kkaraiyil kavilai-ppaśuvai.......ñjeydavan pukka narakam-pugakkaḍavan..
......

18

At the same village, in Palimârukayya's field.

(Grantha and Tamil characters.)

svasti śrî Bhujabala-vîra-Nârâyaṇa-kKoygaikkuru-nâṭṭu maṇḍalikan âna Râghava-dêvarena Bhâradvâja-gôtrattu-chChellappiḷḷaikku Muḍa....la Mutta-kkan êriyil mudal............mba..mâḍuvedi.....nṟum âga....ḍina......l-âga mu-kkaṇḍagamum ûr-arugu kaḍi iraṇḍâl kollai kaṇḍagamum dhamma-dânam-âga-kkuḍuttôm śrî Mâhêśvara..........................kurâl-paśu-vai-kkonṟa pâpatti.l pugakaḍavan yâchêha.........vô râjâ bhâvina............śvarân pâlanîya dvija-kshêtram dânât śrêyênupâlanam su-dattâm para-dattâm vâ yô.....vasundha..śashṭharvarsha-sahasrâ..vishṭâyâm jâyatê....

19

At Guṇḍigere (Irugampalli hobli),
on a stone lying near the outlet of the Palukuṇṭe tank.

(Grantha and Tamil characters.)

.............91 śe.lâninṟa Vikṛiti-saṁvatsa..ttu Kâtigai-mâsa........til mahâ-janamgaḷukku Śe..samudram âna Vîra-Nârâyaṇa-chchaturvêdi-maṅga-lat...kk-aḍaitta nañjai puñjai nâṟ-pâl-ellaikkuḷḷu udaga-pûrvaka...........

....sâmânyôyam dhamma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhiḥ sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ šuṅkam ....kai ma..m eppêṟpaṭṭa....m sarvamâ............

20

At the same village, on a stone lying near the ruined Îšvara temple to the south of the old fort.

(Grantha and Tamil characters.)

svasti šrî vîra-Nârâya........rkkaṇḍa........gaikkuru........ṇḍalika...... .vanena........tsaram........nṟu mê................ga dhárma-dâna........vi....n i............šellak........yachaiham......râjâ bhâ............vêšva.............yadvi............

22

At Yagavakôṭe (same hobli), on a rock in front of the Viranârâyaṇa temple.

šubham astu Plavaṅga-saṁvatsara Chaitra-šu ..lu šrîman-mahâ-nâyaṅkâ-chârya layina Mukoṇḍa Kadiri-Vôbaḷi-Nâyaniki Kadarepa-Nâyanigâru tama.. yalu baṭa-râjyaṁ prajelu yichina-dharma-šâsanaṁ Mukoṇḍa ...valana rokha-dânyalu tîsukônani..châḍi..... nîti tappu..šâgalavâraṁ yîmara.... kara naḍichêvâru.....laba yichinavâru yiduku sâkshyalu sandya chandra.. ....bhavišì..koṇḍa bapparu

24

At the same village, on a stone on the bund of Šeṭṭi-kuṇṭe.

šubham astu ׀ šrîmatu-Šâlivâhana-šaka-varushambulu 1400 agunêṭi Viḷambi-saṁvatsara Âshâḍa-šu 11 Gu Nârapa-Nâyani-China-Laki-Nâyanigâru Mukoṇḍa Tiruveṅgaḍanâthani aṁṛitapaḍiki â-chandrârka-stâyigânu Seṭikoṇḍa samarpistini

28

Copy of a šâsana from Miṇḍagal-jôḍidâr.

namas tuṅga-etc. ‖
Harêr lîlâ-Varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ׀
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ‖ 1 ‖
kalyâṇâyâstu tad-dhâma pratyûha-timirâpahaṁ ׀
yad-gajô'py Agajôdbhûtaṁ Hariṇâpi cha pûjyatê ‖ 2 ‖
asti Šrîpatinâ dêvair mathyamânân mahâmbudhêḥ ׀

navanîtam ivôdbhûtaš chandras sarva-tamôpahaḥ ‖ 3 ‖
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ ǀ
puṇyair asya Purûravâ bhuja-balad Âyur dvishâṁ nighnataḥ ‖ 4 ‖
tasyâsîn Nahushas sutô'sya tanayaḥ khyâtô Yayâtir nṛipaḥ ǀ
jâtas tasya tu Turvasur Vasu-nibhas šrî- Dêvayânî-patêḥ ‖ 5 ‖
tad-vaṁšê Dêvakîjânir didîpê Timma-bhûpatiḥ ǀ
mânavêndrêshu sarvêshu Yadôḥ Kṛishṇa ivâbhavat ‖ 6 ‖
tatô'sya dêvyôḥ Kausalyâ-Sumitrâ-nibhayôr bhṛišaṁ ǀ
abhûtâṁ Timma-bhûjânês tasmât Paṅtirathâd iva ‖ 7 ‖
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau ǀ
bhrâtarau šrî-Nṛisiṁhêndra-Kṛishṇa-Râya-mahîpatî ‖ 8 ‖
Raṅga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Kṛishṇau ǀ
Râmâmbikâyâṁ Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau ‖ 9 ‖
vîraš šrî-Nârasiṁhas sa Vijayanagarê ratna-siṁhâsanasthaḥ
kîrtyâ nityâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṁ dhurîṇaḥ ǀ
â-Sêtôr â-Sumêrôr avanisura-nutaš chaivam â chôdayâdrêr
madhyê yad-râjyam êtat kshitisura-vibudhais stûyamânaš šašâsa ‖ 10 ‖
nânâ-dânâny akârshît Kanaka-sadasi yaḥ šrî-Virûpâksha-dêva-
sthânê šrî-Kâḷahastîšitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṁ ǀ
Šrîšailê Šôṇašailê mahati Hariharê'hôbalê Saṅgamê cha
Šrîraṅgê Kumbhakôṇê mahati cha sa-Mahâ-Nanditîrthê pavitrê ‖ 11 ‖
Gôkarṇê Râma-sêtau jagati tad-itarêshv apy ašêshêshu puṇya-
kshêtrêshv ârabdha-nânâ-vidha-bahuḷa-mahâ-dâna-vâri-pravâhaiḥ ǀ
yasyôdañchat-turaṅga-prakara-khura-rajaš-šushyad-ambhôdhi-magna-
kshmâbhṛit-paksha-chchhidôdyattara-Kulišadharôtkaṇṭhitâ kuṇṭhitâbhût‖12‖*
svarṇa-kshmâṁ yô hiraṇyâšva-ratham api Tulâpûrushaṁ gô-sahasraṁ
hêmâšvaṁ hêma-garbhaṁ kanaka-kari-rathaṁ pañcha-lâṅgaly atânît ‖
prâjyaṁ prašâsya nirvighnaṁ râjyaṁ dyâm iva šâsitum ǀ
tasmin guṇini vikhyâtê kshitîndrê cha divaṁ gatê ‖ 13 ‖
tatô'py avârya-vîrya-šrî-Kṛishṇa-Râya-khitîšvaraḥ ǀ
a-trâsam a-guṇa-bhraṁšaṁ mauḷi-ratnaṁ mahîbhujâṁ ‖ 14 ‖
sarasâd udabhût tasmân Narasâvanipâlakaḥ ǀ
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ‖ 15 ‖
vividha-sukṛitôddâmê Râmêšvara-pramukhê muhur
mudita-hṛidaya-sthânê sthânê vyadhatta yathâvidhi ǀ
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaša
tri-bhuvana-janôdgîtaṁ sphîtaṁ yašaḥ punaruktayan ‖ 16 ‖
Kâvêrim âšu badhvâ bahuḷa-jala-rayâṁ yô vilaṅghyaiva šatruṁ
jîvagrâhaṁ gṛihîtvâ samiti bhuja-balât taṁ cha râjyaṁ tadîyaṁ ǀ

* Two lines are gone here; and verses are numbered as in the original.

kṛitvâ Šrîraṅga-pûrvaṁ tad api nija-vasê paṭṭanaṁ yô babhâsê
kîrti-stambhaṁ nikhâya tri-bhuvana-sujana-stûyamânâpadânaḥ ‖ 17 ‖
..Chôḷaṁ cha Pâṇḍyaṁ tad api cha Madhurâ-vallabhaṁ mâna-bhûshaṁ
šauryôdagraṁ Turushkaṁ Gajapati-nṛipatiṁ pañcha jitvâ tad-anyân ‖ 18 ‖ *
â-Gaṅgâ-tîra-Laṅkântâṁ šriyaṁ Kṛishṇa-mahîpatiḥ ।
bibharti maṇi-kêyûra-nirvišêshaṁ mahîṁ bhujê ‖ 19 ‖
kîrtyâ yasya samantataḥ prasṛitayâ višvaṁ rûchaikyaṁ vrajêd
ity âšaṅkya purâ Purârir abhavat Phâlêkshaṇaḥ prâyašaḥ ।
Padmâkshô'pi chatur-bhujô'jani chatur-vaktrô'bhavat Padmabhûḥ
Kâḷî khaḍgam adhâd Ramâ cha kamalaṁ vîṇâṁ cha Vâṇî karê ‖ 20 ‖
šatrûṇâṁ vâsam êtê dadata iti rushâ kin nu saptâmburâšîn
nânâ-sênâ-turaṅga-truṭita-vasudharâ-dhûḷikâ-pâḷikâbhiḥ ।
saṁšôshya svairam êtat pratinidhi-jaladhi-šrêṇikâṁ yô vidhattê
Brahmâṇḍa-svarṇa-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ‖ 21 ‖
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-siṁhâsanasthaḥ
kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn ।
â-pûrvâdrêr athâstâchalam avadhi-dharâ-rakshaṇê daksha-šauryâd
â-Sêtôr arthi-sârtha-šriyam iha bahuḷîkṛitya kîrtyâ babhâsê ‖ 22 ‖
kṛitavati-sura-lôkaṁ Kṛishṇa-Râyê nitântaṁ
tadanu tad-anujanmâ puṇya-karmâchyutêndraḥ ।
akhiḷam avani-lôkaṁ pâlayan râja-nîtyâ
vilasati Hari-chêtâ vidvad-ishṭa-prâdâtâ ‖ 23 ‖
ambhôdhis sa nipîyamâna-salilô'gastyêna pîtôjjhitas
taptô Râghava-sâyakâgni-sikhayâ santapyamânas sadâ ।
antasthair Baḍavâ-mukhânala-sikhâ-santâpa-šushkô dhṛivaṁ
yad-dânâmbu-ghanâmbudhir virachitaḥ pûrṇas samujjṛimbhatê ‖ 24 ‖
samajani narapâlas satya-dharma-pravishṭô
Vijayanagara-râjâ ratna-siṁhâsanasthaḥ ।
Nṛiga-Nala-Nahushâdîn nîchayan râja-nîtyâ
nirupama-bhuja-vîryaudârya-bhûr Achyutêndraḥ ‖ 25 ‖
ôshadhipaty-upamâyita-gaṇḍas tôshaṇa-rûpa-jitâsamakâṇḍaḥ ।
bhâshege tappuva râyara gaṇḍaḥ pôshaṇa-nirbhara-bhû-nava-khaṇḍaḥ ‖ 26 ‖
râjâdhirâja-birudô Râjarâja-samunnataḥ ।
Svârâja-râjamâna-šrî raja-šrî-paramêšvaraḥ ‖ 27 ‖
mûru-râyara gaṇḍâṅkô Mêru-laṅghya-yašô-bharaḥ ।
šaraṇâgata-mandâraḥ para-râya-bhayaṅkaraḥ ‖ 28 ‖
karadîkṛita-bhûpâlaḥ para-dâra-sahôdaraḥ ।
Hindû-Râya-Suratrâṇô Yadu-vaṁša-šikhâmaṇiḥ ‖ 29 ‖
gajaugha-gaṇḍabhêruṇḍô Hari-bhakti-sudhânidhiḥ ।

* Two lines are gone here; and verses are numbered as in the original.

vardhamâna-vadânya-šrîr ardhanârî-naṭêšvaraḥ ‖ 30 ‖
ity-âdi-birudair vandi-tatyâ nityam abhishṭutaḥ ।
Kâmbhôja-Bhôja-Kâḷiṅga-Karahâṭâdi-pârthivaiḥ ‖ 31 ‖
sôvidalla-padaṁ prâptaiḥ sandaršita-nṛipâpathaḥ ।
sô'yaṁ nîti-višâradas surataru-spardhâḷu-višrâṇanaḥ
sarvôrvîša-nutaḥ sadâchyuta-mahârâyaḥ kshamâ-nâyakaḥ ‖ 32 ‖
* bâhâdrîndu-gajâgni-yukta-gaṇitêbhikhyê Šakê bhû ।
Šâlîvâhanakê manôhara-sadâchâraika-šêvyê bhuvi ‖
šaila-bâṇa-samudrêndu-vatsarê Šaka-gaṇyakê ।
Jaya-saṁvatsarê mâsi Šrâvaṇê paurṇamî-dinê ‖ 33 ‖
Tuṅgabhadrâ-nadî-tîrê sarva-pâpa-harê varê ।
sômôparâga-samayê Viṭhalêšvara-sannidhau ‖ 34 ‖
Haritânvaya-pâthôdhi-hariṇâṅkâtišâyinê ।
yajanâdi-su-shaṭ-karma-niratâya mahâtmanê ‖ 35 ‖
vihitâšêsha-vêdânta-pratishṭhâchârya-mauḷayê ।
vikhyâtôbhaya-vêdântâchâryâya šubha-dhîmatê ‖ 36 ‖
Šrîbhâshya-vêda-siddhânta-chintâ-sarasa-chêtasê ।
nṛipêndra-makuṭi-ratna-nîrâjita-nijâṅghrayê ‖ 37 ‖
nirṇîta-nikhilârthâya nigamâgama-vêdinê ।
nîti-šâstra-višêshârtha-nîrajôllâsa-bhânavê ‖ 38 ‖
nityânna-dâna-santushṭa-nikhila-dvija-saṁsadê ।
Nâḷîkanâbhi-pâdâbja-kêḷî-bharita-chêtasê ‖ 39 ‖
Šêshâya-nara-vêshâya Bali-šâsana-mûrtayê ।
Šrîbhaṭṭa-Chikkayâchârya-vipaščhid-anujanmanê ‖ 40 ‖
šrîmatê Peddayâchârya-sindhu-šîtaḷa-bhânavê ।
Chikkayâchârya-varyâya chintâratnâya dhîmatâṁ ‖ 41 ‖
grâmasya sîma-maryâdâ likhyatê dêša-nâmabhiḥ ।
Penagoṇḍa-mahârâjyê Kôlâla-pura-šîmani ‖ 42 ‖
Ânigallu-sthaḷê jâtaṁ šilâ-šâsana-saṁyutaṁ ।
Kantyârllapallikâyaš cha prâchîṁ dišam upâšritaṁ ‖ 43 ‖
Guṭṭûrôr agni-dig-bhâgê Yaglupallyâš cha dakshiṇê ।
Yirugampallyâš cha Nairṛityâṁ diši sîmântam âšritaṁ ‖ 44 ‖
Mûgalamarrîti-vikhyâta-dêša-sîmânta-saṁsthitaṁ ।
sva-dêša-madhya-vâhinyâḥ Pâpaghnyâḥ paščhimê taṭê ‖ 45 ‖
Digavapallîti vikhyâtaṁ puram ity aparâjitaṁ ।
Miṇḍagallv iti vikhyâtaṁ šilâ-šâsana-saṁyutaṁ ‖ 46 ‖
sarva-mânyaṁ chatus-šîmâ-saṁyutaṁ cha samantataḥ ।
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ‖ 47 ‖
akshîṇâgâmi-saṁyuktam êka-bhôgyaṁ sa-bhûruhaṁ ।

* So in the copy.

vâpî-kûpa-taṭâkaiš cha lasad-grâmaiš cha saṁyutaṁ ‖ 48 ‖
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ ।
dânâdhi-vikrayâṇâṁ cha yôgyaṁ vinimayôchitaṁ ‖ 49 ‖
Gumma-Nâyaka-saṁsthâna-siṁha-pîṭhâdhivâsinâ ।
Kṛishṇa-Nâyaka-ratnêna sahitasya mahâtmanaḥ ‖ 50 ‖
Pâpâlivyâkarî-vaṁša-pârâvâra-sudhânidhêḥ ।
Tarigoṇḍapurî-râjyê jaya-sâmrâjya-šâlinaḥ ‖ 51 ‖
sat-kîrti-pûritâjâṇḍa-bhâṇḍasyâkhaṇḍa-chêtasaḥ ।
Râma-Nâyaka-bhûjânêr vijñaptim anupâlayan ‖ 52 ‖
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ।
vividhair vibudhaiš šrôtra-pathikair adhikair girâ ‖ 53 ‖
sadâchyuta-mahârâyô mânanîyô manasvinâṁ ।
sa-hiraṇyôdaka-dhârânu-pûrvakaṁ dattavân mudâ ‖ 54 ‖
sarasa-sad-Achyuta-Râya-kshitipati-varyasya-kîrti-dhuryasya ।
šâsana....-šarâsanam idam Dâšarathêr amita-môdamâna-matêḥ ‖ 55 ‖
mṛidu-padam iti tâmra-šâsanârthaṁ sahitam athâchyuta-Râya-šasanêna ।
abhaṇad anuguṇaṁ vachô-mahimnâ sarasatarêṇa patiḥ Svayambhûḥ ‖ 56 ‖
tadâchyuta-mahârâya-šasanâd Vîraṇâtmajaḥ ।
tvashṭâ šrî-Vîraṇâchâryô vyalikhach cha šilâ-talê ‖ 57 ‖

(usual final verses)

30

At Diguvapalli, attached to the same village, on a stone to the west of the Sômêšvara temple.

svasti šrî-Šaka-varisha 970 neya Sarbbajitu-saṁvatsaradal šrîmat-Vîra-Pâṇḍiyana taleyuṁ Sêramana Sâleyuṁ koṇḍa Kôv-Irâjakêsaripadmarâna Uḍeyâr šrî-Râjâdhirâja-dêvargge yâṇḍu mûvattaneya šrîmat-daṇḍanâyakaṁ Appimayyan appa orkkettu-gaṇḍa gaṇḍa-Nârâyaṇa Chôḷana singha Râjêndra-Chôḷa-Brahmamârâyar Mârâjavâḍi-ēḷu-sâsiravan âḷutta Vallûra-bîḍinal sukha-sanghâtavinôdadiṁ âḷuttire Muṟuganamaleya Muddarasara maga Bairayyan appa Râjêndra-Chôla-Pompala-mârâyara Koyyakoṟe-nâḍa Miṇḍugallal Pallavakaṭṭ endu hosa-keṟeya kaṭṭisi tûban ikkisi bhûmiyaṁ tiḷdi Sômêšvara-dêvara dêgulava aḷivaṁ sôdisi soteyan ikkisal Appimayyanappa Râjêndra-Chôḷa-Brahma-mârâyar î-yûra.Sômêšvara-dêvargge Pallavagaṭṭina tûmbina modalal Chôḷana-singaṁ koḷagadal kaṇḍugaṁ gaḷdeyuṁ baḍagaṇa Pompalakaṭṭendu keṟeyaṁ kaṭṭi tûmban ikkisi â-keṟeyal ai-goḷagaṁ gaḷdeyuṁ nandâ-dîvigege î-yûra gâṇam onduṁ bhaṭârige pattu-koḷagaṁ gaḷdeyuvaṁ Sômêšvara-dêvargge arasar dammadattiyâge biṭṭar î-dammavan aḷidavar kavileyuṁ Bâṇarâsiyuvan aḷida pâpakke pôpar

31

On a stone under a tamarind tree to the north of the same temple.

svasti šrî î-yûrin oḍeya Râjêndra-Chôḷa-Pompala-mârâyar saggaye daḍivar-âḷa Chelva-gaṇḍa.. taleyaṁ kaḍiyisi satta ivaṅge koḍage kaṇḍuga salvudû

32

At Chinnappareḍḍipalli béchirak (same hobli), on a stone near Dêvirappa's tope.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambalu 1468 veyinni nânûṭ-aru-vai-yenimid ayina Parâbhava-saṁvatsara-Vayišâka-ba 3 Budavârâni šrîmatu nâyakâchârya Kâḍârini Nâmbaya-Nâyinivâru Jayarâjapu ... karaṇa-Gôvin-dayaku yichina (rest illegible)

34

At Nekkundi (Chintâmaṇi hobli), on the basement of the Sômêšvara temple.

svasti Šaka-nṛipa-Kâḷâtîta-saṁvatsara-šataṅgaḷ eṇṭu-nûṟa eḷpatta aydaneya Râkshasa-saṁvatsaraṁ pravarttise uttarâyaṇada saṅkrântiyandu gâmuṇḍa Sômi-dêva bhôgigaḷgu nichcha-nivêdyakkaṁ soḍarggaṁ Irugasamudradoḷ ay-gaṇḍu-gaṁ kaḷani dêva-bhôgaḷuṁ dêvargg ellaṁ mûṟaṇṭeyuṁ soḍaruṁ eraḍu-poḻtuṁ saṅka... geyda kâsiyan uṭṭu tri-puṇḍaman iṭṭu pannirandu gidduge goṭṭu stitigaḷoḷ pûjegaṭṭuvoṁ eraḍu-parvvadoḷaṁ paṭṭaṁ gaṭṭidêve yandu paṇamaṁ keṟege hâraṁ goṭṭar arasara teṟeyaṁ biṭṭu parihâraṁ goṭṭudu îvarggaṁ puyyal-sâḻuman ikkavu keṟe viṭṭigeyda î-mêreyaṁ sale geyyadevag ondu paṇaṁ daṇḍam diṟuvar î-mêreyaṁ daṇḍavaṁ Bâraṇâsiyan aḻidaṁ parivesaṁ biṭṭaṁ dêvaroḷg â-biṭṭiyaṁ geydaṁ maṅgaḷaṁ

36

At the same village, on a virakal at Dimbala-gaḍḍe.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛitivî-vallabha Pallava-kula-tilaka šrîmat-Noḷambâdhirâja pṛitivî-râjyaṁ geye Kundayyaṁ Nekkundi-nâḍâḷe Koṅgeṟeya....gavuṇḍana maga Kovareya.....goḷe palaran iṟidu svarggâlaya pokkan avaṅge arasa....umbhaḷi koṭṭandu aygoḷa kaḷa-ni..(usual final phrases)

37

At Hiraṇyapalli (same hobli), on Rêgaḍe-baṇḍe to the west.

(Grantha and Tamil characters.)

svasti šrî Nâlêrkkaṇḍan Vîra-Ragava.....tti koṇḍa Periyaṇṇapaḷḷi nañjai puñjai nâṟ-pâl-ellaiyum Bîmêšuram-uḍaiyâṟkku viṭṭêm

38

At the same place.

(Grantha and Tamil characters.)

unnadam padam unyatyai bhûtyai bhûyâ..mam padam .pâksha jaṭâdi..stava šrî..bhâvanê sva-dattâm para-dattâm vâ yô harêta vasundharâ šashṭi-varusha-sahasrâṇi vishṭâyân-jâyatê krimi || svasti šrî Kaliyuga-varusham nâlâ...ttu-munnûṟṟu-toṇṇûṟû idil........na Šakâbdam âyiratt-irunûṟṟ-orupa.tonṟu idan mêṟ-chellâninṟa Virôdi-varushattu Kanni-nâyaṟṟu apara-pakshattu Saptamiyum Budan-kiḻamaiyum peṟṟa Rô..ṇi nâ. svasti šrîmanu-mahâ-maṇḍalîšvara..bhujabaḷa-vîra-Nârâyaṇa Aiy..n-aṅkakkâran Koygaikkuru-nâṭṭu-maṇḍalikan Nâlêrkkaṇḍan Irâgava-dêvanena Nigarili-Šôḻa-maṇḍalattu-kKaivârattu uḍaiyâr Bhîmîšvaram-uḍaiya-nâyanârkku...kku nanṟ-âga Nâlêr-kkaṇḍan šandiy-âga pûjai-ševvadâga iṟaiy-iliy-âga udaka-pûrvam-âga udakam-paṇṇi kuḍutta ûrâvadu nân Tanda-nâṭṭil Ambaḍakkiyil...ṅgaṅ-pperumâḷan Tiruchchiṟṟambala-ñâla-nâyan Brahmarayaruḍan yuddham-paṇṇi jaya..tilê Vik ..varusham Nala...ttai-kkoṇḍu âṇḍu varudi Muruṅševalai-paṟṟum vanapu ....tara vîra-Râmanâ..dêvanê....šeyvâr Nâya...ṟṟum Ambaḍakki-paṟṟum kuḍuttu irâyasamun-da .uda..nâm ippaḍi nâm âṇḍu varuguṟa ûrgaḷil Peri-yaṇṇapaḷḷi nañjey puñjai nâṟ-pâl-ellaiyum mênôkkina maṟamuṅ-gînôkkina kiṇaṟum idukku aḍaitta periy-êriyil munbu šelluṅ-gaḷani padinaiṅ-gaṇḍaga-mum chandrâditta-varai šella udakam-paṇṇi kuḍuttên ippaḍikku šâsanamum naṭṭu kuḍuttên ittai mâṟṟinavan Gamgai-kkaraiyilê pañcha-mahâ-pâdakaṅga-ḷum paṇṇi tan tâykku tânê..maṇâlâgakkaḍavan šrî-Mâhêšvarar rakshai

39

At Uluvâḍi (same hobli), on the eastern wall of the Gôpinâtha temple.

(1st stone) šubham astu svasti šrî jayâbda-Šaka-varusha *1351 neya Sarvajitu-saṁvatsarada Kârtika-šu 1 lu šriman-mahârâjâdhirâja râja-paramêšvara pûrva-pašchima-uttara-dakshiṇa-chatus-samudrâdhîšvara šrî-vîra-pratâpa Dêva-Râya-mahârâyaru prithivî-râjyaṁ mâḍuttiralu Muḷuvâya-châvaḍeya Manneya šrîman-mahâ-nâyaṅkâchâryara Magoḍeya Siṅgaya-Nâyakara makkaḷu Vôbayya-Nâyakaru Hûḷeyahâḷa Gôpînâtha-dêvara amritapaḍige namma nâyakatanakke saluva (2nd stone) Goṇḍanahaḷḷiya kâluvaḷi-Vôbasamudravanû â-stânika Maud-galya-gôtrada Akaṅkaṇiyara maga Kadarinâtharige nâḍa-gauḍa Timmaṇṇa Katipaya Mârachayanavaru muntâgi â-chandrârka-stâyiyâgi dhârâ-pûrvvaka-vâgi koṭṭevâgi (usual final phrases)

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* So in the original: Sarvajitu = 1329; 1351 = Saumya.

40

On the northern wall.

Šôbhakṛitu-saṁvatsarada Mârgašira-šu 5 lu šrîmatu-Gôpînâtha-dêvarige Vôbaya-Nâyakaru mâḍida-damma-sêve dêvarige archanâ-vittiyâgi Kadarinâtage namma Kâkattiya sîmeya staḷa Nekundeya chatus-sîmeya gadde â-baḍagaṇa hola 1 kha 1¾ nandâ-dîpakke Mâḷikuṇṭeya teṅkaṇa-kôḍiya Siṅgeya-Nâyakara banada vottina hâ..nanû koṭṭeu sante-âya moṭṭe-yaṇṇe mâsati biṭṭeu namma haligana dêva-goḷagavanu salsuveu.....dêvarige û-dôṭakke Sabbume-Nâyakara tamma....gadeya-teṅkaṇa Amara-Dâsana tôṭavanu koṭeü

42

At the same village, on the mukhasara of Raṅgê-Gauda's stone-manṭapa.

šrî-Râjagôpâla-svâmi Šâlivâhana-šakâbdâḥ 1735 agunêṭi Šrîmukha-saṁvatsara Vaišâkha-ba 6 Šukravâradalu Gubbi Subêdârru Bôre-Gavuḍaravara dharma

43

At Kurubûru (same hobli), on a stone in the inâm field of the Sômêšvara temple, south-east of tank-bund.

svasti Šaka-nṛipa-kâlâtîta-sambatsara-šataṅgaḷ *eṇṭu-nûṟa-ayvatta-mûṟaneya Raudriy-emba-sambatsaraṁ pravarttisuttire ‖ svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Noḷambâdhirâjar sukhânurâgadiṁ dushṭa-niggraha-višishṭa-paripâlanaṁ geydu pṛithivî-râjyaṁ geyyuttire Kâṇvâyana-gôttrâ. Komâramaṅgalam-oḍeya Nâgamayyana magaṁ Kaṇṇayyanuṁ Šaṅkarayyanuṁ Kuṟumbûra mahâjanaṁ nûṟ-eṇbarggaṁ padinaydu-gadyâṇa ponna koṭṭar nittya-stiti ondu-parivaḍi Kuṟumbûra guṭṭeyoḷ âr iḷdoḍaṁ chandrâdittyarkkaḷ uḷḷinaṁ salvud âr ittôr iduv idakke sâkshi nara-šâsanam nûṟ-eṇbare ivarggaḷa ubhaya-sammatade baredoṁ kabbada Nâgamayya î-dharmmaman aḻido Vâraṇâsiyan aḻidoṁ

44

At the same place.

svasti samadhigata-pañcha-mahâ-šabdaṁ Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Noḷambâdhirâjar sukânurâgadiṁ dushṭa-niggraha-višishṭa-paripâḷanaṁ geydu pṛithivî-râjyaṁ geyyuttire Šaka-nṛipa-kâlâtîta-sambatsara-šataṅgaḷ *eṇṭu-nûṟa ayvatta-mûṟaneya Raudriy emba sambatsara pravarttise Mârggašira-mâsada šukla-pakshada tadigeyu Bṛihaspativâramum Rêvati-nakshattramum âge Kômâramaṅgalam-oḍeya Nâga-

*So in the original: Šaka 853 expired = Khara; Raudri = 883.

mayyana magaṁ Chandayyanuṁ Siriyaṇṇanum Kuṟumbûra mahâjana nûṟ-eṇbargge ponna koṭṭar nichcha-stiti ondu-parivaḍiyaṁ chandrâdityarkkaḷ uḷḷinaṁ naḍayisuvor iduv idarkke sâkshi nara-šâsanaṁ nûṟ-eṇbare ivarggaḷa ubhaya-sammata baredo Nâgamayya (back) idan aḻidom Vâraṇâsiyan aḻidôṁ || šrî

45

At the same village, on the basement of the Basavêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1218 šeṉṟa nâḷ šârubhuna-chchakravartti Hôšaḷa-šrî-vîra-Višvanâ-Dêvaṟku yâṇḍu 3 âvadu Dummuki-varushattu Tai-mâdam patta Mukkaṇa Kâḍuveṭṭi Pallavâdittan Kuṟumbûr Kîtarašar magan Šîpati-nâyanena Vijayamâdîšvaram-uḍaiyâṟku ivv-ûṟ kîḻ-paḷḷi âna Kaṭṭigaipaḷḷi dêva-dânamâga viṭṭên Sipati-nâyanena šantirâditta-varai šellakkaḍavadu idukku laṅganam-pêšinâṟkku-ppaṇṇinâr Gaṅgai-kkaraiyil kurâṟ-pašuvin Brahmâhattiyil viḻuvâr

46

At the same village, on a stone lying in front of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kuṟumbûril Vijayamâdîšvaram-uḍaiyârku Mudaliyâr šrî-Nârašiṅga-Poyšaḷa-Brahmâdhirâjar aruḷichcheyalpaḍi peṟkkaḍi Ilaiyan eḻuttu i-dharmattaiy-iṟakkinân Gaṅgai-kkaraiyil kurâl-pašuvai koṉṟa pâvattil pôvar.......... ḻvâr magan Šet .dêvarum viṭṭa dêvadânaṅ-gollai panniru-kaṇḍagam ivv-ûril kâṇiyâḷar Šiva-Brâhmaṇar Nediyâḻvârum Nambiya .rundâḻvârum ivargaḷ vašam viṭṭên peṟkaḍi I .šeṭṭi-dêva...ippaḍikku aṟivên Kuṟumbûr maṇḍalikanena perumâ Irugâḻvâ........ṇiyânena

47

At the same temple, on a stone lying below the hoṅge tree to the south.

(Grantha and Tamil characters.)

šrî Pûrva-dêšamum Gaṅgaiyum Kaḍâramuṅ-goṇḍa Kô-pParakêšarippammar âna uḍaiyâr Râjêntra-Šôḻa-Dêvaṟku yâṇḍu 11 âvadu Kuṟumbûr........... gâmuṇḍan...kanaril............

48

At Ânûr (same hobli), on the sluice of the tank.

svasti šri Âneûra Kṛitagûrasara magaṁ Prasurasara mâḍisida tûmbu ||

49

At the same village, on a stone south of the Sômêšvara temple.

svasti Šaka-nṛipa-kâlâtîta-saṁvatsara-šataṅgaḷ eṇṭu-nûṟa-eḻpa-mûṟaneya *Virôdhiy-emba sambatsara-pravarttisuttire svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-Râma palaroḍe gaṇḍan êka-vâkya šrîmad-Iṟiva-Noḻambâdhirâja dushṭa-nigraham višishṭa-paripâlanaṁ geydu pṛithivî-râjyaṁ gayuttire Râjamayyana maga Bhîmayya Bhîmêšvarakke dêva-bhôga Noḻambanu Tiruvayyanu Âneûroḷ koṭṭa dêva-bhôga kaṇḍuga gaḻdeyu padirkoḻaṁ pâḻu chandrâdityarkaḷ uḷḷinaṁ salvodâg ittor î-dharmman aḻido kavileyuṁ Vâraṇâsiyan aḻidom ida baredo......Gôṇachittara Kandayya

50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village.

svasti šrî Âneûra Kandayya âytara Java Pallavoḷ-gaṇḍa Pallavâditya Iṟiva-Noḻambaṁ bhâge ay-goḷa kaḻani pannasu biṭṭo Bijaïtamaṅgalada aynum..châri besageyda ...

52

At the same village, in front of the Îšvara temple.

(Grantha and Tamil characters.)

svasti šrî Dêvagâmbâ-vara-prasâda šrî-Kâñchîpura-paramêšvara Mukkaṇa-Kâḍuveṭṭi mûnṟu-lôka-gaṇḍan Pallavarâditya Pallava-kula-tilaka Pallavâ-bharaṇa Pallava-Nuḷamba Amâttiyarašar Nigarili-Šôḻa-maṇḍalattu Neṟkundi-nâṭṭu Ânaiyûr Šôḻa..švaram-uḍaya Mahâdêvaṟku vaḍakkil tumbil kaḻani aṟu-kaṇḍaga-kkaḻaniyum iv-êriyil dêvar tiru-munbil kollai mu-kkaṇḍagamum..šrî Nârašiṅga-Poyšaḷa-pura...tiram âga...............yâgavum tiru....ttina Šiva-Brâhmaṇan Kašyapa-gôttira Marunti-baṭṭaṟku i-nnâyanâ.kum dêvadâna-mum kâṇiy-âga šandirâditya-varai viṭṭên Amâttiyarašar inda tarmmattai šeluttâdavan Gamkaiy-iḍai Kumariy-iḍai kurâl-pašuvai-kkonṟa pâvattilê pôvân idukku šrî-Mâhêšvarar irakshai

53

In the hoṅge tope on the way to Doḍḍapura (same hobli).

(Grantha and Tamil characters.)

svasti šrî Sakarai-âṇḍu nâlâyirattu-nânûṟṟu-eṇbattu 5 yidil šenṟâ Kaliyuga-varusham âyirattu-nânuṟṟu 85 Îšura-varushattu Aṟpaši-mâđam 20 ti šrî-vîra-Bhalâḷa-Dêvan pṛituvi-râjya(ya)m-šeyum kâlam Nigarili-Šôḻa-maṇḍalattu Kaiyivâra-nâṭṭil Âṇaiyûr-purattil........ttar magan Virapammaṇan.....

* So in the original: but it should be Virôdhikṛit.

ḻi stala âdârattu šettaduku šrîmanu-mahâ-prathâna Dâti Šiṅgeya-daṇṇâyakkar tambiyâr Valappa-daṇṇâyakkar. . tôḷukkum chchayam-âgavum šrîmanu-mâprašâ. . ttan Maṭ. . te. pa. . deṇâyakkarum svasti. . . . vâra-nâṭṭu-pPeriya-nâṭṭava. . . . . .ppam Varada-Pemmi-šeṭṭi. . .m maga. . . . . . .ttanum Kêttai-gâmuṇḍanum. . . . . Tirumašimârach. . . . . . .ṅka-gâmuṇḍar uḷḷiṭṭa ellôrum Maga. . . .mavakuttan magan Vîrapamaṇan kai. .tta. . . .m. . . .tayava. .ra šelakkaḍavadu yi-ttanma. . . . .n Keṅgai-kkaraiyil pašuvai konṟa pâvattil pôvân tan tâkku tânê minḍan. . . . . . .chchuva. . . . . .daṇṇâyakkar eḻuttu Kaiyvâra-nâṭṭu Periyana. . . . . . .var eḻuttu

54

At Âlamgiri (same hobli), on the northern wall of the Ammanavara temple in the yard of the Veṅkaṭaramaṇasvâmi temple.

šrî-Tiruveṅgaḷanâtha-svâmiya pâdavê gati svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1607 neya Krôdhana-saṁvatsarada Pushya-bahuḷa 5 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa akhiḷâṇḍa-kôṭi-Brahmâṇḍa-nâyaka šrî-purâṇa-purushôttama šrî-Veṅkaṭêšvara-svâmiya šrî-pâda-padmârâdhakarâda Bhôsala-vaṁša Šambôji-Râjara putrarâda Malukôji-Râjarâda râja-šrî-Šivâji-Râja-mahârâjara âḷavikeyalu Hosa. .lu-châvaḍige saluva yêḷu-nâḍa-voḷagaṇa-Koḷala-sîmege saluva Kaivâra-sthaḷa-virâjita chetrapati-Šivâji-mahârâjâdhirâja šrî-Malukôji-Râjarige mirâsiyâgi koṭṭa Kaivârada sthaḷake saluva-Avalambagiriya-grâmavanu Tiruveṅgaḷanâtha-svâmi. . . . sarvamânya-vâgi samarpisidevu ratha-mahôtsavake naḍava nirnayagaḷu dhvajârôhaṇa-dina vondu ga 2 Garuḍôtsava. . . yaraḍu šêveya ko 2. . . sthaḷad-ašêsha-seṭṭi šeṭipa. . . tamage saluva-mânya sarvamânyavâgi anubhavisikoṇḍu muṭuvaḷi muṭisi nimma kaiyinda mâḍuvadu dhvajârôhaṇa ârambha pushpa yâga pariyanta. . . sâlege. . . Avalambagirige saluva Koṇḍadarahaḷḷi-grâma sarvamânyavâgi anubhavisikoṇḍu Yêrakâlaveya. . . muṭisi mâḍabêku haṁsâro. . . . . . . kôṭe. . . . Nâgañjuru-Veṅkaṭâdri-modalâda eṇṭu. . . kaiyinda muṭuvaḷi muṭṭi mâḍaluḷavaru. . . . . Âlambagirige saluva. . . . . muṭidaru Mûḍikere-sthaḷada Yerappa-Nâyakaru Kaivârada. . . . ḷavaru. . . . . mutidaru vi. nadavaru mâḍalula. . . idakke âru tappidarû šrî-Veṅkaṭêšvara-svâmiya taḷige-prasâdake vishav ikkida pâpake hôharu

55

At the same village, on a wall of the Veṅkaṭaramaṇasvâmi temple.

(Nâgarî characters.)

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1455 neya Vijaya-saṁvatsarada Âšvîja-šuddha dvâdašiyalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru pṛithivî-râjyaṁ geyyuttiralu Sâṇi-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru. . . . . .Nâyakaru

Vasûlada Râmarasara maga Nañjapparasu Samêtada Timmappa-Nâyakaru... .....koṭṭa......vaḷiya Tiruveṅgaḷanâtha-dêvara sthânada sthaḷada..... naya....koṭṭa dharma-šâsanada kramav entendare........varige salluva yalleya oḷagaṇa Kôlâḷada-sîmeyaluḷḷa......rada Sâlahaḷḷi Âlavaḷḷiyalu Sumantahaḷḷi......Tiruveṅgaḷanâtha-dêvara sthânada sthaḷada keḷagâda keyanû prathama........kâlada.......nâvu nimage mâḍida.....yala..... sthaḷadoḷage varusa ondake.....salu ....

56

At the same place.

(Nâgarî characters.)

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Svabhânu-saṁvatsarada Mâgha-ba.......................haḷḷiyali...... .....šâsana kâ......vâda.....Kôḷâ........šâsana..grâmaṅgaḷa Tiruveṅgaḷanâtha-dêvarige ko......haḷa........puṇya-kâladalu šrîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâshege tappuva-râyara gaṇḍa ....ba-Râma.....dêvara.....Koyalakkiya........koṭṭa.....chatus-sîmeya.......vanu.......grâmake saluva......hola....dakshina-pašchima-samudrâdhipati bhâshege tappuva-râyara gaṇḍa šrî.....pratâpa......... šrî-Kṛishṇa-Dêva-mahârâyarige ....pariyavâgi .... sîmeyoḷagâda ....grâmake saluva-gadde.....kere-kuṇṭe-sahi.....šrîmad-Âdi-Nârâyaṇasya akhilâṇḍa-kôṭi-brahmâṇḍa-nâyakasya.........nimma....kereyanu..... kêḷikoṇḍalli â-kereya.......chatus-sîmeyoḷagâda-Channasamudra.....Channasamudrada kerege saluva ha...kere vondu......Tiruveṅgaḷanâthasya naivêdya...........vâgi naivêdyâdi-šêvârthaṁ šrîman-mahârâjâdhirâja šrî-Kṛishṇa-Râya..........bêkendu....kereyoḷage gadde-khaṇḍuga.....kaṭhe-kâluve......Hâlambagereya Tiruveṅgaḷa.....Timmapa-Nâyakaru...... samarpisi...(south side) hola-khaṇḍuga â-Channasamudrada kereya keḷage gadde-khaṇḍuga dina-ondakk-ondu harivâṇadavarige.............Doḍḍa-Chinnapa-Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastamba-sûtrada Yajuš-šâkheya Šivaguru-svâmigaḷi....mahaḷḷi-grâmadalu hu...rige.....vâgi namma Doḍḍa-Chinnapa-Nâyakarigû Timmapa-Nâyakarigû dharmav âgabêkendu...kage saluvadu..khaṁ hattu....khaṇḍuga ondu........dikkinalli.........kham hattu-khaṇḍuga-hola khaṇḍuga-gadde oḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyagaḷ emba-ashṭa-bhôga-têjas-svâmya.....Timmappa-Nâyakara kumâra Chinnapa-Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastamba-sûtrada Yajuš-šâkheya.......bhaṭṭara maga...nâlu...mandi gavu....baradu-koṭṭa........grâmadiṁ mûḍalâgi....gaḷige.....nîvu anubhavisikoṇḍu šrî-dêvara......pûje mâḍikoṇḍu.....koṭṭa Âlambagiriya Tiruveṅgaḷanâtha-dêvara vartanada muntâdavarig agaṇya-puṇya-dharma-šâsana (usual final verses)

41



57

On the west wall of the same.

(Nâgarî characters.)

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu........ 1449.....neya-Sarvajitu-saṁvatsarada Âshâḍa-šuddha-pâḍyadalu šrîman-mahârâjâdhirâja râja-paramêšvara.......Kṛishṇa-Râya-mahârâyaru..... châvaḍige saluva-Yêḷu-nâḍ-oḷagaṇa Kôḷâla-sîmey-oḷagaṇa.......makkaḷuṁ......nâtha .....vara bhaṇḍâra.....kêḷalâgi......variya.....sarvamânyada agrahâradalu....Dâsapaya.....gereya....paḍige.....noḍeya....šrîma.....voḍadu ....llavâgi strî......koṇḍukoṇḍu.....Kârttika-mâsada dîpârâdhanege...... svâmi-bhaṇḍârake Baṅgahaḷḷi.....ge amṛitapaḍi....naivêdyake.....Râma.. ....sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Tiruveṅgaḷanâtha-dêvara bhaṇḍârakke â-chandrârka-sthâyiyâgi koṭhevâgi.....nimma.......amṛitapaḍi naivêdyake....naḍeyalu.....voḍambaṭṭu koṭṭa-bhû-dâna-dharma-šâsana ....ninna...............raha Siṅgayyana baraha Timmayyana baraha ......maṅgaḷa mahâ šrî (usual final verses)

58

At the same place.

(Nâgarî characters.)

.......namaḥ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1473 nê Virôdhikṛitu-saṁvatsarada Chaitra-šu 12 ....gada Chika-Mariya-Nâyakara kumâra Avubhaḷa-Nâyakaru Hâlambagiriya Tiruveṅgaḷanâtha-dêvarige koṭṭa .....janakke......yarasagaḷu........Nâyaka....Hâlambagiriya Tiruveṅgaḷanâthana madhyâhnada avasarakke .. 4½ honnanu â-chandrârka-sthâyiyâgi Tirumala-dêvara šrî-kâryakke......muntâda bhôgada...... ....(usual final phrases and verses)

60

At the same place.

(Grantha and Tamil characters.)

šubham astu svasti šrî-vijayabhyuda..Šâlivâhana-Šaka-varsha sâvirada nânûra aivatana..Nanda Nandana-saṁvatsarada prathama Bhâdrapada-Kṛishṇâshṭamiyalu šrîman-mahârâjâdhirâja râja-paramêšvara vîra-pratâpa šrî..Achyuta-Dêvarâya-mahârâyaru pṛithivi-râjyam-gaiyyuttam iralu ava .pâlanayinda.. ..rppa............tamma........ru Gautama-gôtrada...........našâstri............ri-bhaṭṭara maga archaka Timma-bhaṭṭarige koṭṭa bhûdâna-dhamma-šâsana-kramav-ent-endare..nama svâmi Achyuta-Dêvarâyara kâ ....rôga...sarvâ............Gôkula-Ashṭami-puṇya-kâladalu Âlambagiriya Tiruvêṅga.........dêvara sanadhiyali......racha......ge saluva

....r-oḷagaṇa....ralada šîmayoḷu gam.. ...rasa....da Hâlambagiriya.... Timma-bhaṭṭara........Gautama-gôtrada....svasti............ya....Geri ......archaga Timmâ-bhaṭṭarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav-âgi Gôkula-Ashṭami-puṇya-kâladalu...........make saluva chatu-šîmai....ḷagâda..nidhi-nikshêpa-jala-pâshâṇa akshîṇi âgâmi siddha-sâdhyamgaḷ emba ashṭa-bhôga-têja-svâmya..........nâyakara kuma Timmapa-nâyakaru Gôtama-gôtrada........nada-sûtrada Yajuš-šâkha....Geri-bhaṭṭara maga archchaka Timmâ-bhaṭṭarige............kada Âlambhagiriya........Tim.. ......ra....koṭṭev-âgi nîvu nimma putra-pautra-pârampa. yyav-âgi â chandrârka-sthâyi.......gi salaluḷḷa.........dâna-pâlanayôr madhyê dânât šrêyônupâlanam dânât svarggam avâpnôti pâlanâd-achchyutam padam svadattâm para-dattâm vâ yô harêta vasundharâm shashṭir varsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ êkaiva bhaginî lôkê sarvêshâm êva bhû-bhujâm na bhôjyâ na kara-grâhya vipra-dattâ vasundharâ ahô Râghava-râjêndra saptakalpânujîvyaham na šṛiṇômi na pašyâmi svayam dattâpahâriṇam.......... .....sakalâ.......ṇam

61

At the same place.

(Grantha and Tamil characters.)

.............šrîman-mahâ-maṇḍalêšvara Tribhu....malla......tâ...... sâḷa......ri.....rva......tamage puṇyav-âgale............gaṇa....ggu ......gaḷa grâma............Âlambagiriya Tiruvêṅga...nâtha-dêva...... ppa......gi Âlambagiri Tiru........nâtha-dêvarige â-chandrârka-sthâ....gi saluva.....koṭṭa bhû-dâna-dhammam

62*a*

At Hosahaḷḷi (same hobli), in the Arjuna temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1440 neya Pramâthi-saṁvatsarada...10 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Kṛishṇa-Râya-mahârâyaru....râjyaṁ geyiuttire â-Kṛishṇa-Râya.........Hosûru-sîmêvaḷagaṇa.....ḷaya-grâmavanu........Bôchaṇa-Nâyakaru šri-vîra.....Dêva......vâsa..jaṅgama....paya.....pâlisida dharma-šâsana (usual final phrases)

63

At bêchirâk Koṅgatimmanahaḷḷi (same hobli), on a rock south of the Veṅkaṭappana-kuṇṭe.

šrî-Râma || Veṅkaṭêšvarauni pâdamê gati Šârvari-saṁvatsara-Cheyitra-šu 5 lu šrîmatu-râjamânya-râja-šrî Sâkunôji-Râja šrî-Manôji-paṇḍita....naṅg âtan

âšayiñchinavaru...pâramparya-putra-pautralu..yitalû. staḷa-Saṅgaṇṇa naḍapagalavâram ani..viñchina-dharma-šâsanaṁ

64

At the same village, on Koṭhâri-baṇḍe to the north-west.

(Grantha and Tamil characters.)

svasti šrî Dushṭarâditya Râja-Nârâyaṇa-Brahmâdirâjan râjyañ-jeyâninṟa šel.. ......Muruṅgaimalai-nâya(nâya)nâr šrî-Mallikkâṟchunam-uḍaiya-nâyanâṟkku dêva-dânam Mallikkâṟchuna-šeṭṭi ponn-aṟa iṭṭu-kkoṇḍu viṭṭân it-dhamma..... ..van Vâ.... .gô......pâpa.............

65

At bêchirâk Vaḍigênahaḷḷi (same hobli), on a stone in Paṭel's inâm land.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1496 neya Bhâva-saṁvatsarada Mâgha-ba 30 lu Kâvêrî-hoḷê-sannidhiyalu šrîmad-râjâdhirâja râja-paramêšvara pûrva-pašchima-dakshiṇôttara-chatus-samudrâdhîšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Raṅga-Râya-mahârâyaru pṛithvî-sâmbrâjyam gaivuttiralu chaturtha-gôtrada Suguṭûra Dêvapa-Gauḍara pautrarâda Tamappa-Gauḍara putrarâda Tamma-Gauḍarayyanavaru........trarâda......taḷavâra....... ḷagaṇa........haḷige saluva........

68

At the same village, on the sluice of the Bachchavarahaḷḷi Nâgalakere tank.

šrîmatu-Kâlayukadda-saṁvatsarada-Vaišâka-šu 15 Maṅgaḷavâra Hariyappa-Oḍeyaru râjya âḷuva-kâladali Kâkattiya Bembarasara (back) Yara-Nâyaṇṇanu Râyasamudrake tûbanu yikkisidaru Kâkattiya Agati Bhairôjana maga Nâḍôjanu mara-kabuna-kelasake vittikâṟaru yivaru tûba mâḍidaru yivarige 5 goḷa gadde mânya saluhudu

70

At Doḍḍa Nañjûr (same hobli).

(Grantha and Tamil characters.)

..................va..................madu mala..........na....urimaiyil mana..........kâl šenṟu tišaitoṟum........veṅ-Gali nîṅga........ṟa taḷaippa-kKaliṅgam iriya-kKaḍalmalai......gattu valaṅgoḷa ûḷi naḍâtti... ...mâ....m oru-kuḍai niḻaṟṟa vîra-simhâsanattu Mukkôkkiḻânaḍigaḷôḍûm vîṟṟirunt-aruḷiya Kô-pParakêšari-panmar âna tiribhuvana-šakkiravattigaḷ šrî-Vikkirama-Šôḻa-Dêvaṟku yâṇḍu panniraṇḍâvadu Nigari-Šôḻa-maṇḍalattu.... ..kuṇi-nâṭṭu nâṭṭu-kkâmuṇḍar Ponnambalakkûttan âna Gaṅgaikoṇḍa-Šôḻa-Brahma-mârâyan magan Yirugan âna Gaṅgai...............

75

At the same village, in the bed of the tank.

(Grantha and Tamil characters.)

svasti šrî Sârvari-varushattu Puraṭṭâdi-mâdam 6 ntiyadi šrîmanu-mahâ-maṇḍalêšura harirâya-vibhâḍa bhâshaikku-ttappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-uḍaiyar prithuvi-râjyam-paṇṇâninṟa kâlattu svasti šrîmanu-mahâ-sâmantâdipati Šîpati-nâyakkar kumârar Šoṇṇeya-nâyakkarum svasti šrîmatu Ambaḍakki-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Pâpa-chchîyar Šokki-sîyar Kêtti-šîyar M....yaṉan Kannuvan uḷḷiṭṭa nâṭṭavarum Ku..turai Vaiyi...šîyar magan Šânâṇḍaikku šâsanam-paṇṇi-kkuḍutta pa..šâvadu Ambaḍakkikku..ḍakku.... nâṇḍaipaḷḷikku-tteṟ Puṅgaṅguṭṭaikkum âḍaitta nâṟ-pâṟk-ellaiyum Šânâṇḍaikku kuḍaṅgai-âga sarva-mâniyam-âga-kkuḍuttôm ivv-êri chandrâdetar-varai šella-kkaḍavadu nâṭṭavar oppam Šeṭṭêšuram-uḍaiyâr nâyakkar oppam Allâḷanâdan nâṭṭu-kkaṇakku Nîlappar eḻuttu

76

At the same tank, near the old outlet.

(Grantha and Tamil characters.)

Sârvari-saṁvatsara(ra)ttu Paraṭṭâši-mâdam 6 ntiyadi šrîmanu-mahâ-maṇḍalê-šura harirâya-vibhâḍa bhâshaikku tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-uḍaiyavar pirutivi-râjiyam-paṇṇâninṟa kâlattu svasti šrîmanu-mahâ-šâmantâdi-pati Šîpati-nâkkar kumârar Šoṇṇaiyâ-nâyakkarum Aṁḍakki-nâṭṭu nâyagañ-jeyvâr Pâppi-šîyar Šokki-šîyar Kêtti..................

77

At Jagatanahaḷḷi (same hobli), on a stone in Râmachandraya's wet land.

svasti šrî Paṇḍamayya Âḷaṭṭalli uḷḷandu sa.muraja Semba-Dêvânvavâyara maganuṁ Mirâri toṟu koḷu sattan baredan Kâḷâchâṟin

78

At the same village, in Îšvara's field to the north-east.

(Grantha and Tamil characters.)

svasti šrî Vikkirama-Šôḷa-Dêva....yâṇḍu mûnṟâvadu âṇa..........rukkum vâ-..........vîrakaṇ..........kko..........tu..........ku.......... nâ..........yu........vân â..yân Nâṭṭu-Muttaraiyan vêṭṭai-pôy panṟiyu.. ..padukku kal-niṟuttinân Nâṭṭu-Muttaraiya

81

At Katariguppe (same hobli),
on a stone lying under a bûrja tree near the Âñjanêya temple.

svasti šrî Kali-yuga-gatâbda 4514 Šâlivâhana-šakâbda 1335 neya Vijaya-saṁvatsarada Šrâvaṇa-ba 8 Rôhiṇî-nakshatra kûḍida Budhavâra puṇya-kâladalu šrîman-mahâ-râjâdhirâja râja-paramêšvara šrî-vîra-Harihara-Râyara kumâra Dêva-Râya-mahârâyaru pṛithivî-râjyaṁ geyuttiralu šrîman-mahâ-mûvaru-râyara-gaṇḍa Balavaṅkada Aṅkiya-Nâyakara kumâra Timaya-Nâyakaru Vaḍigi-haḷiya Râma-dêvarige aṅga-raṅga-bhôgakke (back) namage saluva Ambattakki-nâḍinoḷagaṇa Kattarikuppeya chatus-sîmege uḷḷantâ gadde beddalu-aṇe-achchukaṭṭu-nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-sâmya-sahitavâgi hiraṇyôdaka-dhârâ-pûrvvakavâgi Kattariku-ppeyanu tri-vâchâ koṭṭeü (usual final verses and phrases) maṅgaḷa mahâ šrî šrî šrî

82

At Bhagatarahaḷḷi (same hobli), on a stone north-west of the Veṅkaṭêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1497 neya Yuva-saṁvatsarada Mâgha-ba 10 lu ‖ šrîman-mahâ-râjâdhirâja râja-para-mêšvara šrî-vîra-pratâpa Sadâšiva-Râya-mahârâyaru ratna-siṁhâsanârûḍharâgi pṛithvî-râjyaṁ geyivuttaṁ yiralu Âtrê-gôtrada Âpastamba-sûtrada Yajuš-šâkheya Voḍigêhaḷḷiya sênabhôva Hiriyaṇṇarasara makkaḷu Kemparasayyage vaya.... Lakkoḍeyara kâryake kartarâda Haridêvayarige koṭṭa... (rest illegible)

83

At Upârapêṭe (same hobli).

(Grantha and Tamil characters.)

svasti šrî tên âruñ-jeṅ-Gamala-mâdu puṇarun-dôḷan kân âṛum Vindai-magan kâšalan âm pû-nâḍum vaṇḍ-aṟiyâ-tTâmaraiyôn tan marabil vand-uditta gaṇḍan Kavuṇḍalliya-gôttirattôn eṇ-ḍišaiyum šâli-vayal-pugundu šaṇba-pûñ-jôlaitoṟum pâlimaṇi šindippân toṅgiyâla.........tu-chcheyyârku....puḻakki-chcheṅ-gamala-ppoygai-puguṅ-Gaiyvâra-nâḍan miguṅ-gârmê poyyâda Gaṅgai-yilun-dûya pirân gaṇḍar-vallavan âm aṅgai-mugil-amudan tan pudalva.... ṅgaḷukku mâdar maṟaiyôn Manu-neṟi i-mmânilattin tâdâdayar vaḷarkkun-daṇṇa.........ñji......râkkirama........na...ruḍi......ku....tâmarai-ppû......ḷa Duṭṭarâdittan durkkula-nakulan Šeṭṭi-dêvan.........n mâd-âru-maṭṭ-ulavu-nâgañ-jumandiḍa ñâlam-elân-dânigaḷu.......kan Piramâdi-râyan migav-ôgaiyôḍu mâdaviyê mullai varukkai magaḻa šandanamê chûta-vanamê

tâ punnai pôd-alarum šôlai vayaltoṟuñ-jurumb-inaṅgaḷ paṉ-pâḍa vêlaiyadu pôlum Vidirachcheṭṭil âl-ilai-mêṟ-paḷḷi-koṇḍa Mâlum Padumattônuṅ-gâṇâ Veḷḷimalai-nâdan miga virumba voḷḷu-tirukkaṟṟaḷiyu muga-maṇḍapamu-mu... ....ru-ppeṟa-chcheyd-ûḻi pala vâḷa-pperukkuñ-Jaka-varusham âyiratt-oṟunûṟṟ-oṉṟu miga nallavaḍu Vikâri pugaḻum Iḍaba-nâyaṟṟu-ppiṟ-pakkam pon..... ...tiḍam âna titigai tiru....ḷa .....mûrttam pannuga......ṅgai pâša-ttiru magaḻum unnu-kamalav-enav-ugappa-ppan-maṟaiyôr pâdattiṟ.....ti...ve.. ....ḷum vîṟṟiruppa mâdavargaḷ Šettîchcharam-enṟu ši........ṭṭu-ttišaikkum eḻil-viḷakk-ây-chchiṭṭar toḻa maṇṇum vaḷañ-jurappa mâ-maṟaigaḷ tân-daḻaippa viṇṇu-maḻai-poḻiya veṅ-Gali pôy eṇṇiya šîr-ârâruṅ-Gauši....n Râjarâja-bhaṭṭan vallaippûman šîr-âr-Šiva....ṟaiyôn tanakku nîr âra-ppâṇiyilê vârttu-pPašu-patiyai-ppûšittuṅ-gâṇiyaduvuṅ-goḍuttu kal-veṭṭi nîṇilattu-kkongâḷuñ-jôlai šûḻa Šôḻan..pôr âna Koṅgar-Kôḍimaṅgalam-uḍai....ntâṅgu-kaḷa Tillai-ppirân Ari-vâḍattâyâṇḍâraṟku kôyil mallai nedi mâdâ...pattiyaṅ-goḍutu šollariya Parâ-Šivan Pammanukku-ppalliyaṅgaḷ vâšikka-ppêrâ-pperuṅ-gâṇi tâna-kuḍuttu šîr-âr-tiruv-âbaraṇam pon aiṅ-gaḻa....ṟ paṭṭam poru-mâl-Viḍaiyôṟku.........rum vêṟṟuppaḍâda parikala-parichchinnam nûṟṟu-ppala veṇkalam-aḻittu-ttôṟṟiya naṟ-chanti mûnṟinukku nal-viḷakk-ôr-pattâkki-kkaṟ-chekk-iranḍil yâṇṇai tâṅ-goḍuttu-kkoṅgi....ṅgôla-ppoḻil puḍai šûḻ Kottanûruṅ-giṟaiyun-dâlava....tu-chchâla nal Šokkašamuttirattiṟ-chômapâdiyuṅ-goḍuttu....kkum Vidaṟašeṭṭil Âmudakaṭṭu Mâdakaṭṭum nîkkiya pin kollaiy-iru-kaṇḍagamun-dânañ-goḍuttu ellaiyalâ-ttanmam-iyaṟṟiyapin pallaivaiyôr šoll-âr-pugaṭ-tanma....laiyidu šôrâ pêygaḷ mêl-eḻuduṅ-gaṇaka.....šollârta mu-tTamiḻôr tâm pugaḻu-mûnṟu-nâṭṭu-maṇḍalikan Attan-aṟi......kkôr-âkaram-âm nittan-daruvâr koḍai-ttaḍa-kkai-ttûyin Duṭṭar-gaṇḍan tiruvâymoḻind-arula-kkêṭṭu irumâ....ñ-joṟ-pulavôr tâm pu.....dalûr manmaṟaiyôn vittaga-naṟpûntu Tuḷây-mârbanukku-chchittan-daḷarâdavan pi.....šem-bon-aruḷ Namberumâḷ aḷavili Aṟiñanaṟan eḻuttu pinnum piḷaiyâda vâymai-pPiramâdarâyan šeṭṭi maḻaiyâr-mugil-aṅgai mâdâni paḻaiya maṟaiyâluṅ-gâṇavoṇṇâ-ppâdan Aran tirumêni kôyil kuṟaiyâd-ilakkaṇaṅgalâṟ-chamaitta ariñan aruḷ-kûrnta-neñjinôn....kima....ttanamâ pon perugu-pugaṭ-Chaṅkara....ṭṭi-ppeyar Irâyâšâriy-enṟu peyar šiṭṭar palar šeppa-chchiṟappittu maṭṭ-ulavu šîr-âr-poḻiṟ.......nṟa kiṟaikku-tteṟkiṟkil-êri Šiṭṭaṅgiṟaiyuṅ-goḍuttân i-ddhammaṅgaḷ chantrâditya-va...........

84

At the same place.

(Grantha and Tamil characters.)

svasti šrî pṛidhivi-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭaraka .....malarâja-râja malapo....gaṇḍa bhê........êkâṅga-vîra asahâya-šûra Šanivâra-sidhi Giridurgga-malla jaladaṅka-Râma vairiva-kaṇḍira Makarâja-

nirmûla......bhujabala šrî-vîra-Râmanâtha-Dêvar......muppattâṟâvadu Vikṛitti-varušattu Mârga Mârgaḻi-mâsa.....tiyadiyil Prabha..nâyana.... ....yanâr Šeṭṭîšvaram-uḍaya-nâyanârkku Ambaḍakki-ppaṟṟu Ambaḍakkil migai nañjai puñjai nâṟ-pâl-ellaiyum mê.........k-aḍaitta eppêṟ-paṭṭanavum i-nnâyanâṟku tiruch.......ṭanam......na-kkuḍuttên šitagara-gaṇḍan Mallaya-nâyakkan Âvaniya-nâṭṭu maṇḍalikan magan ittai mâṟṟinavan Geṅgai-kkaṟaiyil kurâl-pašuvai konṟân pâvattê pôvân puttiṟai pudu-kkâṇikkai i-nnâyanâṟk-aḍaitta dêvadânattill-onṟu koṇḍavan tan tâykku tânê minḍan

85

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ku..rai Vaiyiri-šiyan magan Šânâṇḍai Îshva-dêvarai pratishṭe-paṇṇuvittân paṇṇinavan Irâšâšâri pêran Perumâppiḷḷai

86

At Kaivâra (Kaivâra hobli),
on a rock south of the Durgamma temple on the Chikka-beṭṭa.

svasti šrî Šakâbda 1325 neya Kaliyuga-saṁvatsarada 4504 neya...Svabhânu-saṁvatsarada Vayišâkha-ba 10 lû šrîman-mahâ-maṇḍaḷêšvara ari-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Harihara-mahârâyaru pṛithivî-râjyaṁ geüttam yiralu avara maneya nâyakkaru ..sira maneya-pradhâni Varadappagaḷige âyur-ârôgya-aišvarya-abhivṛiddhiy âgabêkendu Êkachakranagaravâda Kayivârada nadiya Durgâ-dêviyanu su-muhûrtadalli pratishṭeyanu mâḍi â-pratishṭeya amṛitapaḍige Kayivârada hiriya-keṟeya keḷage gadde grâma khaṁ ½ hola khaṁ ½ yidanu â-chandrârka-sthâyiyâgi naḍiyalu (usual final phrases and verse) maṅgaḷa mahâ šrî šrî šrî

87

At the same village,
on a stone to the right of the main entrance to the Bhimêšvara temple.

šrî šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1459 ya Viḷambi-saṁvatsarada Jêshṭa-bahuḷa 1 šrîman-mahârâjâdhirâja paramêšvara ari-râya-vibhâḍa uttara-dakshiṇa-pûrva-pašchima-chatus-samudrâdhîša šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru dharma-siṁhâsanadalu pṛithvî-râjyaṁ gaiuttaṁ yiralu Chivanâ-bhaṭṭara makkaḷu Râmâ-bhaṭṭarige Dammathâsêni Jâmarasara makkaḷu Bhâskara-dêvaru dharmma-pârupatyadalu...šrîmat-Ša-kârsara maga...Êkachakrapurakke pratinâmavâda Kayivâradalu Bhîmasêna-pratishṭita-Dvâpara-yuga-pûjita-šrî-Bhîmêšvara-dêvarige saluva grâmagaḷalû

râja-dharma-kâṇike-kandâyakke eraḍu-honnu..biråḍa muntâda honnu Bhîmêšvara-dêvara nitya-naivêdya-aṅga-raṅga-vaibhava-mâsôtsaha-muntâda utsahagaḷige yôgyavâgi Bhîmêšvara-dêvara sannidhiyalû biṭṭu koṭṭeu endu hâkida dharma-šilâ-šâsana (usual final phrases) hîge endu hâkida dharma-šâsanakke maṅgaḷa mahâ šrî-Bhîmêšvara-liṅganige Achyutappa-sadâ-sêvege maṅgaḷa mahâ šri šrî šrî Vîramarasara adhikâra-pârupatyadalu hâkisida dharma-šâsanakke maṅgaḷa mahâ šrî šrî

88

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti Šakâbdam âyiratt-irunûṟṟu-orupatt-âṟu idanmêṟ-chellâninṟa Jaya-saṁvaṟsarattu Kaṟkaṭaka-nâyaṟṟu svasti šrî samasta-bhuvanâšraya šrî-pṛithivi-vallabha mahârâjâdhirâja râja-paramêšvara Dvârâvatî-pura-varâdhîšvara Yâdava-kulâmbara-dvimaṇi sarvajña-chûḍâmaṇi malarâja-râja malaiparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadhana-prachaṇḍan-êkâṅga-vîra asahâya-šûra Šanivâra-siddhi Giridurgga-malla chaladaṁka-Râma vairîbha-kaṇṭhîrava Magadha-râjya-nirmmûḷa Pâṇḍi-kula-samuddharaṇa Chôḷarâjya-pratishṭhâchârya nissaṅga-pradâpa-chchakravartti Poyšaḷa-vîra-Râmanâta-Dêvarkku yâṇḍu nâṟpadâvadu svasti šrîmanu-mahâ-pradhâni maṇḍalika-Yamarâjan nirbhbhaya-nâdan mûva-râyar-gaṇḍan Šikkadevva-daṇṇâyakkar Aṇṇâmalai-dêvarena Nigarili-Šôḷa-maṇḍalattu-kKaivâra-nâṭṭu-kKaivvârattil(m)uḍaiyâr Bhîmîšvaram-uḍaiya-nâya-nâṟku dêva tirumênikku nanṟ-âga Šittirai-mâdattilê dêvar tiru-nakshatran-dîrttham-âga-ttirunâḷuṅ-gaṟpittu inda tirunâḷ chandrâditta-varai šelvadâga-vum tirunâḷ aḷivuṅ-guṟaivaṟuttu nîkki ninṟadu Mudaliyârkku-ttiruppaṇiyâga-vum âga nâṭṭil Kaiyvâra-ppaṅgil.........Šiyanpaḷḷiyum idukku nîṅgi nañjai puñjaiyum nâṟ-pâṟ-ellaiyum Mudukiṟaiyil nîṅgina kaḷa....mênôkkina mara-mum kîṇôkkina kiṇaṟum nîrum nîrôḍu-kâlu-manṟum....nṟunilai......maṟ-ṟum eppêṟpaṭṭa urimaigaḷum (y)irâyaša-nimandi kêḷvi-nimanti vâšal-aḷivum mîn-âyamum adikârigaḷ varivum taṟiy-iṟai taṭṭâr-ppâṭṭam Âšuva-kkaḍamai ûrppaḷachcham Kâttigai-ppaḍi nâṭṭâr-varivu uḷ-mâṟâṭṭam maṟṟum ivv-ûrkku varum eppêrpaṭṭa varivugaḷum ellâm sarva-mâniyam-âga udakam-paṇṇi-chchandrâditta-varai-chchelvadâga Nâyanpaḷḷiyilê tiru-chchûla-sthâpanamum paṇṇuvittu pañchâṅgattilê kallum veṭṭuvittu dêvar tirumênikkum tiru-ttôḷu-kkum nanṟ-âga-ttirunâmattu-kkâṇi âga viṭṭên Aṇṇâmalai-dêvanena i-ttanma-ttukku ilaṅganam-paṇṇinâr uṇḍâgil Gaṁgai-kkaraiyil kurâṟ-pašuvai-kkonṟân pâpattaiyum koṇḍu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-kkaḍavan tanmam jayikka ippaḍikku Aṇṇâmalai-dêvan eḷuttu

89

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kâḷayukti-saṁsarattu nâlâyarattu-nânûṟu-nâṟpatteṭṭu idanmêl šellâninṟa Tâ......svasti šrîman-maâ-maṇḍalêšuran Ariara-râyan kumâran Pakkarâyan vâḷukkun-dôlukkum jayam âga Âṭṭavaṭṭaittudattil Varandarum-perumâḷum Šendan...........m svasti šrî Nigarili-Šôḷa-maṇḍalattu Kai-vâra-nâṭṭu Kaivârattu uḍaiyâr Bhîmîšvaram-uḍaiyârku ..šellum Šilandadan-paḷḷiyum......šellum Nâyan......uḷḷa Paṟaiyar-makkam............ šellum............uḷḷadu Târaṇa-varushattu Mâ.......lattattini......... ...ttêvarai šarva-mânyavam âga šellakaḍavad-âga viṭṭôm inda-ttanmattai mâṟṟinava Gaṁgai-kkaraiyiṟ-kurâl-pašuvai kon............

90

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1267 idan mêṟ-chellâninṟa Kaliyuga-varusham 44.7 idan mêṟ-chellâninṟa Pâṟtiva-varushattu-pPaṅguni-mâda..taṟṟi svasti šrî Aṇṇan-aṅkakkâra-tTuṭṭarâditta Râša-Nârâyaṇa-Brahmâdirâyar âna..vâšinâyan kumâran Šûtti-nâyanum..yanâyakkan magan Šoṇṇiya-nâyakkanum Kaivârattil nâya...Bhîmašvaram-uḍaiyâṟku mun-nâḷ dêva-dânam âga-chchellâninṟa Šalan-dayanpaḷḷiyil mêṟ-pon kâṇikkai kaṇḍâyam deṇḍa-muṇḍigai taṟiy-iṟai taṭṭâr-ppâ-ṭṭam Âšuva-kkaḍamai eppêṟpaṭṭa pala varivum šantrâditti-varai šellakkaḍavad-âga sarva-mâniyam-âga viṭṭôm yidukku vighnam-paṇṇinavan Gaṁgai-karaiyiṟ-kurâṟ-pašuvai-kkonṟa dôsham-paṇṇinavan Bramavatilê pôvargaḷ

91

At the same place.

(Grantha and Tamil characters.)

.........labha mahârâjâdhirâja pura-varâdhîšvara Yâdava-kulâmbara-dvimaṇi sarvajña-chûḍâmaṇi Malarâja-râja malaiparuḷu gaṇḍa gaṇḍa-prachaṇḍa gaṇḍa-bhêruṇḍan-êkâṅga-vîra asahâya-šûra Šanivâra-siddhi Giridurgga-malla chala-daṁka-Râma vairîbha-kaṇṭhîrava Ma..ra-râjya-nirmûla Pâṇḍya-kula-samud-dharaṇa Chôḷarâjya-pratishṭhâchâ.........ku yâṇḍu mu......vadu Târaṇa-varushattu uttarâyanattil ivar pradhânigaḷil Kaḍaichcheṭṭiyena Kaivârattil nâyanâr Bhîmêšvaram-uḍaiya-nâyanârukku i-nnâṭṭil Vaiyirakkûr nâṟ-pâl-ellai ......nil tiruchchûla-sthâpanamum tiru-munbil kal-ve...........

92

At the same place.

(Grantha and Tamil characters.)

Šakâbdam 1206 idanmêṟ-chellâninṟa Târuṇa-varushattu uttarâyanattil svasti šrî Mâman-aṅkakkâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjan âna Gaṅga-pperumâḷena Kaiyvâra............m-âga viṭṭu-ttiruchchûla-sthâpanamum paṇṇuvittên Gaṅga-pperumâḷena inda dhanmamu Muga..ga parâyanadu idukku laṅghanam-paṇṇinavan Geṅgai-karaiyiṟ-kurâṟ-pašuvai-kkonṟân Brahmahatyâ-dôshattilê ....

93

At the same place.

(Grantha and Tamil characters.)

.........llakkaḍavad-âga kallum veṭṭi û..lê............tiruchchûla-stâpanamum paṇṇuvittu viṭṭên idukku laṅghanam-paṇṇinâr uṇḍâgil Gaṁgai-karaiyil kurâl-pašuvai konṟa dôshattil viḻakka............

94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-saṁvatsaram 4475 idanuḷ niṅgiya Šakâbdam 1296 idanmêl šellâninṟa Ânanda-saṁvatsarattu Paṅguni-mâdam 23 ndi šrîman-mahâmaṇḍalêšvaran arirâya-vibhâḍan bhâshaikku-ttappuva râyara gaṇḍan šatusamudrâdhipati šrî-vîra-Kampaṇṇa-uḍaiyar kumâran Jommaṇṇa-uḍaiyar pṛithvi-râjyam-paṇṇâniṟka šrîman-mahâ-pradhâni Dêvaṇṇa-uḍaiyar taṅgaḷ tôppanâr Îšvara-dêvaṟku puṇyam-âga tâmum Kaivâra-nâṭṭârum Kaivârattu Bhîmîšum-uḍaiya-nâyanâṟku tirunâḷuṅ-gaṟpittu i-ttirunâḷ aḻivukku-kKaivâra-nâṭṭu-chChikka..kallukku aḍaitta nañjey puñjey nâṟ-pâl-ellaiyum mêl nôkkina maramum kîḻ nôkkina kiṇaṟum pon-vaḻi puravâdai Kampaṇṇa-uḍaiyar-kâṇikkai Jommaṇṇa-uḍaiyar-kâṇikkai šârigai magamai makka-tiṟai Kâttigai-ppaḍi uḷḷâyam.....nâḍa.....nai âḍu-tiṟai taṇa....gai deṇḍam uṇḍigai a.....yam.....kâṇipaṭṭu naṟ-yeṇṇai nall-erudu naṟ-pašu nall-erumai....naṇi.....nda.....dagu irumbu Šakkili-tiṟai veṟṟile.....mmai maṟṟumm-ivv-ûr.......pa......kâṇikkaiyum sarva-mâniyam-âga.........lê.........tu dhârâpûrvam-âga chandrâ............

95

At the same village, on a stone lying to the north-east of the Amaranârâyaṇa-svâmi temple.

svasti šrî Šaka-varushambulu 1283 agunêṭi Plava-saṁvatsara-Phâlguṇa-šu 11 Guruvârâna šrîmanu-mahâ-maṇḍalêšvara ari-râya-vibâḷa bâsege-tappuva-râya-ra-gaṇḍa pûrva-pašchima-samudrâdhipati šrî-vîra-Bukkaṇṇa-voḍeyara kumâruṇḍu Kamppaṇṇa-Voḍeyaru prithivî-râjyamu sêyuchuṇḍagânu vâri nagari Balumanne-Râjulu svasti šrîman-mahâ-maṇḍalêšvara Tumbaḷada-gôva bava-Saṅkara âne-maṇḍalikara-gaṇḍa. .ṟa bâla-râvutarâ. . jaṅguḷa. . .ra gaṇḍa Salaraṇa-dêva Nilakka-Râju-kumâruṇḍu Râchaya-(back) Dêva mahârâjula ânati šrîmanu-mahâ-Kayivâra-nâḍa samasta-gavuṇḍu-prajalunnu svasti samasta-nija-nâmâṅka-mâlikâ-prašasti-sahitaṁ ubhaya-nânâ-dêši-samasta-pekkandrunnu padunenimidi-samayâlavârunnu Kayivârâna santa gaṭṭiñchi î-santaku paṭṭaṇa-sâmi-Mârappa-Seṭṭi-tammuṇḍu Periya-Nâyana paṭṭaṇasâmiṅgâ nilipi âtaniki Kayivâraṁ pedda-chaṟuvu-venaka paṁ. .ma. .vari maḍinni Taḷagavâra dêva. . enta paḍuva. . pannumu chênunnu sarava-mânyaṅgâ nilpiri î-mânyaṁ tappaka â-chandrârkaṅgâ naḍapaṅgalavâraṁ î-mêraku tappinavâru Amara-Nârâyaṇa-perumâḷaku tappinâru maṅgaḷa maha šrî

95 *a*

On a stone near the same temple.

šubham astu svasti šrî Šakâbda 1336. . . . .Kali-varsha 44. . . . .Jaya-nâma-saṁvatsarada . . . krishṇa . . . . . . šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-mahâ-Harihara-Râya. . . . . Yerapagaḷa . . . . mâḍuva . . . . . . oḍeyara . . . . kaḷu . . . . . . Nâgaṇṇa . . . . . . Êkachakrapuriyâda Kayivârada Amara-Nârâyaṇa-dêvarige . . . . madda-nâḍa. . . . . . šâsana . . . . yênuḷḷa . . . â-chandrârka-sthâyiyâgi. . . . . šrî-dêvaru-gaḷa. . . . .

96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyaratt-orunûṟṟ-eṉbattâṟu šenṟa. .nmêṟ-chellâninṟa Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâḷ addha-udayam âna anṟu Šelvâṇḍai-dêvar ugandaruḷuvitta Amara-Nârâyaṇa-pperumâḷukku Râja-Nârâyaṇa-Brahmâdhirâjan âna Gaṅga-pperumâḷena Toṇḍikaṟaiyiṟ-pâdiyum Vikkiyâṇḍiyi. . . .padinaiṅ-gaṇḍaga-kkaḷaniyum appulattilê panniru-kaṇḍagattu paṭṭu-kkuḷaga-kkollaiyum. chandrâditya-varai šelvadâga viṭṭên inda dharmattai mâṟṟina Gaṁgai-kkarayiṟ-kurâ-šuvai konṟa narakattilê puguvâr i-dhammattai-ppôṟṟinâr puṇya-kammâv-âm

97

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1178 idanmêṟ-chellâninṟa Kâḷayukti-varushattu Âni-mudal svasti šrî Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyargaḷ âna Gaṅga-pperumâḷ-dêvaru......dêvarum Amarêšvara-dêvarum-âha Kaiyvârattil Amara-Nârâyaṇa-pperumâḷukku-ttiruviḍaiyâṭṭam âha i-nnâṭṭil Tânatûril dêva-dâna-nîkki nîkki ninṟa nañjai puñjai nâṟ-pâl-ellayuñ-jandrâditya-varai šella udakam-paṇṇi viṭṭôm

98

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1206 idanmêṟ-chellâninṟa Târaṇa-varushattu Mâši-mudal Mâman-aṅkakkâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyar âna Gaṅga-pperumâḷena Kaiyvârattil Amara-Nârâyaṇa-pperumâḷukku-tTânatûr nâṟ-pâl-ellaiyum mun-nâḷilê tiruviḍaiyâṭṭam-âha viṭṭamaikku sâdhanaṅ-gaṇḍapaḍiyinâlê ivv-ûril nammôpâdiyil uḷḷûr nâyanâr dêva-dâna-nîkki ninṟa nañjai puñjai nâṟ-pâl-ellaiyuñ-jaṁdrâditya-varai šella udakam-paṇṇi viṭṭên

99

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1208 idan mêṟ-chellâninṟa Vyaya-varushattu Aipaši-vishu-vil svasti šrî Aiyyan-aṅkakkâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhi-râjar âna Vâsudêvarena Amara-Nârâyaṇa-pperumâḷukku-tTânatûril nammô-pâdiyil uḷḷûr nâyanâr dêva-dâna-nîkki nîkki ninṟa nañjai puñjai nâṟ-pâl-ellai-varai šella udakam-paṇṇi-ttiruviḍaiyâṭṭam-âha viṭṭôm šubham astu i-ddham-mam muḷukka......ttu ittai mâṟṟinavan Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai vadhittavanuḍaiya Brahma-hatyâ-dôshattilê viḻuvân Hariḥ

100

At the same place.

(Grantha and Tamil characters.)

svasti šrî..Šakâbdam 1207 svasti šrî samasta-bhuvanâšraya pṛithivi-vallabha mahârâjâdhirâja šrîma-Dvârâpuri..purâ-varâdhîšvara Yâdava-kulâmbara-dyu-maṇi sarvajña-chûḍâmaṇi malairâja-râja malaiparu.....ṇḍa gaṇḍa-prachaṇ-ḍa gaṇḍa-bhêruṇḍa anêkâṅga-vîra asahâya-šûra Šanivâra-siddhi Giridurgga-malla chhaladaṁga-Râma vairibha-kaṇḍirava Ma............Pâtthiva..... tu-chChittirai-vishuvil ivar pradhânigaḷil ....pperumâḷena Kaivârattil

Amara-Nârâyaṇa-pperumâḷukku-ttiruviḍaiyâṭṭam âha i-nnâṭṭil Tâ......lê viṭṭamaikku šâdhanan-gaṇḍapaḍiyinâlê Koṇḍaṅguḷi-ppaṅgil nammôpâdiyil nañjai puñjai............

101

At the same village, on the basement of the Nakulêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-maṇḍalattu Kaivârattu Aṇṇan-aṅkakâṟa-tTuṭṭarâditta Brahmâdhirâyar âna Šelva-Gaṅga-dêvar tiruv-irâjyatil Kumarândai Tiruvâḷarena e..rteḻuvichcha..ḷḷaiyâṟaṟku ponn-aṟay-iṭṭu maṇṇ-aṟa koṇḍa nilam kaṇḍagam periy-êri-kîḻ mudal-madai i-ttammattai mâṟṟinân taṅga......kkum..la......tiruviḍaiyâṭ....kiḻakkil..........gai-karaiyil kurâṟ-pašuvai konṟân i-kkâṇi Puṟṟ-iḍaṅ-goṇḍâṟku kuḍuttên Tiruvâḷarena

102

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1208 idan mêṟ-chellâninṟa Vyaya-varushattu Aippaši-vishuvilê svasti šrî Aiyan-aṅkakkâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjar âna Vâsudêvarena Kaiyvârattil Subrahmaṇya(ya)-dêvar va.....mbû .....m âna Tannâpaḷḷiyilê...rupa..ṇi mudalukku nîṅgina nañjai puñjai nâṟpâl-ellaiyuṅ-guṭṭaigaḷuñ-jandrâditya-varai šella udakam-paṇṇi viṭṭôm šubham astu

103

At the same place.

(Grantha and Tamil characters.)

Toṇḍai-maṇḍalattu-tTiruppâšûr Vaiyišiya-vâṇiga-nagarattâril Kumarandai Tiruvâḷanena nân eḻundaruḷuvitta Piḷḷaiyâṟkku Tai-pûšattu Vaiyisiya-vâṇiga-..garatâril.........podikku mu-kkuḷakkum..ḍaiyilê mûṭṭai arišiyum...........

107

At the same place.

šrî-Prabhumêru-Pôtevana maga Elôya-magam Avakhatana viltaḍ Araḷimuḷḷuḷ svargay ôdan

109

At the same place.

svasti šrî Koḷattûra toṟugoḷe Savega Mududa toṟuva ikkisi sattan idak amaṅge koṭṭodu ay-goḷa-kaḻani

110

At the same place.

(Grantha and Tamil characters.)

........Râjêntra-Šôḻa-gâmuṇḍan........yân Mârašiṅgâṇḍaik........mâ taṇḍa.................kânukku tiru..........

111

At Perumâchanahaḷḷi (same hobli), on a stone in Kaṭṭukoḍagi field.

Ha | Khân-Sâhêbaru Payiṅgaḷa-saṁ | Vaišâkha-b 2 Perumâchanahaḷḷi-kere kaṭisidakke Kṛishṇapage koṭa kaṭṭu-koḍige-hola kha ½ gadde kha 1 anubhavisi-koṇḍu barôdu

113

At the same village, in Shêkdâr's field.

(Grantha and Tamil characters.)

.................llaiyum iṟaiy-ili dêva-dânam pa..virutti nîkki e............ šatu-šîrmaiyum Kaivâraṭṭu Šavuṇḍan Šuravan-malaikku kuḍaṅgaiy-âga kuḍu-ttôm ivaṟku šandiṟâditta-va...šellakaḍavadu

114

At Koṅganahaḷḷi (same hobli), on a stone in Kambada hola.

svasti vijayâbhyudaya-Šaka-varusha....saluva-Kali-yuga-saṁvatsara 4495 neya Âṅgîrasa-saṁvatsarada Pushya-ba 7 Âdivâra-Šravaṇa-nakshatra Vyatîpâtayô-ga...karaṇa intu î-pañchâṅga-sahitavâda aruṇôdaya-puṇya-kâladallu šrîman-mahâ-maṇḍalêšvara Indu-râya-Suratrâṇa bhâshige-tappuva-râyara-gaṇḍa râjâ-dhirâja paramêšvara pûrva-dakshiṇa-pašchimôttara-samudrâdhipati šrî-vîra-Bukkaṇa-bhûpâla-sûnu šrî-vîra-Harihara-Râyaru sthira-siṁhâsanadiṁ pṛithvî-râjyaṁ geyivuttiralu â-râyana sênâpati Khantikâṟa-Râyara gaṇḍa Nâgaṇṇa-Vo-ḍeyarige ishṭa-kâryârtha-siddhiy âgabêkendu Dêpaṇṇa-Voḍeyara kumâra Nâgaṇṇa-Voḍeyarû sarvva-sampat-samṛiddhiy âgabêkendu â-Nâgaṇṇa-Voḍeyara pradhâna Šrîvatsa-gôtrada (rest illegible)

115

At Muttakadahaḷḷi (same hobli),

on a stone on the boundary line of Kempe-Gauḍa's field.

svasti šrî Šrîpurushan Ambalakar âḷda .... aḻippon pañcha-mahâ-pâtakan appo

116

On a vîrakal in the same Gauḍa's field.

svasti šrî Mahêndrâdhirâja Gaṅgara mêge parim pariye Attannavar Toḻûgalla Morappûra prapû . toḻûvva ikkisi sattan

117

At Byâladahaḷḷi (same hobli), on a rock near kolami tamarind tree.

(Grantha and Tamil characters.)

svasti šrî Aiyyan-aṅkakkâṟa-tTuṭṭarâditta Irâja-Nârâyaṇa-pPirâmâdirâyan Gaṅga-pperumâḷena e..gaḷ nâyanâr Šakala-Šiva-paṇḍitaṟku Mâdirakkal Poyšaḷa-šrî-vîra-Irâmanâ-Dêvarkku yâṇḍu muppattu-aiñjâvadu Virôdi-varushattu Vaigâši-mâdam-mudal sarva-mâniyam-âga kuḍuttên idu..ṟṟum......ttu koḷḷa-kaḍavad-âga šilâ-tâpanam-paṇṇi-kkuḍutên šandirâdita-varai šellakkaḍavadu

118

At Kallahaḷḷi (same hobli), on a stone in Guṭṭahaḷḷi Muniyappa's field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallava-kula-tilak aika-vâkyaṁ Kâñchî-pura-varêšvara šrîman-Noḻambâdhirâja Chôrayyaṁ râjyâḷe..vandâḷi Baḻalchôra-Noḻamba-Šeṭṭi Nanniya-bhûpa Koḷatûra kalnâḍu po..an avara magaṁ Jêbayyan Keyamaṅgaladûraḻivinoḷ kâdi sattaṁ andina Šaka-kâla 933 neya Sâdhâraṇa-saṁvatsaraṁ pravarttisuttire Mummaḍi-Choḷage yâṇḍu ippattêḷa.. tamm aṇṇana kalla Nelligeṟeyali kala Nirggunda-seṭṭi niṟisidan

119

In the same field.

svasti šrî Viṇṇugô..sar âḷe Koḷattûram Peramenḍa magam Modayarssa Nemalada tore goḻuḷ iṟidu svarggâla...

120

In the same field.

(The top of the stone is broken.)

...takkeya Chakiladûr aḻivinoḷe kâdi satta......Havaḷisiṅgaṁ tama ayyaṅge kallan ikkisi....

121

In the same field.

svasti šrî Sêvomajala toṟugoḷoḷe vidda ..voḷeya Rêvaṁ Koṟagova.........

122

In the same field.

svasti šri Naḻuḷgunda Châtamman toṟugoḷa irvva Vêḍarâ kondu toṟuv ikkisi sura-lôkaṁ pukka

123

In the same field.

svasti Šaka-varisha 933 nê Sâdhâraṇa-saṁvatsara-Chaitra-mâsa Padumpaya salipadu..ganeyyanna........yya..bbayila kudareysi aḻmi satta âtaṅga akka Hagalayakkaḷ..koḷpara kaypavâdu koṭṭan (usual imprecatory phrases)

124

In the same field.

svasti šrî Noḷambâdhirâjar prithivî-râjyaṁ geye Bâṇaranada ... sêneyaṁ Tilaman iṟiye Dugichêrakkan aḻmi sattan âtaṅge eḻpadiruṁ koṭṭudu....kaḻani mû-gôḷa pâḻuṁ ida.. pañcha-mahâ-pâtakan akku

126

In the same field.

(Grantha and Tamil characters.)

.............dir-vêlai-ttol..........m šeruvil šinavi........Parašurâman mêl....v-araṇ......bayaṅgoḍu paḻi miga Muša......gan aḷapparum pugaḷoḍu......mum nava-nedi-kkula-ppe............

126 *a*

In the same field.

svasti šrîmach-Chôḻa-nâ...Tennare â-vûr Kkuvaḷâ...ḷattûrâ..ḷattûr..vara.. ....Kañchiyâ..le...riyoḷk iḻdu bâḻva...Veḷattûr....ḷa..Kayvâra-nâḍâ sêne ba.....dore Ambala.........Bayiramaṅgalavan padinay-dûmbu-kaḻaniyu... tûmbu-pâḻu pattu pesu.....(usual final phrases) baredon Kambi-Ûran

126 *b*

In the same field.

svasti šrîman-Viṇṇu-Gôvarasar..Duggamârar sêne maga...nâlvadinvar kasapra...pontoṟe biṭṭadu (usual final phrases) Kambi-Ûran varedan

128

At the same village, on a stone in the Basavêšvara temple.

šrî-Basavêšvara-dêvara sâmpradâyakarâdanta Vîrappanu kaṭista-dêvasthâna Akshaya-saṁvatsara-Mâgha-sudda 10 Šukravâra....

133

At Guṭṭahaḷḷi (same hobli), on a stone behind the old châvaḍi.

šrî Sarvadhâri-saṁvatsarada Chayitra-šu 15 lu Guṭṭahaḷḷiya keṟe Adina-gauḍa mâḍisidanu

134

At the same village, on a rock east of the Karagada nir-bhâvi.

svasti šrî samasta-lôkaika-nâtha Êkachakrapura-nivâsa Pâṇḍava-pûjita-liṅga Bhîmêšvara-dêvara stânika Nâḍâṇḍa-jîyaru .....tânikaru Huntagekoṇṭada ....namma Bhîmêšvara-dêvarige salu .kanakaṁ......gaṇa...... yanuka (rest illegible)

138

At the bêchirâkh village Eramaṇṭepalli (same hobli), on a stone near the eastern outlet of Doḍḍa Allikuṇṭe tank.

(Grantha and Tamil characters.)

svasti šrî Râjêntra-Šôḻa-Dêvar piriti-râjyatil. .napa..kulattil Munivarâditta-nâya........Malaimundai-araišar magan Šelva-araišar Šelvašamuttira-kaṭṭuvittu tûmb-iḍuvittâr Malai-Šelva-araišar ivv-êriy-achchukaṭṭu ivv-êri.... ḍâdu viṭṭâ........pôgamu šâsanamu aḻichchân kapilai.. Varaṇavâšiyu Pirâmaṇaraiyu aḻichcha Brahmatti-paḍuvân taṅgaḷ-aṁku-ttânê ma.........

143

At Muddalahaḷḷi village (same hobli), on a stone to the east of Bûraga tree below kottakuṇṭe in Podalapaḷḷi-gadde.

...Šaka-varisha-saṁvatsara-šataṅgaḷ eṇṭu-nûṟa..lpatt-eṇṭaneya..prava... ttire svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-valla-bha Pallava-kula-tilak êka-vâkya šrî-Noḻambâdhirâja Nolapayya pṛithivî-râjyaṁ geyyuttire Râchâla-Pompala-Chalvana ttamma Muddayyanuṁ Eṟeyamman esuvar-âdittaṁ tuṟuvan ikkisi sattoṅge Dilîpayya.... koḍaṅge..ṇḍugaṁ

147

At Guḷḷakuṇṭe (same hobli), on a stone lying in a bush north of the village.

Hêviḷambi-saṁvatsarada Šrâvaṇa-šudha-pâḍyadalu šrîman-mahâ-maṇḍaḷêšvara Annadâta-Bâḍiyaru pṛithivî-râjyavanu mâḍi âḷuve-kâladalli Hoda-nâḍin

oḷagâda Guḷḷahaḷḷiya Muttarasana maga Dêvaṇṇana maga Mariappaṇu mâḍisida dîpamâle-kamba .... Dêvaṇṇana Mariappana maga Dâvaṇṇa Mariyappanu yibbaru makkaḷu

150

At Seṭṭipaḷḷi (same hobli), on a rock to the west of the sluice, in the bed of the tank.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1536 aguneṭi Ânanda-saṁvatsaraṁ Âshâḍa-śu 15 lu śrîman-mahâ-nâyaṇṇavârul ayina Gañjagûḷi Pâpi-Nâyani Chinnaya-Nâyanigâru yî....Basa-seṭi Vôpayana..Pôli-seṭiki yichina kaṭu-koḍagi-dasavandaṁ dharma-śâsanaṁ.......

151

At the same village, on the rock called Tôṭôni-baṇḍe, west of the village.

śrîmatê Râmânujâya namaḥ svasti śrî vijayâbhyudaya-Śalivâhana-śaka-varshambulu 1...Pramôdûta-saṁvatsara-Vaiśâkha-śuddha-dvâdaśilo śrîmatu-Sûri-China-Tammappa ... śrî-Sadâśiva-Dêva-mahârâyalu manniṁ..namâ...sthalaṁlôni Gavvipaliki pratinâmamayina Kṛishṇâpura...bôga-têja-svâmânu śrî-Bhaṭaru Yambiru...â-chandrârka nilinigânu dânâdhi-kraya-vikrayamugâ..... putra-pautra-pâramparyamugânu anubhaviñchigalavâru..tri-vâchakamugânu...dhâram bôsi ichina bhû-dâna-dharma-śâsanamu. (usual final phrases)

152

At the same village, on a rock south-east of the village.

svasti śrî Śâlivâhana-śaka-varshambulu 1432 agu ... Pramôdûta-saṁvatsara-Mâgha-ba 14 Śivarâtri-puṇya-kâlamandu śrîmatu-Saṅkêpalli-Veṅgaḷivâruni kumâru..Tipa-Nâyanigâru Vîraya-daṇâyaka-Voḍeyalaku dharma.....Vîraṇṇ-Oḍeyalaku sarvvamânyamugânu yichchina...(usual final phrases)

153

At Gavipalli (same hobli), on a rock north of the Muktêśvara temple.

svasti samasta-praśasti śrîmat-Gaṅgegoṇḍa Râjêndra-Chôḷa-Dêvar pṛithivî-râjyaṁ geyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male ..... sarggatar âge avara magaṁ Chelvarasaṁ mâḍisida î-maṭhakke me-chchi..Maṅgataṇḍaḻi-keṟeyol bittubîḻa mûgoḷa-gaḻdeyuṁ mû-goḷa pâḷum biṭṭar (usual final phrases)

155

At Taḍagôḍlu (same hobli), on a stone in Mêkala-gadde.

svasti šrî vijayâbhyu...Šâlivâhana-šaka-varsha 1538 Naḷa-saṁvatsarada Âšvîjaba 7 šrîmatu-Suguṭûra Mummaḍi-Tammaya-gauni-ayavâri Avagauni-Chinnâgayuku Gaṅgi-Nâyaḍu yichina rakta-goḍugu-mânyaṁ chênu

156

At the same village, on the Dôṇikâlave-gadde.

Sarvadhâri-saṁvatsara Chaitra-šu 15 lu šrî-Raṅga-Râu-ayyavâri kâryakartalaina Basavayyavâru Tâtapa-gauḍa...goḍagu-mânyamu...

157

At the same village, on a rock near the Jârake-banḍe.

šrîmatu-Dundubhi-saṁvatsarada Mârgašira-šu 1 lu Dêva-Râya-mahârâyara kâladali Muḷavâgila Mâdaṇṇâykara kâla Harihara-Râja-mahâ-arasugaḷu Maṅgaḷabhûri-sthaḷa Basava...râgi â-asagara.....chatu-šîme.....banḍe....

(usual final phrases)

160

At Poṭṭapalli (same hobli), in Viralaguḍi field.

(Grantha and Tamil characters.)

svasti šrî Pû-mâdu puṇara Puvi-mâdu vaḷara Nâ-mâdu viḷaṅga Jaya-mâdu nilava-ttan tiru-ppadu-malar mannavar šûḍa Kaliṅgam iriya Kaḍalmalai... gaittu valaṅgoḷa mûvarai âḻi-naḍâtti šeṅgôl šenṟu tišaitoṟu naḍappa veṅGali niṅgi meyy-aṟa taḷaippa vîra-šiṅgašanatu Pûkkôkiḻânnaḍigaḷḷôḍum vîṟṟirunt-aruḷiya Kôv-Irâjakêšarivanmar âna chakravattigaḷ šrî-Vikkirama-ŠôḷaDêvarkku yâṇḍu añjâvadu šrî-Kâñchî-pura-paramêšvara Kâḍuveṭṭi Pulikuṟukkikâṇiyâḷan Muttiy-araišan magan Šômaraišan.magan gan Vašavaraišan Vašavaraišan magan Šômaraišan Šômaraišan magan..šaraišan tan kâṇi Muruga.. ....

161

At the same place.

(Grantha and Tamil characters.)

svasti šrî sakala-bhuvanâšraya šrî-pritivi-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Ravi-kula-tilaka Pôḷa-kula-šêkhara Pâṇḍya-kulântaka Âhavamalla-kula-kâla Âhavamallanai ai-mmaḍi ben..ṇḍa râja-šêkhara râjâšriya râja-râjêndra Vîra-Chôḷa Karikâla-Chôḷa šrî-Vîrarâjêndra-Dêvaṟku yâṇḍu âṟâvadu Iraṭṭapâḍikoṇḍa-Šôḷa-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyarkuṟai-nâṭṭu-pPulikkuṟukkiyiṟ-kâṇiyâḷan Muttiy-araišan magan Šômaraišan šâva

ivan maṇavâṭṭi-pPiḷḷaiponnakkan uḍanê tîyil pâñjâḷ ivar gatikku-ttanmam-âga Mahadêvaṟku Arakkiṟaiyilê viṭṭa nîr-nilam kuḻi aimbadum kâṭṭ-âramban-guḻi ayiramum viṭṭên Šômaraišan magan Mâšaiyanena idu aḻippân Gaṅgaiy-iḍai-kKumariy-iḍai-ppaṭṭâr šeyda pâvan-goḷvâr

162

At the same place.

(Grantha and Tamil characters.)

svasti šrî šrî-Kulôttuṅga-Šôḻa-Dêvarku yâṇḍu nâṟpattaiñjâvadu Iraṭṭapâḍi-koṇḍa-Šôḻa-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyakkuṟai-nâṭṭu-pPulikkuṟichchi-kkâṇiyâḷan Kâmamuttaraišannena Munivarâdittan puli-kutti-ppaṭṭân ivan magan Dêvamutta............ṇṇan......varkku......ṇaṅgallu......yadu ......ttôm Puttêri..........yum naṟ-puli..................

163

At the same place.

(Grantha and Tamil characters.)

svasti šrî sakala..vanâšraya šrî..................

165

At Nekkundi (same hobli), on a stone in Huṇase-tôpu.

..Šaka-nṛipa-kâlâtîta-saṁvatsara-šataṅgaḷ eṇṭa-nûṟ-ayyatt-ombattaneya varisha-dandu Sed..yoḷ Aṟamuvara-Dêvanu....mâḍi sa....maḻi...daye...Mâtanta-ma-maṇḍaladoḷe Kaḍaran âḷe....ḍi..nikkalva..........koṇḍu vâyvattapara ....kottôra.....varamaḻi (rest illegible)

166

At the same village on a stone to the north of the Nâgêšvara temple.

svasti šrî Nirupama-Chôḷa-mahârâjarâ mane-magatin Mârettigaḷa magan Eraḷa avan vîḍaṁ.tti râraṅgegadu okuḷa...garu.....viḷasa...pu..kâla-kammâṟa ....vaḷida........(rest illegible)

168

At Digavapalli (Iragampalli hobli), on a stone.

svasti šrî Bêlûrarâ maga Mâbha.....goṭṭiya teko....ânt iri.....pôdandu.. .....Bêlûrâ eme..ḷ maḍidu sattan....



SRINIVASPUR TALUQ.

1

At Šrinivâsapur (Šrinivâsapur hobli), on a stone lying south of Îchalakuṇṭe.

(Front) šubham astu Šukla-saṁvatsara . . . . ṇa šu 1 Âdivâradalu . . . . tu Mârappa-Nâyakara maga Tipaṇa-Nâyakaru Bâpanam-Timmeya-Nâyakana maga Dêveya-Nâyakage koṭa-kaṭṭu-koḍageya šâsanada kramav entendare namma nâyakatanakke sallu nimma Pâpanahaḷḷige mûḍaṇa Koranelliya Kôvandaṁ-haḷadalli keṟêli. .kaṭi â-keṟê-keḷage gaddeyanu. . . . ge (back) . . . . . . gaddege holakke . . . dasavandavanu sa . . . . . vâgi . . . . endu koṭa. . . . saḷihâ mikka gaddeyanû vokkaligeru . . . ramanege. . . .geyalu kôran ikki sukhadalli anubhavisuviri Tippaṇṇa-Nâyakara baraha šrî Mahâdêvarû

3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḷa-maṇḍalattu Puda-nâṭṭil Kuḷandûril Šiva. ṅga. . . . . .chchiram-uḍaiya .dêvaṟku. . .naṅ-gaṇḍaga-kaḷani mudal-maḍaiyil viṭṭên Kuḷandûru-nâḍ-âna. . . . .

5

At Aralukôṭe, belonging to Guluganapoḍe, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkṛita-Mahâvalî-kulôdbhava šrî-Mahâvali-Bâṇarasar pṛithivî-râjya geye Manasûr Araḷi-Kaype-maganan Prabhu-Kaype tuḷige-vasantan gaṇḍa-padichandan Viyaḷa-Vijyâdhara tannan âḷva Prabhumêru besase Dâmarigaran aṭṭi iṟidu kuduregе pâgilla âge kudureyind iḷidu naḍad iṟid oṭṭi keydu biḷdan avage bâḷ-gaḷchu koṭṭodu Kuḷanellûra savva-parihâra (usual final verse)

6

At the same place, on another stone.

svasti

tasya šrî-Vikramâditya-Jayamêrôr mmahîbhṛitaḥ ǀ
Bâṇa-Vijyâdhara-khyâta-nâmadhêyasya râjabhiḥ ǁ

šrî-Mahâvalî-Bâṇarasar pṛithivî-râjyaṁ geye aṇi-chelvan Aṇuma-parâkraman vîra-mahâ-Mêru Pokkiṟi-Voradoga-Râjan tannan âḷva Prabhumêru besase Mavindiûṟuḷ Kâḍuvaṭṭiya samasta-balamu mêg eḷtare tamma paḍe geṭṭu beṭṭan adare tan idirane naḍadu nâyakaruḷ taḷt iṟid ôḍisi biḷdan tamma paḍe

baḻikke bandu kolgaḷa goṇḍattu avaṅge vaṁšôtpattiyâge.dâya goṭṭudu Madegûḻum Biḻâdeyu (usual imprecatory phrases) i-dhammadi Dâvaṇa-Perundavvaṅge koṭṭodu aiguḷa kaḻani parihâra

7

At the same place, on a stone-pillar broken into four pieces and lying near the Aralukôṭe-cave.

jayaty âvishkṛitaṁ Vishṇôr Vârâhaṁ kshôbhitârṇṇavaṁ ı
dakshiṇônnata-daṁshṭrâgra-višrânta-bhuvanaṁ vapuḥ ॥

svasti sakala-bhuvanôtkîrṇa-abhidhânô'nêka-pratîta-pratihârarkke uttama-šrî pṛithvî-vallabha mahârâjar Noḷambarasar pṛithivî-râjyaṁ....90 neya..rbbari-saṁvatsa...lu Noḷamba-Jaya-goṇḍa nârâ.....nâṇḍa (back) ....ta vishaya šâsana naḍe gaṇḍa isâḷya-trikûṭa pamma nele...teṅka-vâsi..pûrbbadi..hubinâ ..me naḍevaṁ..haḷḷada daḍuga.. alliṁ teṅka kuṛibar biṭṭa Bidira-kuḷa dharmma naḍihe dêgula

8

Near the same pillar.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôḻa-maṇḍalattu Puda-nâṭṭu-pPuḷḷadêva-maṇḍalikar paḍai-vîṭṭil Šittîšvaram-uḍaiyarkku šrî-Kâñchi-mâ-nagarattu vâṇigan kuḍi-kiḻân Šaṅga-nâyaka-ttêvan êri-kaṭṭi payirudan dêvadâna šandirâditta-varai šelvad-âga viṭṭên idu vilakkuvân Geṅgai-kkaraiyiṟ-kurâṟ-pašuvai konṟa pâvattilê pôvân

12

At the same village, on a stone near the sluice of the tank.

svasti šrî Sakâbda 1..8 Kali-yuga 4487 neya mêge Akshaya-saṁvatsarada Âšvîja-šu 10 Budhavâradandu šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḍa bhâshege tappuva-râyara gaṇḍa râjâdhirâja râja-paramêšvara pûrvva-dakshiṇa-pašchima-uttara-chatus-samudrâdhipati šrî-vîra-Hariyaṇṇa-Voḍeyara kumâra Yimmaḍi-Hari-Râyanu pṛithivî-râjya mâḍuva-kâladalu â-Ba...Voḍeyara Mâraya-Nâyka .... (back) rayage nâḍa mariyâdi vâra-keṟe-koḍage hattu voravan ikki daḍimage kaṭṭu-koḍagi yeraḍara mariyâdiyalu naḍasaluḷḷavaru bâki..nu Bemaṇṇanigu kaṇḍuga-gadde-mânya yî-mariyâdige namma Nimbuhada stâna-mânya pûrbba-mariyâdi (usual imprecatory phrases) yî-keṟeya kaṭṭidadu ayinûṟu honnû pañcha-kelasake mukhyanâgi mâḍidâtanu Tillarada-Biṅgôjiya maga Chiṇṇôjanû (rest illegible)

14

At Nambihaḷḷi (same hobli), on the ceiling of the raṅga-maṇṭapa of the Sômêśvara temple.

.......ndra-Chôḷa-Dêva-râjyattu ....svasti Chôraya-Dêvana kâlagadoḷ Beḷagaṭṭûra koṇḍa Arasigaya-gâvuṇḍara ma..Eṟeya-gâvuṇḍa toṟagoḷalu peṇḍiran uḍe uchchalu kâdi sargatan âda iva Maṅgapâleya-gâvuṇḍa..ḍisida

15

At Chaladigânahaḷḷi (same hobli), on a stone near the entrance to the pond.

svasti śrî vijayâbhyudaya-vilâsa-Śâlivâhana-śaka-varushaṅgaḷu (figures gone) nê varushadalli Śukla-saṁvatsarada Jêshṭa-ba 12lu śrîman-mahârâjâdhirâja śrî-Dêśamukhi-Ghana-Śyâma-Râyara gumâsta râja-śrî-Naraso Ambâji Kôḷâla-sîme Dêśamukhi sannâyabiya.... Veranahḷḷi Soṇamma-ûranu Chaladagâna-haḷḷi Ayge-gauḍa Kṛi...ge ..mânya hâki koṭṭa mânya-hola kha ¾ aksharadalu hadinaidu-koḷaga-hola yî-mânya anubhavisikoṇḍu kôṭi-ârayike mâḍikoṇḍu sukhadalli yirôdu

17

At Kiravâra (same hobli), on two pieces of stone near the western sluice of the tank.

[*I*] svasti śrî Gaṅge-goṇḍa-Râjêndra-Chôḷa-Dêvar pṛithivî-râjyaṁ geyyuttire palaroḍegaṇḍa âḷiviṅge gaṇḍa kâḷega-mallaṁ Nanniya-Gaṅgam gaḍi.......... .... [*II*] Gaṭṭûra Aramamma..ra magaṁ Uttama...avara magaṁ Prabhukarasaṁ Prabhukarasara magaṁ Mâdalasa avara tammaṁ Mâcharasara magaṁ Pudiyaṇṇa (back) Gaṅgêśvarakke biṭṭa dêva-bhôgadi gaḻde mûgaṇḍu gaṁ ‖ bittu-kaṭṭu keṟege salisuvaṅgaṁ ....(usual impecatory phrases)

18

On a rock west of the same village.

Sarvadhâri-nâma-saṁvatsara-Śrâvaṇa-ba 8 lu staḷaṁ paurôhitaṁ Subbâbhaṭṭuku Kari-Mâṇikya-Nâyanivâru mâku chelle-śîmelôgâ Kṛishṇâshṭamî-puṇya-kâlamandu ichina bhû-dâna-dharma-śâsanaṁ Bommarâja kha 1½

19

At Veṅkaṭâpura, attached to the same village, on a virakal in the kân below the tank.

svasti śrî Mayindam-arasa pṛithivî-râjya geye Mara. . rapari-nâḍa mêgge vandada Kiṟu-Paraviyoḍeya per-Ggaṅgaran-âḷḷ-ibbara sanidhi Mallapariy oḍane tâgi kâdi saggiyâdam palaroḍe-gaṇḍa kakariga-malla. . . . . Ânandûra Śrîkôṭi-âchâri mâḍidan

20

At Kallûr (same hobli), on a stone in Gôpâla's field, north-west of the village.

svasti śrîmat-Śrîpurusha-mahârâjar pṛithivî-râjyaṁ keye Mandu-vûra toṟu koḷvalli viḻdôr Perâṇkôvar avaṅge padi-tûpu kaḻani netta-padi (usual final phrases)

21

At the same village, on a stone in front of the Îśvara temple.

(Grantha and Tamil characters.)

. . . . . .śî-Nigarili-Śôḻa-maṇḍalattu Pudi-nâḍu Kalliyûril.ḍaiyâr Nandîśvaram-u . . . . Kaila . . . . dêvânan-tiruvi . . . . nar . . . Puḷa-dêvar âna maṇḍa. .kan Nantîśaram-uḍaiya-dêvarku kana. . . . . .nâpa. . . . . .nśaiy pu. . . . .

22

Behind the same temple.

(Grantha and Tamil characters.)

śvasti śrî Nigarili-Śôḻa-maṇḍalattu Pudi-nâṭṭu Kalliyûr Jayaṅgoṇḍa-Śôḻa-Gaṅgan mmagan Râjêndra-Śôḻa-Gaṅgar maga Mumuḍi-Śôḻa-Gaṅgan magan Śômaśan magan Kêttaraśan magan Śôma. . . . . . . .ya Mâdêvarkku periy-êri-kîḻ dê. . danam panniru-kaṇḍagam achchanâpô iru-kaṇḍagam Śôḻakaṭṭil. . ru-kaṇḍagam . . . . ttya-gôtrattu Siva-Brâmaṇan Pama-baṭṭar Mahadêva-baṭṭar magan Nâyaka-baṭṭan Âḻvâ. . . . .

25

At Hebaṭa (same hobli), on the sluice of the tank.

svasti śrî Dilîpa-Noḷamba pṛithivî-râjyaṁ geyyuttire śrî-Koṇḍala-gâmuṇḍara magaḷ Annâriyar Kâḍema-gâmuṇḍaṅge koṭṭar Annâriyu mâḍisida tûmbu

26

At the same village, in Chandappa's grove.

svasti śrî Nandi-Vemman Perbaṭṭam aḷav. .tina puyyaluḷ Aviyapoyarum. . . puṇya-pavittan eṟidu viḻdân

27

At the same village, on a stone in Gaṭṭapaḷḷi Muniga's field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallava Palla-va-kula-tilakam šrîmat-Noḷambâdhirâjar pṛithivi-râjya geye svasti samadhigata-pañcha-mahâ-šabda parama-bhaṭṭâ..ka mahârâjâdhirâja paramêšvara Âta-niya mata..pana..............nvita Šiva-šâstra-tapô-vanânurâga šri-Pâdhi-vâḷa-grâma-vinirggata Bhagavatpâdaika-šaraṇa šrîmat-Brahma-Šivâchâryyan ...ṭṭa Perbbaṭṭakkam Bidirûra aggaḷam iḷivalli aṅkake kâdida Bideyitta sattan âtaṅge baṭâraru koṭṭudu Iṅguṇamêḍinoḷ okuḷaṁ kaḷani sarvva-parihâram (usual final phrases)

28

At the same village, on a stone in Muniga's field.

.....ditya Šrî..ṇṇayyaṁ pri..vî-râjya geyye.. anavadya-vidyârṇṇa..bhî-kshaṇa mâna-praṇûna-kuvaḷaya-karṇṇâvataṁša rajaḥ-[pâtâpašâritâšêsha-dig-mâninî-mukha-kaḷaṅkâ (back) pahâra.... prašasta-Ši.... chârȳyara sthâna ...hutt iḻdu Pervvaṭṭa..ke..ge bittuva...mâ..ṭṭar Agaḷa-tuṟu (usual final phrases) idan â-Kunnaya

29

At the same place.

svasti šrî Ayyapa-Dêva râjya geyye Bhâva Šiva-tapa-râjya geye Perbbaṭa tuṟu-goḷa satta agga.....koṭṭa Agaḷa-tuṟukeyida â-pañcha-Mahantara geḷasarge .....idan â-Kunnayya

30

At Bayyapaḷḷi (same hobli), on a stone in Subba's field, north of the village.

svasti samadhigata-pañcha-mahâ-šuddânvaya šrî-pṛithivî-vallabha Noḷamba dayâ-rasa-chitta-Chôḷu-Permmanaḍigaḷu Mayindanu intu î-mûvaru Kiṟu-toṟe-mariyâde âḷe matta Kâḍuvaṭṭi kalageydan endu munidu Vallevarasa-Dêvaya mûḍala-gôvan Barumân aṭṭida .... âgaḷu Pâṇḍiyana mêge eḻdu Paṟe-yaṟûṟ iṟido šrî-Valleyarasar.. eḻiguṭṭi arasan ... pôpalli tannâ âḷ pôpalle visaṟe Âneyûr tâgi echchu eṟidu âneyâ e..ṭṭi kâdu satta avage koṭṭudu vîra..vâḷ-gaḻchu koṭṭodu idân aḻido pañcha-mâ....vaṇa-Perundavvan

31

At the same village, on a stone under Kumbakuṇṭe tank near the sluice.

svasti šrî Ari-Pemarasa Râmaraḍi ....Ari-Pemarasark agida misara..ḷar viḻtar a..ke kaṇḍuga-kaḻaniyuṁ sarva-parihâradu koṭṭar (usual imprecatory phrases)

35

At Brâhmaṇapalli (same hobli), on a stone in Gôpâlayya's field.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1654 aguneṭi Paridhâvi-saṁvatsara-Mârgašira-šu 10 lu Tâḍigoḷḷa-Râmappa-Nâyani-Râmaṇṇa-Nâyanigâru Brâhmaṇapalle-Yiragayaku vrâyiñchi yichchina mânya-šâsanam nî-tammuḍu Tôṭanna Digavakôṭa va. . mâ kâra. . . . viṭṭâya ganaka nî-grâmaṁlô kâ (rest illegible)

36

At the same village, on a stone on the bank of Râjakâluve.

(Grantha and Tamil characters.)

svasti šrî šârva-bhuvana-chchakravatti šrî-Poyšaḷa-vîra-Râmanâtha-dêvaṟku iyâṇḍu muppattu-nâlâvadu Šârvadâri-varushattu Aṟpiši-mâda-mudaṟ Viṟ. . naiyil Kêši-arašarena Kuranelliyiṟ. . tâḍumiḍannai magan Šâma. . . . ku uḍaiyâr Tiruvâlîšuram-uḍaiya-nâyanâr dêvadânam Taṇḍikuṭṭaikkum tiruchchûlakkal-pâṟaikkum vaḍakku teṟku mêṟku Aṅgâmuṇḍar kuṭṭaikku kiḻakku baṭṭavirutti dânam-âga viṭṭên i-ttanmattai mâṟṟinavan Gaṁgai-kkaraiyir kurâpašuvai-kkonṟân Pirama-vadai. . l pôvan

37

At Aḍavichambukûru (same hobli), on a stone in front of the village.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambu 1632 aguneṭi Vikṛiti-nâma-saṁvatsara-Mârgašira-ba 14 ralu Achyuta-gôtra-pavitrulayina šrîman-mahâ-nâyakâchâryulayina Tâḍigoḷḷa Râmappa-Nâyanivâri pautralaina Raghunâtha-Nâyanivâri putralaina Râmappa-Nâyanigâru Mallamâmbâsamudram-agrahâraṁ gaṇa-saṅkhyâ 25 guru-mahâjanaluku vrâyiñchi yichchina bhû-dâna-dharma-šâsana-patra-kramaṁ Pellagoṇḍa-râjyaṁ Guḍagiri-šîma Koyyaguriki bhûmini mâ-nâyaṅkânaku chelle Tâḍigolla Êrukâluva-šîmalô Bôyakânalô Aḍavi-Chambukûriki pratinâmamaina Mallamâmbâsamudram-agrahârânaku Kûtalanâyani-charuvu Kottakuṇṭa-Liṅganikuṇṭalatô kûḍâ kâḍ-ârambha-nirârambhamulu yalla chatus-sîmâ-valaya-Vâmana-mudrâ-šâsanamulu silâksharamulu vrâyiñchi mîku gaṇa-saṅkhyâ yiruvai-ayidu vṛittulu chêsi mâ talli Mallayakkagâri charama-kâlamandu (rest illegible)

38

At Yalagamânapenta (same hobli), on a stone in Râmaraḍḍi's field.

Virôdhikṛitu-nâma-saṁvatsara-Âšvîja-ba 6 lu râjašrî-Râmappa-Nâyani-Kadiripati-Nâyanivâru Machcha-Vêdanna-koḍuku Yîra-Kadirigâniki mânyaṁ yichchinadi

40

At Muttakapalli (same hobli), on a vîrakal in Raḍḍi-mânya field.

svasti šrî Bijayittayyam Mâdâ-Mattarasarâ Poḻalammanâ mêg eḻdu Mûdekallâ-kâḷegaduḷ Gâravar âḷ Avadhîrarâ magan Châtaguddiyârum Pulikuṟukiyarâ Duggamâran mâ..anivarum ânt iṟidu sattar

43

At the same village, on a stone near a tamarind tree on the village frontier.

šrî-Râma Âṅgîrasa-nâma-saṁvatsara-Jêshṭha-šu 13 lu šrîman-mahâ-nâyaṅkâ-châryulaina Tâḍigoḷḷa-Raghunâtha-Nâyani Râma-Nâyani...... Kâlappa Bayapareḍi-ko...šâsana-kramam eṭlam............

48

At the same village, on a stone in Pûjâri's inâm field

(Front) šrî šubham astu.......shṭha šu 12 ....reḍigaḷa Vôbaḷi-Nâni Kaliya-Mâṇikya-nâṅgâruḍu Yêrukâla-râjyaṁlô Nadi (back) malapalli..Vâsavanta-Râyaṁ......

49

At Guṭṭapalli (same hobli), on the basement of the Vâlêšvara temple on the Vâlêšvara hill.

(Grantha and Tamil characters.)

Hara Šaka-varsham âyiratt-oru-nûṟṟ-aimbattunâlu šellâninṟa Khara-saṁ-vatsarattu Âni-mâšattu svasti šrî Nigarili-Šôḻa-maṇḍalattu-pPuḍa-nâṭṭu râjapati Šakki-dêva-maṇḍalikan magan Mâkkôvaitavi..... Varaguṇa-pperumâḷ âna Puḷḷa-dêva-maṇḍalikanena.-nnâṭṭu-kKuranelli-malaiyil šikharâsînasthan-ây-kkôyil-koṇḍ-aruḷiya Tiruvâlîšvaram-uḍaiyâr tiru-kkôyi pañchâṅga-sahitam-âga upânâdi...payyan....chantrâditya-varai šellakkaḍavad-âga viṭṭên Orumanûṟ-periy-êri-kîḻ Kâman kuḍi onṟa..kuḻi iru-nûṟum Taṇḍikuṭṭaiyum idaṟku nâ ....uṭpaṭṭa-kkuḻi âyiratt-aṟu-nûṟum kollai-nilam orupattu-nâṟ-châṇ-kôlâl......Kuranelli-paṟṟilê kuḻi âyiratt-aññûṟum........likanena Kuranelli-pperi-êri-kîḻill-aṇaiyum idaṟk-aḍaitta punšey-nilamum Tiruvâlîšvaram-uḍaiyarku viṭṭên inda-ttiruppaṇi............rumam-âga-kkôyilun-diru-maṇḍapamum tiruppaṇi-šeyvittên i-nnâyanârkkum Paḻaiya Kuranelli Ulô.. švaram-uḍaiya-nâyanârkkum Kuranelliyy-êri-kîḻ mêlai padakâl nîr pâyndu viḷai-nilatti..nda punšey-nilamum Tiruvâlîšvaram-uḍaiyâr tâmêy-uḍaiyar inda-kKuranelli-ppaṟṟil kôyil kâṇiy-uḍaiya Šiva-Brâ........ uchchâgattu šeyvittên Šaṅgi-baṭṭa.......................

50

At Tinnili (same hobli), on a virakal in Veṅkaṭarâyappa's field.

.....ñcha-mahâ-šabda..Pallava-kula-tilaka šrîmat...Râja pṛithivî-râjyaṁ geye ...Bhîma...ne-nâḍu-mû-nûṟu Podal-ṇâḍ-aṟuvattuman âḷe Tâḷnellara..mandeya-râ Šrîkaṇḍiyya tuṟu-goṇḍalli puyalgâgi tuṟu aḷmi satta......koṭṭudu ok-kaṇ-ḍuga-kaḷani aygoḷam pâḷu (usual imprecatory phrases) Vâṇarasara mane-ṃa.....

52

At the same village, on a stone near the village entrance.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu ? 1551 neya Šukla-saṁvatsarada Šrâvaṇa-ba 14lu šrîman-mahârâjâdhirâja râja-paramêšvara .. Râma-Dêva-Râya-mahârâyaru pṛithivî-râjya geyuttam iralu (rest effaced)

54

At the same village,

on a stone near the Veṅkaṭaramaṇa temple, south of the village.

šrî-Gaṇâdhipatayê namaḥ šrî-gurubhyô namaḥ svasti šrî jayâbhyudaya-Šaka-varushaṅgaḷu sâvirada mû-nûṟa hadineṇṭaneya Yuva-saṁvatsarada Âšvayuja-šudda 10 Guruvâradalu | šrîman-mahâ-maṇḍaḷêšvara ari-râya-vibhâḍa bhâsege tappuva-râyara gaṇḍa pûrvva-dakshiṇa-pašchima-uttara-samudrâdhipati aha šrî-vîra-Harihara-Râyanu šrî-Vijayânagariyali šrî-Virûpâksha-dêvara karuṇadali vîra-lakshumî-viḷâsadalli paramânandadalli pṛithvî-râjyaṁ geyiüttiralâgi â-râyana kumâra Yimmaḍi-Bukka-Râyanu Muḷuvâyalli Sômayya-dêvara karuṇa-dalli paramânandadinda pṛithvî-râjyaṁ geyiüttiralâgi â-Muḷa (back) vâyi-râjyad oḷagaṇa Bilusôṇe-nâḍ-oḷagaṇa Hodaliya-grâmadalli šrî-Mâcha-gauṇḍana makka-ḷu Mârappana Chinnaṇanu â-Hodaliya-grâmadalli prayatanava mâḍuva dinaṅ-gaḷalli tamma tande Mâcha-gauṇḍageyû tamma tâyi Maleyakkaṅgeyû puṇyav âgali yendu šrî-Vighnêšvaraṅge nilisida dîpa-mâleya kalu-kambha-pratishṭe â-chandrârkka-sthâyiyâgi yirali yî-darmmakke Kaṭṭigeya Nâgappaḷu â-Bilusôṇa-nâḍa prabhu Tinnala-Chokkappanu yî-dharmmakke sahâyigaḷu (usual imprecatory phrases) maṅgaḷa mahâ šrî šrî šrî Piṅgaṇana maga Piṅgaṇana baraha

57

At Maḍivâḷa, bêchirâk (same hobli),

on a stone near the western sluice of Dêvarakere.

svasti šrî Šrîpurusha-mahârâja pṛi...jyaṁ geye avarâ magandir Duggamâr-Eṟeyappo Kovaḷâla-nâḍu-mû-nûṟuṁ Gaṅg-aṟu-sâsi....taya-nâḍu Panne-nnâḍu

Beḷattûr-nnâḍu Vimala...yuṁ Pulvaki-nâḍu-sâsiramu Bepôḍu-sâsira Mu... nâḍ-aṟuvattumân âḷuttire Śrîvallava Koro....ḷuttire Śrîvallava binnappaṁ geye Kerâ...tToṇḍîśvaradâ bhaṭâraṅge Duggamâr-E[ṟeya]ppo koṭṭodu modal-kaṭṭinuḷḷ i...ṇḍuga...... goḷuḷ okk.....î-dhammam âgi mû-gaṇḍuga.... padi-kaṇḍuga

58

At the same village, on a stone in Râmâchâr's inâm wet land.

Dêvara.........svasti samadhigata-pañcha-ma... Pallavânvaya śrî-pṛithivî-vallabha Pallava-kula-tilaka śrîmat-Bîra-Noḷamba pṛitivî-râjya geyye Kandaya kâduvali Baṭṭammarasa..... ma..Mendamarasara bâsapeḍe....îripan aḻare ...... polava mâḍisi..kaḻani dêva....van biṭṭa kula kaladi (rest effaced)

59

At the same village, on a stone in Taḷavâr's inâm field.

svasti śrîman......lâḷa-pura-paramêśvara Rakkasa-Gaṅga-Râchamalla pṛithivî-râjyaṁ geyye Puḷigaṁ Noḷambavâḍi-mûvattirchchâsiraman âḷut iḻdu Kâraṇaki Bitturaḻḻi-keṟege biṭṭa (usual imprecatory phrases)

60

At the same village, on a stone lying in front of the Îśvara temple.

(Grantha and Tamil characters.)

..................ne................m-uḍaiyâ.............ḍaya-nâyanâṟku ......Vashuvi nâḷ śrî Nâ.....Puḷḷadêva-maṇḍala......rumâluṅ-Guranelliyiṟ-Tiruvâśa.....ṇayum Ulôkîś......ḍaya....jikkum Śiva-Brâhmaṇan......... Bahudhânya-sûtrattu..................yum puñ..................kuḍu ... .

61

At the same place, on the south basement.

(Grantha and Tamil characters.)

svasti śrî Śaka-varusham âyirattu-nâṟpatt-onbadu Mukkôkkiḻânaḍigaḷôḍum vîṟṟirund-aruḷiya Kô-pParakêśarivarmar âna tribhuvana-chchakkiravattigaḷ śri-Vikkirama-Śôḻa-Dêvarkku yâṇḍu pattâvadu Nigarili-Śôḻa-maṇḍalattu-pPuḍa-nâṭṭu nâṭṭu-kkâmuṇḍan Muduvarayan Maṟayan âna Râjêntra-Śôḻa-pPu..... .....pPuḍa-nâṭṭu maṇḍa...n magan ta....na Vikkirama-Śôḻa-vîra-Nuḷamban Kuranelli Ulôkîśvaram-uḍaiya Mahâdêvarkku... pânâdistavi-pariyantam śrî-vimânam eḻund-aruḷuvittu dêvarku śrî-pa.ṭamum śârtuvittu dêva......... viba........nelli-pperi-êri-kiḻ pe..............

62

At the same place, on the north basement.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam âyirattu-irunûṟṟu-orupattu-nâlu šenṟa nâḷ mudal svasti šrî sârva-bhuvana-chakravattigaḷ šrî-Poyjaḷa-Irâmanâ-Dêvarkku iyâṇḍu muppatt-eṭṭâvadu Nanda-saṁvatsaratu Âni-mâsam mudal svasti šrî Nigarili-Šôḻa-maṇḍalattu Puda-nâṭṭu Kura..................

63

At the same place, on the west basement.

(Grantha and Tamil characters.)

................kan magan svasti šrî Nigarili-Šôḻa-maṇḍalattu-pPuda-nâṭṭu âdi-maṇḍalikan âna Šakki-dêva-maṇḍalikan magan Râjâšraman Puḷḷa-dêva-maṇḍalikan âna Varaguṇa-pperumâḷena Šakarai-yâṇ..yiratt-oru-nûṟṟu-nâṟpatt-eṭṭu-chchellâninṟa Pât..va-saṁvatsarattu Âni-mâsattu i-nnâṭṭu-kKuranelli malaiyil eḻundaruḷi irunda nâyanâr Tiruvâlišvaram-uḍai..................

64

At the same village, virakal below Kornallikaṭṭu-kâluve.

svasti samadhigata-pañcha-mahâ-šabdaṁ Pallavânvayaṁ šrî-pṛithivî-vallabha Pallava-kula-tilakaṁ šrîman-Bîra-Noḷamba pṛithivî-râjyaṁ geyye Sântarana mêg eḻdu hasti-ghaṭe geydu kâḷe[ga]doḷ añchiya kâḍu va..Baṭṭamarasar marme...... eṟadu sattar ânakan daḍeye baḍidu surâṅganeyoḷ neredan âtage koṭṭa kaln...nilivu Bugiyûra pâḻu

65

At Himbal (same hobli),

on a stone south of the Îšvara temple at the east end of Rôṇûr tank bund.

svasti šrîman-Šrîpurusha-mahârâjar prithi....geye Duggamâr-Ereäppa Kova-ḷâla-nâḍ âḷe Vejja-Pe..arasar Rôṇûr âḷe ..Sagara-Mikkâṇe mane-odeörendu paṭṭaṁ gaṭṭi goṭṭudu sarvva-pariyâram ok-kaṇḍugaṁ kaḷani koṭṭar (usual imprecatory phrases)

69

At Ērukâluve (Nelavaṅki hobli),

on the basement stones lying in front of the Âñjanêya temple.

(Grantha and Tamil characters.)

a ....ttên i-ttanmattaiyum ivvanayum.....

b ....gaṇḍan Kâñchi-pura....

c ....ḍayâr dêvadânam âna Taṇḍi.....ku kâṇiy-âga kuḍuttê.n inda ta....

d ....ru..ttu iva....r âna viṭṭa..mêṟkum idukk-uḷppaḍa....

72

At Kûsandra (same hobli), on a stone at the Channêšvara temple.

Prajôtpa.... ra Chayitra.. šrîman-mahâ-nâ....ayina Tâḍigoḷa-Râ...yini Râmappa-Nâyinigâ... Taṇḍuriki-Chinna-Krishṇappanigâr .·. ichina grâma-šâsana-damma-krama Channasâmi-a...yyagâri dinamu ârabhyaṁ âchandrârka-putra pautra-pâramparya vêsini.......Tiruyappa Annappa-reḍivâr ichina ......Kûsandra Reḍimagâr i (rest illegible)

73

At the same village, on a rock south of the same temple.

šrî-Râma Prajôtpatti-saṁvatsara-Chaitra-šu.... šrîman-mahâ-nâyaṅkâchâryula-yina Nija-Râmanâtha-Nâyini Râmappa-Nâyinigâri ana-tammandi Bîru-gavuni-gâriki ichina.....šâsana-kramam eṭlayanu mî-putra-pâramparya (rest illegible)

74

At Tûpaḷḷi (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-saṁvatsara-Phâlguṇa-šu 5 lu šri-Tâḍigola-Râmappa-Nâyanivâru... ..Sâbi-reḍi....suruga-mânyaṁ kha ba 1 âr-ddûmu

76

At Aḍḍagallu (Aḍḍagallu hobli),
on a rock near Kolime tamarind tree, east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1689 aguneṭi....saṁ-vatsara-Bhâdrapada-šu 3 Guruvâram mahârâja-râja-šrî...... Nâyinivâru Gâjala-Chinnayya-Koṇḍayyaku vrâyiñchi yichina..... (rest illegible)

77

At the same village, on a rock in Chinna-Koṇḍaiya's wet land.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1689 aguneṭi Sarva-jitu-saṁvatsara-Bhâdrapada-šu 3 Guruvâra mahârâja-râja-šrî-Jai-Râvu Mallâri-Râvu (rest illegible)

80

Under the bund of the Vasantanâyina amâni-kere, on a stone at Balaparâlla-guṭṭa, near the sluice.

svasti srî jayâbhyudaya-Šâlivâhana-šaka-varshambulu ?1669 aguneṭi Prabhava-saṁvatsara-Šrâvaṇa-ba 8 puṇya-kâlamandu Tâḍigôḷa-Tirumalappa-Nâyinigâru Tippaya-vibhu-gauḍula ayya Makaḷatave taligâru Timaya-putrala.. dhârâ bôsi yichina Timmasamudraṁ agrahâraṁ

81

At Kottûru (same hobli), on a stone lying to the south of the châvaḍi.

(Grantha and Tamil characters.)

šuvatti širi Puvanêkamalla maṇḍalika Kêšava-dêvan irâšiyattil Puṇilur-kiḻân Šivanâṇḍi-šeṭṭi kaṭṭina êri ava magan Puḷiâḻvân šeyppittâr ivara vaṅgušadali yivar kê..tti....davanu Goṅgeya taḍiya kavileya konda pâppadalu pô..... ....

83

At Yenamalapâḍi (same hobli), on a stone at Mallappa's well.

šrîmaj-jayâbhyudaya-Šâlivâhana-šakâ-varshambul agunanêṭi Pârttiva-saṁvat-sara-Kârtika-šu 2 Bu-lu šrîman-mahâ-nâyaṅkâchâryalayina Kotapâlem-Raghu-nâtha-Nâyini-Kadurappa-Nâyinivâru Râya-pantu Tâtaya Muṅgânipalli kârunniya-bhû-dâna-krama....ganaka ani nimityamayina netra-ko..gu-mânya Kânuga-cheravu kânu-chênanu ba 21 chênu bayi vrâyiñchi...cheruvu... maḍi...Kâmalâvâra.....arasara mânyamu naḍapagalavâr... vrâyiñchi bhû-dâna-patrikâ-šâsanaṁ...chedu-Veṅgannayaku....(usual final phrases).....

84

At the same village, on a stone under a tamarind tree at Yenumalavâra-bhâvi.

šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu ? 1676...šrî-Bhâva-saṁ-vatsara...šrîman-mahâ-nâyaṅkâchâryya Kottapâḷya-Râma-Nâyini Nârasiṁha-Nâyi.....kuṅku-Dêvîrayaku yichina châvâṭa-mânyamu anubhaviñchi tari maḍi....â-chandrârkamu putra-pautra-pârampariya (rest gone)

85

At Bhairagânapalli (same hobli), on a stone in Šânabhôg's inâm field.

......samadhi....bda......samâliṅgita-vakshastala....male Vaidumba-mahârâja pṛithivî-râjyaṁ geyye grahagoṇḍu Pulinâḍu Râsamayya Haḻayûr-

arasaraṁ daṇḍuv eḷdoḍe...Koggaḍi-Moḷigaran aṭṭi iṟidu satta'..lli sattoḍe śrîmat-Pallava-mahârâjan....dûraṁ kalnâṭu mâyuni-kalâvatâra ka..saḷi!.... naḷnûṟu-kola.....(usual final phrases) peḷaśâgi salvudu padi.........ṟe bhûpa .....sana......daḍida mâṇikemunâ..

88

At Bajjireḍḍipalli (same hobli), on a stone in Bachimpaḷḷi-gaḍḍa.

šubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1435 aguneṭi Śrîmukha-saṁvatsara-Âśvîja-šu 12 puṇya-kâlamandu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Kṛishṇa-Râya-mahârâyaru sukhânurâgaṁ śrî-râjyaṁ geyyuchuṇḍagânu śrîmad-Raghupati-Nâyaṅkâchâryyalaina ...Vôba-Râyanna Râmaṇṇa...Hariyappa ku......yantraku Beleguṇḍlu... Bâchimpalliki pratinâmaṁ Râmapuraṁ agrahâraṅgânu śrî-Raghupati-sannitini sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgânu samarppiñchenu śrî-Râmachandra ‖ (usual final verses)

90

At the same place.

Saumya-saṁvatsara-Kârttika-šu 5 Sô śrîmatu-Kṛishṇa-Dêva-Voḍeyala aneṭi Bâchimpalilaki Nâyaku Mali-reḍigâḍu Jaṅgam-Malinâtha-ayyaku yichina śâsanaṁ ....kayya-pûja-dhûpa-dîpa-nayivêdyânaku sajana-vṛitti âveṙidakshiṇambenu siṅgâü 42 nâya...nni â-chandra-stâyigânu.... । (usual imprecatory phrases)......

93

At Chilârapalli (same hobli), on a rock near Reṇḍu-tûbina-kuṇṭe.

(Grantha and Tamil characters.)

svasti śrî Dêvaṇḍi-śiyanena pôgâda-veḍattaṟku viṭṭa dânam

94

At Diguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters.)

............liḷ Vaiśiya-vâṇiyannena kuḍi-ppêr šolliya Kâviri Mârâṇḍannena Âṇḍanayanai agala-ppôv-ena a...šolli kudiraiyai kuttikoḍu paṭṭên iduvillaiy-enṟân vâyil kuṭṭâ-ppuḷu-chchorivân Kâviri-vaṅgiśattukkum Šakkali-vaṅgiśattâr âga..âgil a-ppâvattilê pôvârgaḷ Šivan enu śrî-pâdam-šêrndên Kâviri-kiḷaivar maga

95

At the same place.

(Grantha and Tamil characters.)

.............šolli........rai munnûṟum......mum šuṟṟ-uḷḷa maṇ......ka ....lê Irâjêntira......ši..Gaṅga......kku mêlê........na...ḷil Dundu-šenmašarattil kulañ-jol..................

96

At Râyalpâḍ, on two stones in a field in front of Gaṅgama-guḍḍe.

(I) Šâlivâhana-šaka-varushambulu 1691 aguneṭi Virôdhi-saṁvatsara Âshâḍa-ba 3lu suṇṇagaṇṭivâri kâryâlu kalap........ganuka...šrîmatu-Lakshmî-Nâyinivâru daya (II)..chênu..šâsanaṁ.....yilavâru sukhâna anubhaviñchu-koni sukhâna vunḍe sarvâdhikâri...mukhântaraṁ....šâsanaṁ vêsinadi.. ....

98

At the same village, on a rock near the râja-kâluve.

šrî-Râma Târaṇa-saṁvatsara-Mâgha-šu 5 lu šrîman-mahâ-nâyaṅkâchâryulayina Tâḍigôḷa-Vasanta-Nâyani-Tirumalapa-Nâyanigâru Yanumula-Yarama-raḍi-komâruṇḍu Timma-raḍiki yî-Korikapalli staḷâna tâmu kaṭṭiñchina cheruvu-kinda......(usual imprecatory phrases)

99

At Raḍḍivârapalli, in Niragaṇṭi Channiga's field.

Manmatha-saṁvatsara-Âshâḍha-šudha 2 lu šrîman-mahâ-nâyaṅkâchâryalayina । râ । Tâḍigôḷa Tirumalappayyani kumâra Tirumalappa-Nâyinivâru Kûrige-palli-staḷa.....Tela-Veṅkaṭa-komâruḍu Veṅkaṭapagâriki râšiñchi yichchina šilâ-šâsana........................

100

At Maṭṭevârapalli (same hobli), on a rock in Baṇṭa-Virappa's field.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1631 aguneṭi Virôdhi-saṁvatsara-Mârgašira-šu 13 lu šrîman-mahâ-nâyaṅkâchâryulayna Tâḍigôḷa Tirumalappa-Nâyani kumâra Tirumalappa-Nâyanivâru Bonta-Chinaya-komâru-ḍu Vîrappaku vrâyiñchina châvâṭu-mânya-kramam eṭlennanu kôṭa gaṭṭi vâri kâryaṁlô Šrâvaṇa-šu 3 lu mṛitamâya ganuka mâ nâyaṅkatanamunaku chele Mokuvâripaliku....ammanivâri kaṭṭaḍanaralo vînki arakaṭadi šalav ichchinâru putra-pautra-pâramparyantaṁ anubhaviñchukoni sukhâna vunḍêdi kâṇike kampâdalu pani lêdu.........

101

At the same village, on a rock in the Pulimânyada chênu.

šubham astu Kîlaka-saṁvatsara-Mâgha-bahuḷa 3 Sôma | â-Vîrappa puli champinanduku mechchi Tirumalappa-Nâyaḍu daḷavâyi-Raṅgappa Yîrappaya vîru mechchi mâ vûra Vâbayakuṇṭa-mundara tûrpu...puli-mânyaṁ (rest illegible)

102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1676 aguneṭi Bhâva-nâma-saṁvatsara-Mâgha-šu 11 lu šrîman-mahâ-nâyaṅkâchâryulayina Tâḍigoḍlu Tirumalappa-Nâyani-Veṅkaṭappa-Nâyanigâru Appa-Nâya...ku vrâyiñchi yichchina dharmma-šâsana-kramaṁ eṭlannanu mâ nâyaṅkatanamunaku chelle Mudi-maḍagu-saṁsthânalo Môṭavâripalli kuppa..bâgamunaku mâdâ.....Malle-dêvara chervu (rest illegible)

107

At bêchirâk Maraḷapalli (same hobli), on a stone in the old village site.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1687 aguneṭi Pârthiva-saṁvatsara Chaitra-šu 5 lu Râlapâḍi-staḷa-Kadiri-mahârâyani Râmappa-Nâyinigâru Lôkati-Veṅkaṭappaku vrâyiñchi yichina šâsana Yirukal-seṭi... dâna nela ....

109

At bêchirâk Nallaguṭṭpaḷḷi (same hobli), on a rock in Subba's field.

šubham astu || svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1679 aguneṭi Dhâtṛi-saṁ | Mârgašira-šu 2 lu šrîman-mahâ-Narasiṁhâchâryulayina Kâšipa-gôtrala Bîmaṁ-Nâyani Baṭapa-Nâyanigâru....Kadirampalli Eguvapalli Kômaṭi......paravânishṭula pâda-gâni........chêsinâru gana yî-agrahâraṁ Trimala-Nâ...koraku sukṛita chêrunaṭṭigâ â-chandrârka-sthâyigâ anubha-viñchukoni sukhâna vunḍêdi (usual final phrases)

110

At Baddipalli (same hobli), on a rock in Subba's netravaṭṭi inâm land.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu...Râkshasa-saṁvatsa-ra.....Kottapâḷeṁvâru Badipalli-kôṭa lagga peṭinapuḍu daḷuvâyi-Bayanappa.. vachi chachchinâḍu ganuka.....mânya-chênuni vâru yî-Bayina kumâruniki

Randi-reḍiki Naḍimpali polâna kha I chênu nalina Kâḍulanu maḍi kha...paṭa-mânyam yichchina.....

111

At Balatamari (same hobli), on a rock at Dêvara-gadde, north of the village.

svasti šrî vijayâbhyudaya-Šâli...rshambulu 1634 aguneṭi Nandana-saṁvatsara ....šrîman-mahâ-nâyaṅkâchâryalayina Tippa-Nâyini-kumâra-Tiku-Tippa Nâyini-vâru ti....Baḷimari-Vîrabhadra-svâmiku yichina mânyamu chandrâr-kamunaku Mudimaḍagu yichina Ayyanapalli Vîrabhadra-dêva......putra-pautra.........anubhaviñchi......



TRANSLATIONS.

KOLAR TALUQ

1

Date 1496 A. D.

Be it well. (On the date specified), when the dharma-mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immaḍi-Narasinga-Râya-mahârâya was ruling the kingdom:—for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-maṭha of Muluvâyi, Vivanasamudra Apparasa granted land as follows.—The Âlahaḷḷi village of the Hosakôṭe-sîme which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure. Such is the dharma-šâsana given. Šrî-Raghunâtha.

2

Date? 1452 A. D.

May it be prosperous. (In the year specified), the mahârâja Chikka-Râya ....râjayya granted the revenue (*âdâya*) for *dharma*.

3

Date 1746 A. D.

Be it well. (On the date specified), Vakkalêri Channaṇṇa gave to Dyâvarapa-gaṇḍa a *surage-mânya* šâsana (as follows):—in the Tirumalakupa village in Vakkalêri-hôbaḷi attached to the royal city (*râjadhâni*) Kôḷâla, the *koḍigi-mânya* field of 3..and rice-land of 3..may you enjoy to sons, grandsons and posterity.

6

Date 753 A. D.

Be it well. In Konguṇi-mahârâja Šrîpurusha's reign in the world, the 28th victorious year;—when Šivamâra was ruling Kadambûr,—Kadambûr Khudarammâlâ for Ônkaṛu Kaṇṭêšvara granted by measurement a kaṇḍuga of rice-land[1].

[1] After this point most of the expressions are difficult to understand, and seem to be partly Tamil.

Bullocks will work the well for five months so that the point (of the plough) may enter. Kaṇṭêśvara and the ruling king will regulate and protect this. (What follows is unintelligible.)

Whoso willingly protects this *dharmma*, his feet do I place on my head. Whoso destroys this *dharmma* is guilty of the five great sins.

Half a kaṇḍuga is given for.....

7

Date about 760 A. D.

Be it well. When Śrîpurusha-mahârâja was ruling the kingdom of the world:—in the dispute (*vyavahâra*) between Kûḍalûr Pâḍi-Oḍeya and Nandi Kâḍava Eṟanâga no debt remains. Witnesses to this,—Lôkâditya-Eḷa-arasa's son Malladi, the forty of Kadambûr, the renowned Pandumu of Vidattûr, ...

8

Date about 753 A. D.

Be it well. When Ko[ṅguṇi]-mahârâja Śrî[puru]sha was ruling the kingdom of the world:—Lôkâditya-arasa having raised ? Kadambûr and made an attack, for this he gave rice-lands (as specified).

9

Date about 925 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Noḷamba, was ruling the kingdom of the world:—Tombuvvoya's sons Nâgayya and Koṇḍayya, gave to the Brahmans of Meṇḍimaṅgala 16 gadyâṇa of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon. Whoso destroys this is guilty of the five great sins.

10

Date 1323 A. D.

While Pôśaḷa vîra-Vallâḷa-Dêvar was pleased to rule the earth,—the *mahâ-sâmantâdhipati* Pemmi..Varada-bhûppâli-nâyakkar and the inhabitants of the Têkkal-nâḍu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Śeṭṭipaḷḷi, situated in the Viṭṭimaṅgala-paṟṟu, and of the lands below the big tank of Viṭṭimaṅgala, having formed them into shares of one kaṇḍaga wet land each. (Then follow names of the donees and details of the shares.)

11

Date about 753 A.D.

Be it well. When Koṅgoṇi-mahârâja Šripurusha was ruling the kingdom of the world:—and Lôkâditya-Eḷa-arasa was ruling Kadambûr;—the world-renowned Arasattamma, in Kârttika of that year, gave to Pulikkuṛukki-bhaṭâra 100 gadyâṇa of gold only—which was paid and land bought in Chikka Bânûr and divided into 17 shares. And deducting the five sluices of Maṛašalûr, the three remaining šluices are for the enjoyment of the god. On this land, cultivating it so as produce fruit, one row in four will be ploughed. Witnesses, the Brahmans of Belatûr and Kaḍatûr and the forty-two of Kadambûr.

Whoso understanding carries this out, his feet be on my head. Whoso destroys this is guilty of the five great sins.

12

Date 1369 A.D.

When vîra-Bukkaṇṇa-uḍaiyar was ruling the earth,—(on the date specified) we, the *mahâ-sâmantâdhipati* Šoṇṇeya-nâyakkar and the inhabitants of the *nâḍu,* including Ṇoṇapa...........made to Tambinâyan a grant of....nêri near Vêmamaṅgala, as a *kuḍaṅgai.* This is to continue as long as the moon and the sun endure..............

The signature of the inhabitants of the *nâḍu*,– Šrî-Bhairavanâtha.

13

Date about 1280 A.D.

(The inscription is mostly defaced.)

Be it well. In the.....year of the reign of Poyšaḷa vîra-Râma(nâtha-Dêvar)....................

14

Date 1035 A.D.

Be it well. In the 24th year of Râjêndra-Chôḷa-Dêva, the lord who captured Gaṅge, Kaḍâra and the east country:—Kayvara-nâḍ Bêbugal Bukayya's palace priest's son-in-law Pâlpaḍu Chôḷâchâri, when robbers carried off the cows of Volleyûr in Tagaḍu-nâḍ, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to *sargga.*



15

Date? 1482 A. D.

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gauṇḍa and his two sons (named)—to these three, an agreement (*sâdana*) as follows:—You having built anew the Baichakeṟe (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharma* to the god's treasury; the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure. Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom. Sign manual—Bayirava-Dêva.

Written by sênabhôva Hiriyaṇa. May it be prosperous.

In the Cheñji hill country Baichaṇa built a new tank.

17

Date 1269 A. D.

(From the date specified) we two, Maṟaipukka-Râman Šîpatinâyan and Vairattamman, the headmen of Šrîpati of the Kaivâra-nâḍu in Nigarili-Šôḷa-maṇḍalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhaṭṭas* of Maṟaipukka-Râma chchaturvêdi-maṅgalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head; and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges. This stone......

18

Date 1294 A. D.

(On the date specified) I, Šikka-Dêvaṇa-daṇṇâyakkan Aṇṇâmalai-dêvar, the great minister, councillor of *maṇḍalikas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-viḍaṅga-kshêtrabâla-ppiḷḷaiyâr, who is worshipped for the success of the sword and arm of king Râmanâtha-Dêvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Âjîvakas (or Jains), the tax on oil-mills, the tax on shops,[1] as well as all other kinds of taxes in Kaḷḷipaḷḷi, otherwise called Tirumaḍai-viḷâgam, which is a *dêva-dâna* of this god.

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[1] The names of some more taxes occur; but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges.

19

Date ? 1051 A. D.

(This inscription has neither beginning nor end. It is dated in the 34th year of the Chôḻa king? Râjâdhirâja.)

..........................Being directed by the revenue officer Vîra-vichchâdara-mûvênda-vêḷâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary, the Mûvênda-vêḷân of Jayaṅgoṇḍa-Šôḻa-pParambûr-nâḍu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Šôḻa-nallûr has been granted as tax-free property to Parântaka *alias* Râjarâja-Chôḻa-vêḷân and his descendants; and according to the *ul-vari* that has been received, written by Vîrattûr-kuḍi-kiḻavan, the *puravu-vari-tiṇaikkaḷam mugaveṭṭi,* after having been entered in the register.........., and dated on the 222nd day of the 34th year—Nallambar-uḍaiyân Aṇayaṟuttaman *alias* Pâṟâpa-šûḷâmaṇi-mû-vênda-vêḷân, the *puravu-vari-tiṇaikkaḷam* overseer, Iṭṭai-kuḍi-uḍaiyân Kiḍandân Šuppiramaṇṇiyan, the *puravu-vari-tiṇaikkalam* superintendent, Šiṟṟân Kâḍ-uḍaiyân Paṭṭâgai Nîṟaṇindân, the *mugavetti*, Pallava-Nâraṇapuram-uḍaiyân Aiññûṟṟuvan Ârâvamudu, the keeper of the land register, and Koḷvâymaṅgalam-uḍaiyân Muḷḷûr Veṅkâḍan, the writer of documents, having assembled, on the 223rd day of the 34th year............

21

Date 1500 A. D.

Be it well. (On the date specified, when, protected by the great king, Liṅgarasa[1] was ruling the kingdom of the world:—Hâdya Narasiṅga-mahîpâla-râya's son (made a grant for offerings to some god).

22

Date 1512 A. D.

Be it well. (On the date specified), in the reign of the râjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Râya-mahârâya:—the villages of Surabhi-dêvanapura belonging to the Gaurîšvara temple in the Neluvâgila-šîme attached to the nâyaka's office of Nara. .ni-Nâyaka, and Urubûvanahaḷḷi otherwise named Sômasamudra, these two villages, with the. . . under the old tank....... for the offerings to the god at the three seasons, the perpetual lamp. . . .

[1] The names are doubtful, the inscription being very rudely engraved, and Kannaḍa words used spelt in Tamil fashion.

23

Date? about 900 A. D.

For the holy god Alâḷa, Boyicha granted the following estate. Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujagaṇṇa, land...

24

Date? 1017 A. D.

This is a duplicate, expressed in Kannaḍa letters, of the Tamil inscription No. 25 following.

25

Date? 1017 A. D.

(This inscription is only a fragment, without beginning or end.)

....................Kôyiṟṟaman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kaḷanju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow. If the *gâmuṇḍa* of the *nâḍu* and the *gâmuṇḍa* of this village do not supply the goats (or sheep) to Kôyiṟṟaman, they shall be liable to a fine of 100 *kaḷañju* of gold; and Kôyiṟṟaman shall recover the said fine from them.

The feet of him who protects this charity.........To Râjêndra-Šôḻa-Dêvar ....

26

Date 1017 A. D.

In the 6th year of the reign of........varman *alias* Srî-Râjêndra-Šôḻa-Dêva,—in Gaṅgapallapuram of Nuḷambapâḍi *alias* Nigarili-Šôḻa-pâḍi, we, the inhabitants of Kaivâra-nâḍu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmuṇḍêšvari, the goddess of Jayaṅgoṇḍa-Šôḻa-chchaturpêdi-maṅgalam and the guardian deity of this *nadu;* and the *gâmuṇḍa* of this *nâḍu* shall be held responsible for this gift.

27

Date 1286 A. D.

In the 31st year of the reign of the favourite of earth and fortune, mahâ-râjâdhirâja-paramêšvara parama-bhaṭṭâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, establisher[1] of the Makara kingdom, raiser up of the Pâṇḍya family, the fearless pratâpa-chakravarti, the strong-armed Hoyišaḷa šrî-vîra-Râmanâtha-Dêvarašar, we, the inhabitants of Periya-nâḍu belonging to Ambaḍakki-paṟṟu of Kaivâra-nâḍu in Nigarili-Šôḻa-maṇḍalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumâḷ, for as long as the moon and the sun endure, one *paṇam* for every village where the cock crows.

(Usual final imprecatory sentence.)

28

Date? 1291 A. D.

In the 37th year of the reign of............while in this village the tax on looms, the tax on goldsmiths, the tax on Âjîvakas (Jains), *ûrpaḷachcham,* the grain in Kârttigai and the tax on oil-mills, had been paid to the temple at Maḍaviḷâgam of the god Ulaguyya-vanda-perumâḷ from the time of the Vannias,—I, Aḻagiyâḷan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king[2].

(Usual final imprecatory sentence.)

31

Date 1294 A. D.

(On the date specified) the son of Pâlaparayyan.......

32

Date 1342 A. D.

Be it well. (On the date specified), when Hoysaḷa vîra-Ballâḷaṟasa-Dêva was ruling the kingdom of the world:—........Sôma-daṇṇâyaka's son Balappa-daṇṇâyaka's minister Kaḷâvati Chavaḍiyakka? gave land to Bairi-dêva.

33

Date 1467 A. D.

May it be prosperous. Dharma-šâsana granted by Narasiṅga-Râja-Voḍeyar, free of all taxes.

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[1] 'The uprooter' in other inscriptions. [2] Apparently Râmanâtha Dêva.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Narasiṅga-Râyarayya-mahâ-arasu granted for the god Bayirava of Sihatti as an endowment (*pudivaṭṭige*) a dharma-śâsana as follows:—Whereas the villages formerly given by Râjêndra-Chôḷa and vîra-Ballâḷa for the offerings, decorations and illuminations of the god, in the name of Nâgaṇṇa, in Kaivâra-nâḍ in....nâḍ, continued in their time;—And since then troublesome men (*hâvaḷikâṛaru*) having built.... villages, and the worship and offerings of the god having ceased;—Now, in order that the worship, ceremonies and festivals (specified) may be carried on according to former custom, and that in our name new trays of offerings (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for daily feeding 218 Brahmans which we have carried on, may be confirmed, we have given the following villages:—......(*On the back*) Villages given by Râjêndra-Chôḷa and Hoysaḷa vîra-Ballâḷa (here follows the list)—altogether 13 villages. The old and new ceremonies to be performed for the god, as above given, are repeated. Usual final verses.

34

Date 1495 A.D.

May it be prosperous. (On the date specified), when the mahâ-maṇḍalê-śvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêśvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu gave to Gûḷiya and the other priests of the god Bhayirava of Sihati a śâsana as follows:—The 28 gadyâṇa that you formerly paid for watchmen's wages, alms and tribute to the Kôḷâla-śîme belonging to our office of Nâyaka, we grant for the offerings of your god Bayirava of your temple, and for a new car festival to be held for nine days, and for the expenses of extra sacrifices, lamps and offerings,—in order that merit may accrue to Narasiṅga-Râya-mahârâya and to our father Chikka-Timma-Râja. The grant is repeated. Usual final verses.

35

Date? 1468 A.D.

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen .... Sâmbyôya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of Sihati a śâsana as follows:—for one golden dish, one perpetual lamp, one.. ..which we have given for that god Bhayirava, we give...... in Amaravala-haḷḷi.......

36

Date? 1468 A.D.

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavaṇṇa granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honnu and 3 paṇa from the revenue of Tuṟuvâlahaḷḷi in Puli-nâḍ. Imprecation.

37

Date? 1400 A.D.

(On the date specified) Baḷadaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday.

38

Date? 1298 A.D.

(On the date specified) I, Irâjarâja-kkaṟkaṭaka-mahârâjan *alias* Vêṭṭaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-viḍanga-Kshêtrabâla-pPiḷḷaiyâr of Šrîpati all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkiṟai which belongs to Mâliyûr-paṟṟu.

39

Date 1393 A.D.

(The meaning of this inscription is not quite clear, on account of the gaps.)

The inhabitants of the *nâḍu*, including Nâgaṇṇa-uḍai-pradhânar, son of. . . .tanda-kâṟa râyar-gaṇḍa Nâgaṇṇa-uḍaiyâr of Kaivâra-nâḍu in Nigarili-Šôḷa-maṇḍalam, Râjarasar, son of Brahmarasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpati, having met together, it was decided (on the date specified) that when the big tank in Šrîpati which was the *tiruviḍaiyâṭṭam* of the god was built, Periya-perumâḷ-šeṭṭi, son of Poyyangiḷar Pammi-šeṭṭi, a leading Vaišya merchant, was to give? to the god two kaṇḍugas of dry land near the southern outlet of the big tank; that in case.......built on the land, no taxes in the village........; that the 13 *pon* paid annually.........including the big tank. ..; that.....had to be treated as a sarva-mânya for a period of 8 years from.....; and that thence-forward the wet lands below the tank should become kuḍangai lands.

This is the charity of Periya-perumâḷ, son of Pammi-šeṭṭiyâr.

2

40 *a*

Date 1268 A. D.

(From the date specified) we—Šîpati-nâyan, son of Maṟaipukka-Râman-Šeṭṭidêvar, and Vaiyritamman, son of Vaḍuganâgan—gave Šôḷakaṭṭai to provide for offerings of rice and. . . .for the god Širîpati-nâyanâr.

Usual final imprecatory sentence.

40 *b*

Date 1271 A. D.

(From the date specified) I—Vayirittamman, son of Maṟaipukka-Râman-Vaḍuganâgan—gave a perpetual lamp for the god Šîpati-nâyanâr.

41

Date 1267 A. D.

(From the date specified) I—Tammajayan, a descendant of Šambu-kula, lord of Gôdâviri, terrible to titled kings, *trailôkkarâya* (king of the three worlds)—gave, with pouring of water, all the dry and wet lands within the four boundaries of Šiṟiya-Nallâlam, to provide for the noonday offerings of rice for the god Bairava-nâyanâr of Šîpati. This shall continue unobstructed as long as the moon and the sun endure. Usual final imprecatory sentence.

Engraved by Šîpati, son of Maṇiyâchâri.

42

(The first portion of this inscription is gone, and we have only a portion of the usual final imprecatory verse.)

He who confiscates land. . . . . .is born a worm in ordure for 60 thousand years.

43

Date 1082 A. D.

In the 13th year of the reign of šrî-Kulôttuṅga-Šôḷa-Dêva,—Vîra-Šôḷa-Brahmârâyan, a Vaišya of the Šâṇḍilya-gôtra and the lord of Šâttanûr in Kuvaḷâla-nâḍu, renovated this *maṇṭapa* and this *pîṭha* (pedestal) of the god Kshêtrapâlar.

44

Date ? 1023 A. D.

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone.)

In the [? 12th] year of the reign of Kô-pParakêšariparmar *alias* šrî-Irâjêndra-(Šôḻa-dêvar) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with.........Iḍaituṟai-nâḍu; Vanavâši, shut in by a fence of continuous forests; Koḻḻipâkkai, whose walls were surrounded by *suḻḻi* trees; the fortification of Maṇṇai, of unapproachable strength; the crown of the king of Îḻam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the kings of the South (the Pâṇḍyas) had previously surrendered to the kings of Îḻam; the whole of the Îḻa-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêraḷas; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; the crown of pure gold, worthy of Lakshmi, which Parašurâma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Šândima island, having considered it a secure place; the renowned Iraṭṭapâḍi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayašiṅga, who, out of fear and to his disgrace, turned his back at Muyaṅgi and hid himself; the great mountains filled with the nine treasures; Šakkaragoṭṭam, whose warriors were brave; Madura-maṇḍalam, whose fortresses had cloud-kissing banners; Nâma-ṇaiyakkoṇai, which was full of groves; Pañjappaḷḷi, whose warriors possessed cruel bows; Mâšu.........green;.........together with many treasures, after having captured, along with his relations,......of the old race of the moon,..........at Âdinagavai; Oṭṭa-vishayam,.....dense bamboo thickets; the fine Kôšala....where Brahmans collected together; Taṇḍabutti, whose gardens abounded with bees..........;............Iraṇašûra; Vaṅgâḷa-dêšam,.........from which Gôvindašandan, dismounting from his horse, fled; elephants of great strength,......after having frightened on a...battle-field ......; Uttara-Lâḍam,......the sea; and.........whose sacred waters abounded with fragrant flowers;—...........on the hill of Šrîpati, a village of blessed name, situated in....nâḍu of Nigarili-Šôḻa....*alias* Nuḷamba-pâḍi,.........

2*

45

Date 1286 A. D.

(On the date specified) I—... ṅkakkâṟa Tuṭṭarâditta Râja-Nârâyaṇa-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Śrîpati, all the wet and dry lands adjoining Mûvâṟu, with their four boundaries, as a *sarvamânya.* I, Vâśudêvar, (gave this) to the god Bhairava. Usual final imprecatory sentence.

46

Date 1283 A. D.

(On the date specified) I—Mâman-aṅkakkâṟa[1]-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Śrîpati, all the wet and dry lands, with their four boundaries in the village of Mâḍakkirai, as a *sarvamânya.* I, Gaṅga-pPerumâḷ, (gave this) for the god Bhairava. Usual final imprecatory sentence.

47

Date 1281 A. D.

(From the date specified) I—Vâsudêvan *alias* Ayyan-aṅkakkâṟa[2]-tTuṭṭarâditya-Irâja-Nârâyaṇa-Brahmâdirâjar, son of Gaṅga-pPerumâḷ—gave according to the order of Gaṅga-pPerumâl, to provide for offerings of rice for the god Tribhuvana-viḍaṅga-Kshêtrapâla-Piḷḷaiyâr of Śrîpati, Mudukiṟai and my portion within the four boundaries of the dry lands set apart for the temple-manager ...this tank. Usual final imprecatory sentence.

48

Date 1280 A. D.

(On the date specified) I—Vâśudêvan *alias* Aiyan-aṅkakâṟa-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdirâja, son of Gaṅga-pPerumâḷ—gave, to provide for offerings of rice for the god Tribhuvana-viḍaṅga-Kshêtrapâlaka-pPiḷḷaiyâr of Śrîpati, my portion within the four boundaries of the wet and dry lands in Puḷiappaḷḷi of the Kaivâra-nâḍu and the Agilâśan tank in Iṅguṟukki, as tax-free temple property. Usual final imprecatory sentence.

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[1] Mâman-aṅkakkâṟa = champion of his maternal uncle or father-in-law.

[2] Ayyan-aṅkakkâṟa = champion of his father.

49

Date 1279 A. D.

(On the date specified) I—Kariya-Gaṅga-pPerumâḷ *alias* Aṇṇan-aṅkakâra[1]-tTuṭṭarâdita Râja-Nârâyaṇa-Brahmâdhirâja, son of Šelva-Gaṅgan—caused a *maṇṭapam* to be built for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati. To keep this *maṇṭapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Puḷiamballi of Kaivâra-nâḍu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence.

50

Date about 1283 A. D.

I—Gaṅga-pPerumâḷ *alias* Mâman-aṅkakâra-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdhirâjan—gave, for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati,...............as tax-free temple property. Usual final imprecatory sentence.

54

Date 1339 A. D.

(From the date specified) I—Dêvappar of Koḍambuliyûr—gave for the success of the sword and arm of šrî-Pôšana-Vîra-Vallâḷadêva's son Periya-Vallappa-daṇṇâyakkar, to the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati,..........the tax on goldsmiths, *uṇmarâṭṭam*, and all other kinds of taxes in the two villages of Šrîpati and Kaḷḷapaḷḷi, ...Usual final imprecatory sentence.

55

Date 1285 A. D.

(On the date specified) I—Gaṅga-pPerumâḷ *alias* Mâman-aṅkakâra Tuṭṭarâditta Irâja-Nârâyaṇa-Brahmâdhirâjan gave, as tax-free property and as a *sarvamânya,* to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kaḍaikkaṭṭûr situated in the Kaivâra-nâḍu, and all (the lands) in Šuvarna-maṅgalam bordering on the above village, to......nâyanâr and Šômêšvara-dêvar, sons of the *râja-guru* šrî-Višvêšvara-Šiva-uḍaiyâr of the Šâṇḍilya gôtra,

[1] Aṇṇan-aṅkakâra = champion of his elder brother.

one of the disciples of Šurami-dêvar *alias* Prasanna-Šivaṭṭaiyâr, who was born in the family of šrîmal-Lakshâdhyâyi-mudaliyâr of pure lineage.....and was *guru* to the Chôḷa and the Pâṇḍya kings (*prithvîšura-Chôḷa-Pâṇḍyargaḷukku gurukkaḷ-âna*).

56

Date about 1020 A. D.

(This inscription is mostly illegible.)

In the...year of the reign of Kôv-Irâjakêšarivarma *alias* šrî-Râjâdhirâja-Dêva....................

There is no guide but virtue to those who understand virtue.

57

Date about 925 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Noḷamba was ruling the kingdom in peace:—The lord of Patmañgeṟe, of the Vachcha-gôtra, Kaṇṇamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâṇa of gold for one daily.....to be kept up by the fifty. Repeats the names of those who shared in making the grant. Imprecation. Written by Manmeyya.

58

Date? 1497 A. D.

(In the year specified) the Kayivâra-nâḍ-prabhu, Kelanûr Chokkappa-gauṇḍa's (son) Paravatu-gauṇḍa gave a well to Linga, together with the field and rice-land under it.

59

Date? about 900 A. D.

Be it well. (With titles as in No. 57 above), glory of the Pallava-kula, ?Bhôlati-Râja granted the right of cultivation in the land under this tank ......

60

Date? about 1300 A. D.

I, Maiyil-gâmuṇḍa, gave, for the god Šaṅgîchchuram-uḍaiyâr of Kônûr, one kaṇḍaga of wet land at Maiyilšamuttiram.

I b

II a

VOKKALERI PLATES (KL-63)



II b

II a

VOKKALERI PLATES (KL.-63)



IIb

va

VOKKALERI PLATES (KL-63)



IVb

Va

VOKKALERI PLATES (KL-63)

63

Date 757 A. D.

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mânavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyaṇa, (were) the Chaḷukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was šrî-Polekêši-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was šrî-Kîrttivarmma pṛithvî-vallabha-mahârâja.

His son, who by defeating šrî-Harshavarddhana, the warlike lord of all the north, acquired the title of Paramêšvara, was Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara.

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitrakaṇṭha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pâṇḍya, Chôḷa, Kêraḷa, Kaḷabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kânchî who had bowed to no other,—was Vikramâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, who, even as Bâlêndušêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kânchî[1], levied tribute from the rulers of Kavêra, Pârasika, Siṁhaḷa and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted *pâli-dhvaja*[2] and all the other signs of supreme power,—was Vinayâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, who even in childhood had mastered all the science of weapons; uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror; in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants; foremost in all battles;

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[1] Or the king of Kânchî, possessed of three kingdoms.

[2] A special arrangement of rows of flags. See Pâṭhak's explanation, *Ind. Ant.* XIV, 104.

imbued with true energy; causing the hosts of his enemies to turn their backs; who, while acquiring for his father the emblems of the Gaṅgâ Yamunâ and *pâḷi-dhvaja,* the insignia of the *ḍhakka* and *maha-šabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm; who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanašraya*[1]); having the *pâḷi-dhvaja,* a sign of all supreme power, and other (insignia) of a mighty kingdom; — was Vijayâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, who upon being anointed as the self-chosen of the Lakshmî of the dominion of the whole world, acquired great energy; who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tuṇḍâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmmâ who came against him, captured his ill-voiced trumpet (*kaṭumukha-vâditra*), his special drum called 'roar of the sea', his flag of (Šiva's) club, (*khaṭvânga-dhvaja*[2]), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,— entered, without destroying it, Kânchî, like a beautiful zone (*kânchi*) to the lady the region of Agastya's abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasiṁhêšvara and other temples which Narasiṁhapôtavarmmâ had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) Pâṇḍya, Chôḷa, Kêraḷa, Kaḷabhra and other kings,—set up at the southern ocean called Ghûrṇṇamânârṇṇa (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory[3], like the embodiment of the mass of his fame pure as the bright autumn noon,—was Vikramâditya-Satyâšraya šri-pṛithivî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

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[1] This became a title of the Chaḷukya kings.

[2] A club or staff with a skull at the top of it, considered as an emblem of Šiva, and carried by Yôgis.

[3] For *jayastambham,* the original has *jayamambham.*

praying for an order saying, "Send me to subdue the king of Kâñchî, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-fort,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father;—thus in due time having gained the rank of Sârvvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour;—Kîrttivarmma-Satyâšraya šrî-pṛithivî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka—thus commands all people:—

Be it known to you, that by us,—seventy-nine beyond six hundred Šaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandâra-Gaviṭṭage[1] on the northern bank of the river Bhîmarathî, on the full moon day of Bhâdrapada,—on the application of šrî-Dôsi-Râja,—is given to Mâdhavašarmmâ, son of Kṛishṇašarmmâ and grandson of Vishṇušarmmâ, of the Kâmakâyana-gôtra, versed in the Ṛig and Yajur-vvêdas, the village of Suḷḷiyûr, together with Neṅgiyûr and Nandivaḷḷi, situated in the midst of the villages Tâmaramuge, Pânuṅgal, Kiṟuvaḷḷi and Bâḷavuru, on the southern bank of the river Aṟadoṟe, in the Pânuṅgal-vishaya[2].

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyâsa, arranger of the Vêdas:—By many kings has the earth been enjoyed, Sagara and others: whosesoever at any time is the land, his is then the fruit. To make a gift oneself is very easy; difficult to maintain another's: but of making a gift or maintaining one, the maintaining one is the better. Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years.

By the great minister for peace and war, šrîmad-Anivârita-Dhanañjaya puṇya-vallabha was this šâsana written.

63 (*bis*)

Date ? 1740 A.D.

(In the year specified), in the time of Chetrapati-Sâheb,—the Subedâr Yantâji-Basale granted to Mari-gavuḍa as a *kaṭṭu-goḍige* land (specified) for having a tank built in front of Dâsêrahaḷḷi. This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this *kaṭṭu-goḍige*.

[1] Identified by Dr. Fleet with Bhandâr-Kawte in the Sholâpur District (*Ep. Ind.* V, 201).

[2] Hânugal in Dharwar District.

64

Date ? 1494 A. D.

May it be prosperous. (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugaṭûr Mummaḍi-Tammaya-Gauḍa granted Garuḍanahaḷḷi Jayapura, free of all imposts.

66

Date ? 1578 A. D.

Be it well. (On the date specified), when Šrî-Raṅga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—on the application of Sugaṭûr Timmaya-Gauḍa, he granted to Chikka-Vîrabhadraya, son of Vîra. ....Tumbikuṇṭe....in the Kôlâhaḷa (country).

67

Date 1384 A. D.

Be it well. When the mahâ-maṇḍalêšvara, subduer of hostile kings, the Suratrâṇa of Hindu kings, champion over kings who break their word, râjâdhirâja paramêšvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world:—in order that life, health and wealth might be increased to Nâgaṇṇa-Voḍeyar, the champion over Khaṇḍikâṟa-Râya, and that his wishes and desires might be fulfilled to Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar;—the nâḍ-mahâprabhus of Kôḷâla, the southern Dvârâpuri-paṭṭaṇa, frequented by hermits of the Nigirilichôḷa-maṇḍala, Adhikâri Lakkarasapa of Sâdali, Mukaṇṇa-jîya, Sôvaṇa-jîya, Yiri-Seṭṭi and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haḷeya-Kottanûr village in Kôḷâla-nâḍ, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list)—altogether 16 shares.

69

Date about 1280 A. D.

I, Veḍummâra-Bâṇan, *alias* Uttama-Šôḷa-Gaṅgan, the Purandara of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêrî-vallabha, and the lord of Nandigiri—gave half of the wet and dry lands included in the four boundaries of the village of............Usual final imprecatory sentence.

70

Date 1330 A. D.

I, Pemmi-šeṭṭi, the great Pasâyitta, one of the sons of Šiṅgaya-daṇṇâyakka, who was one of the ministers of vîra-Vallâḷa-Dêva, confirmed (on the date specified) for the god Irugîšvaram-uḍaiyâr set up in the name of my elder brother at Kottanûr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmaṇa, the revenue officer of Kuvaḷâla-nâḍu, the inhabitants of Kuvaḷâla-nâḍu, Mukkaṇ.....šeṭṭiyâr, and the Sthânikas and Mâhêšvaras of the four places (named). I also granted ten *kuḷaga* of wet lands below the Kuṟukkimugaran tank in the Kaivâra-nâḍu.

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Šiva-Brâhmaṇa lands, the *Pancha-Šaivâšâriyam* and all other kinds of rights to Šellappiḷḷaiyâr, son of our *guru* Ulagukku-mûttanâyanâr who, having come from Tirumuduguṇṟam, consecrated this god, to his brother Tirumuduguṇṟam-uḍaiyâr and to his daughter Nâchchiyar's son Pemmaṇa.

The 18 *samayas* also granted for this god the following dues:—10 *paṇas* for an elephant, one *paṇa* for a horse, 2 *kâšu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *âḻâkku* for every load of pepper, 1 *kavaḷigai* for every load of betel-leaves, 1 *âlâkku* for every load of salt, 1 *uri* for every load of grain, 2 *kâšu* for every slave or servant, and 2 *kâšu* for every pair of cloths. Usual final imprecatory sentence.

71

Date 1330 A. D.

I, Pammi-šeṭṭiyâr, the great Paṭṭavyâpâri and chief of the Ubaya-Nânâdêši, having (on the date specified) caused a Šiva-liṅga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-šeṭṭiyâr who had attained to Šiva-lôka on the 21st solar day of the month of Màrgaḻi of the year Šukla (1329 A. D.), made over the same, with pouring of water, to Pammaṇa, son of Kuvarabakûttan of Naḍavâkiṟai, and granted to him certain wet lands (specified) in Iruga-šamuttiram for conducting the ? worship (*mâḍâpattiyam*) in the temple. Usual final imprecatory sentence.

73

Date 1404 A. D.

Be it well. (On the date specified), when vîra-Harihara-mahârâya was ruling the kingdom:—the *mahâ-vaḍḍa-byavahâri,* mahâprabhu of both sects of



Nânâ Dêsis, Yirigi-Seṭṭi's son Yirigi-Seṭṭi had the Šivâlaya of the god Vîrabhadra made, and for the offerings to the god granted lands (specified). The Vîrabhadra temple we have made over to Âdinâtha-voḍeyar, and have granted this *dharmma* for those who conduct the worship of that god, for as long as sun and moon endure. Imprecation.

74

Date 1712 A.D.

Be it well. (On the Šaka date specified), Pâtapanna being Subedâr,—in (the Government of) Bijâpur, in the *sammat havêli pargaṇa* Kôlahâr, and the *sarkâr* Karṇâṭaka, Ali Khân Sâheb, in the year 1121 (*i. e.* of the Hijra), favoured to Vakkalêri Tammaṇṇa's son Bayichaṇṇa a *netra goḍige* as follows:—This Bayichaṇṇa having come on the king's business, and been killed in the performance of it, the Sâheb gave orders to his kârakûns, the Faujdâr Roka Beg and others (named) to give a village as *netra goḍige.* Whereupon they gave the Holêrahaḷḷi village in the *havêli-taraf* Vakkalêri belonging to the royal city (*râjadhâni*) Kôḷâla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts.

75

Date? 1139 A.D.

Be it well. In the 7th year of the reign of Râjarâja-Dêva[1], (the lord) of the 7 beautiful cities,—I, Râjêndra-Šôḻa-Palavarâdittan, *alias* Mukkarašar Kâḍuveṭṭi, lord of Kâñchî-pura, having caused to be built for the god Sômîšvaram-uḍaiya Mahâdêvar a temple on the hill called Vîrašrîtirumalai at Šûṟûr, situated in Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam, granted Puṟakuṭṭai as a *dêvadâna* for the god Mahâdêva and the temple servants. (Usual final imprecatory sentence.) Udaiya-baṭṭa shall be the owner of this [property].

76

Date about 1280 A. D.

I, Veḍummâra-Bâṇa, *alias* Uttama-Šôḻa-Gaṅga, the lord of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêri-vallabha, and the lord of Nandigiri—remitted the land tax, *avichchupâṭṭam,* the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the dêva-dâna of the god Šômîšvaram-uḍaiya-nâyanâr of Šûṟûr.

(Usual final imprecatory sentence.) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mâhêšvaras.

[1] Taken to be Râjarâja II.

77

Date ? 1321 A. D.

I, Vikkirama-Gaṅgan, son of Uttama-Šôḻa-Gaṅgan — the lord of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêri-vallabha and the lord of Nandigiri—Taḻaišiyarâyan, *alias* Šananâḍâḻvân Kômuttan, one of my ministers, and his younger brother Gaṅgâdarâyan, *alias* Vîman, we three granted (on the date specified) to provide for offerings of rice for the god Šômîšvaram-uḍaiya-nâyanâr on the hill at Šûṟûr in the Kuvaḷâla-nâḍu, the remaining lands and the tank out of the lands situated below Puṟakkuṭṭai which had continued as a *dêvadâna* from the time of my grandfather, after excluding 8 kaṇḍaga lands (specified) for offerings of rice for the god šrî-Mûlasthânam-uḍaiyâr. We also granted as tax-free temple property to Ponnabaṭṭa, a Šiva-Brâhmaṇa of the Harita-gôtra and Bahudhânya (Bôdhâyana?) sûtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gaṅgapperumâḷ to provide for offerings of rice for the god šrî-Kailâsam-uḍaiya-nâyanâr and the lands (specified) set apart for offerings of rice for the god Vîmîšvaram-uḍaiyâr.

This stone inscription [was put up by] Taḻaišiyarâyan, one of my ministers, and Gaṅgâdarâyan, *alias* Virudar-kôvan.

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue.

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure. The protection of all the blessed Mâhêšvaras [is sought for this charity].

78

Date 751 A. D.

Be it well. In the 26th year of Koṅgoṇi Muttarasa,—in Vakkilu belonging to Pulil-nâḍ. . . slew and fell [1].

79

Date about 890 A. D.

Be it well. When Nîtimârgga Koṅgoṇivarmma dharmma-mahârâjâdhirâja paramêšvara, lord of Nandagiri, boon lord of Kovaḷâla-pura, šrîmat Permmânaḍigaḷ, protecting the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom of the world:—

[1] The inscription is only legible here and there.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrî-Noḻambâdhirâja was ruling the Gaṅga Six Thousand;—by order of Noḻambâdhirâja.—Be it well. Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, šrîmat Pompallam-Oḍeyar, making a stand in Murggepâḍi, fought with Bâṇarasa, slew many, fell and ascended to the world of heroes.

Pleased with that, on the application of Noḻambâdhirâja, Nîtimârgga-Permmânaḍigaḷ and Noḻambâdhirâja made a grant of Sûṟûr, washing his sword.

Whoso of the Gaṅga and Noḻamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Veṅga family is a righteous man.

Whoso destroys this has destroyed Bâraṇâši, and is guilty of the five great sins.

80

Date 1384 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Voḍeyar's son, the râjâdhirâja paramêšvara Harihara-mahârâya was ruling the kingdom of the world:—in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâṟa-Râya, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar,—his household officer Lakkarasa of Sâdali, and the nâḍ-prabhus (named) of Kôḷâla in Nikarili-Chôḷa-maṇḍala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôḷâla-nâḍ, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

81

Date 1394 A. D.

(On the date specified), we,—Mâdava-baṭṭa, son of Mâdava-baṭṭa, of the Kâšyapa-gôtra, Nâchchiyappa and others (named)—the *sthânikas* of the temple of šrî-Mûlasthânam-uḍaiyâr at Tendaṭṭu-maḍaiviḷâgam, having agreed among ourselves, thus sold our *kshêtra* to Šiṟuchchômaṇa, son of Šâmanta-baṭṭa, of the Haritapa-gôtra, a *sthânika* of the temple of Šômîšuram-uḍaiyâr at Šûṟûr.—Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dêvadâna* of the temple of šrî-Mûlasthânam-uḍaiyâr, including the houses,

the gardens attached thereto, the *gômâḷ* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified).

This is to last as long as the moon and the sun endure.

82

Date 1319 A. D.

While the mahâ-maṇḍalêśvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâḷa-Dêva was ruling the earth.—Be it well. The Vaṭṭavyâpâri, chief of the Ubaya-Nânâdêśiyas, lord of Kolli, lord of the excellent city Uppanelli, Naḍavarâditya, superintendent of Kôḷâla-nâḍu in Nigarili-Śôḷa-maṇḍalam,—Irugi-śeṭṭiyâr,—having built the temple of the god of śrî-Mûlasthânam, otherwise called śrî-Kailâsam, at Tendaṭṭu-maḍaiviḷâgam to the east of Kottanûr in Kôḷâla-nâḍu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Kaṟpaka-baṭṭa and Śiṟu-Kaṟpaka-baṭṭa, of the Kâśyapa-gôtra, sons of Maṇiya-baṭṭa of Malliyûr, and another fourth by Kêraḷa-baṭṭa of the Kâśyapa-gôtra and Kanakasabhâpati-Âḻvâr's son Mûlasthânam-uḍaiyâr of the Kauśya-gôtra.

Date 1331 A. D.

Another grant made to some others (names given). Nâyinâr, Nallappa and Śômaṇa—these three shall divide and enjoy it.

83

Date 1417 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—by order of the great minister Nâgaṇṇa-daṇṇâyaka, in the time of Bayichaya-daṇṇâyaka,—the mahâ-sâvantâdhipati Hebbeṟe-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôḷâla and others (named) made a grant for the Mûlasthâna god of Kendaṭṭi Maḍivâḷa which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Seṭṭi's son Bayiri-Seṭṭi gave a dharma-śâsana as follows:—Maḍivaḷa which is near to Kendaṭṭi in the Kôḷâla-nâḍ which is the Nikarilichôḷa-maṇḍala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. Imprecations.

84

Date 1544 A.D.

May it be prosperous. (On the date specified), when the mahâ-râjâdhi-râja paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world:—.....

85

Date 1739 A.D.

(On the date specified), in the country attached to our office of *vazîr,* Sardâr-Khân of Hâsina gave to Linge-Gauḍa, son of the daḷavâyi Vîre-Gauḍa of Kottanûr, the Pemmiseṭṭihaḷḷi village, free of all imposts, with a stone šâsana,—to be enjoyed by his posterity.

86

Date? 1641 A.D.

Obeisance to Râmânuja. (In the year specified), to the nalân-chakravarti Veṅkaṭâchârya, šrî-Raṅga-Râya granted the Pemmiseṭṭihaḷḷi village with this stone šâsana.

87

Date? 1658 A.D.

(In the year specified), Baseṭi's son Îre-seṭṭi and Lakimi-bâyi's (son) Jambu-kaḍi Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga....., land for the sake of merit. Imprecation.

88

Date 1744 A.D.

(In the year specified), Kottanûr daḷavâyi-Bhadre Gauḍa's *kaṭṭu-goḍige* field for the Beṭṭana-kere.

89

Date? 1726 A.D.

(In the year specified), the honourable Subedâr of the Šeṭṭis of Kôḷâla, Râya......

90

Date 903 A.D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

Ib

IIa

IIb

NARSAPUR PLATES (KOLAR Nº 90)

IIIa

IIIb

IVa

NARSAPUR PLATES (KOLAR Nº 90)

IVb

VIa

VIb

NARSAPUR PLATES (KOLAR N° 90)

VII a

VII b

NARSAPUR PLATES (KOLAR No 90)



A sun illumining the clear firmament of the Jâhnavî(or Gaṅgâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kâṇvâyana-gôtra, was šrîmat *Kongoṇivarmma-dharmma-mahâdhirâjaḥ.*

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was šrîmân *Mâdhava-mahâdhirâjaḥ.*

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was šrîmad *Harivarmma-mahâdhirâjaḥ.*

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyaṇa, was šrîmad *Vishṇugôpa-mahâdhirâjaḥ.*

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was šrîmân *Mâdhava-mahâdhirâjaḥ.*

His son, the beloved sister's son of *Kṛishṇavarmma-mahâdhirâjaḥ,*—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was šrîmân *Konguṇi-mahâdhirâjaḥ,* named *Avinîta.*

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Poralaṟe, Peḷnagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya,* was named *Durvvinîta.*

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara.*

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Šrîvikrama,* the first so named.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhûvikrama.* Who, moreover, had conquered the Pallavêndra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Râja-Śrîvallabha,* in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmî, was named *Nava-Kâma,* beloved by the good (*śishṭa-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of song.

Of that *Kongaṇi-mahârâja*, whose other name was *Śivamâra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nârâyaṇa; raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or, *Bhîmakôpaḥ*); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Râjakêsarî*). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Râja Śrîpurusha*, a head-jewel among princes. To women, a Kâma (Cupid); in the use of the bow, the son of Daśaratha (Râma); in valour, the son of Jamadagni (Paraśurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêśa (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was *Śrîpurusha*, the first so named, *Prithivî-Kongani-mahârâjaḥ*.

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory; the sharp bright sword in his arm—

(*a plate missing here*)[1]

[1] The loss of the plate at this point is unfortunate, but the Maṇṇe plates (Nelamaṅgala No. 60) enable us to supply the gap as follows:—embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear; the sky filled with hundreds of banners won by victory in war; a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to

..Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus; of distinguished fame from victory over the army of Vallabha, commanded by Râshṭrakûṭa Châḷukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was *Šivamâra-Dêva.*

His brother was *Vijayâditya.* From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised *Râjamalla,* his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—*šrî-Râjamalla,* with the second name *Satyavâkya.*

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjâṟâmaḍu,—was *šrî-Nîtimârgga.*

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son *šrî-Râjamalla,* his fame as bright as the moon illuminating all the points of the compass.

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, *srî-Satyavâkya-Permmânaḍigaḷ,* was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Šaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhiṇi,—this grant was made with pouring of water.

For Kamuṅgaṟe-kanti,—female disciple of Uttanindipuri Maṇḍala-bhaṭâra, the disciple of Kamuṅgaṟe Kaḍahura-bhaṭâra,—Poḷmada Mâdade-Nandâka's (son) Aiyyammade-Nandâka's (son) Mêgante-Nandâkagâđeya had a basadi made in Kaṇṇamaṅgala, and for that basadi granted (the following) land,—the betel-leaf garden west of the basadi, the new garden of Mûḍagare on the western stream, and below the tank a plot of three kaṇḍugas of the Tembelatta-paḷḷa land.

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behold, filled with twining entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon; distinguished by all the marks of an emperor; desirous only of benefitting others, without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali age; surpassing Bṛihaspati in skill in his measures of policy; his character like a stone pillar for protecting *dharmma* from ruin through the myriad cunning devices of a host of evil kings; surrounded by the twice-born gratified with his continual bestowal of gifts; flowing on without intermission and benefitting all the world, his gifts outdo the streams of rut from the regent elephants.



For the basadi the Sottiyûr-oreya Madamayya's son Šrîvarmmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight koḷagas in Tembâla. Eḷanomme-Divve's son Ayyapaṇamme gave (the following) land,—a cocoa-nut garden west of the basadi, and in Tumpola four koḷagas of Paḷḷa land.

Thus does Râma-Dêva beseech all future kings,—*Dharmma* is a common bridge for kings; this from age to age should you maintain.

91

Date 1076 A. D.

The Šaka year 998.

In the 7th year of the reign of Kôv-Irâjakêšarivarma, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêva—Kumârândai Kâṭṭamaiyanna Irumuḍi-Šôḻa-mâyalaṭṭi of Jananâda-chchatuppêdi-maṅgalam, *alias* Veḷḷiyûr, of the Kaivâra-nâḍu in Nigarili-Šôḻa-maṇḍalam, having rescued the cattle of Veḷḷiyûr and saved the village from destruction, attained to *svarga*. His son, Kêttirapâlanan Irumuḍi-Šôḻa-mâyalaṭṭi set up this stone.................

92

Date 1288 A. D. [1]

In the 34th year of the reign of the universal emperor šrî-Pôšaḷa-vîra-Râmanâda-Dêvar,—I, Šômanâ-dêva's son Gaṅgâdara, the strong-armed Vîra-Nârâyaṇa, maṇḍalika of Koyyakuṟa-nâḍu, Aṇṇan-aṅkakâṟa Nâlêrgaṇḍa—to provide for a *nâḻi* of rice for the noonday offerings for the god of Tirukkambîšvaram, otherwise called šrî-Kailâsam, and for the god šrî-Mûlasthânam-uḍaiyâr, in šrî-Vishṇuvardhana-chaturvêdi-maṅgalam, *alias* Veḷḷiyûr—gave (from the date specified) a fourth of Ambaḍakki in the Kaivâra-nâḍu and the taxes (named) in Veḷḷiyûr.

93

Date 1167 A. D.

While the mahâ-maṇḍalêšvara, Tribhuvanamalla, capturer of Taḻaikkâḍu, Koṅgu, Naṅgali, Uchchaṅgi, Vanavasi, Pâṇuṅgal and Peḷvala, the strong-armed vîra-Gaṅga-pratâpa šrî-Nârasiṁha-Pôšaḷišvara was pleased to rule the earth—(on the date specified)..........

[1] The Šaka year given is 1221 corresponding to Sarvadhâri. But Sarvadhâri = 1210. The Kali year given is 4390 which corresponds to the Šaka year 1211. So, 1210 is the year meant.

94

Date 1406 A. D.

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommaṇṇa-daṇṇâyaka's son—by order of Dêva-Râya,—for the god Sôma of Beḷḷûr, which is the Vishṇuvardhana-chaturvêdimaṅgala, granted the two villages of Bayilanakuṇṭe belonging to Beḷḷûr-sthala, given by Kannara-Dêva-Râya, and Tujilahaḷḷi, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto.

And by that order, Duḷinidava-Râṇi's son Malidêvi-Râṇi remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.....

95

Date 1286 A. D.

In the 32nd year of the reign of Pôšaḷa-vîra-Râmanâda-Dêva—I, Aiyan-aṅka-kâṟa Tuṭṭarâditta ...nna-Gaṅgapperumâḷ, son of Šavâšinâyan, granted (on the date specified) for the gods šrî-Kailâsam-uḍaiyâr and šrî-Mûlasthânam-uḍaiyâr of šrî-Vishṇuvardhana-chchaturvêdi-maṅgalam, *alias* Veḷḷiyûr, the ? taxes in this village.

(Usual final imprecatory sentence.)

96

Date? about 1280 A. D.

Ponnâṇḍâḷ, daughter of Kuṟukkaiy-uḍaiyâr of Irâjarâjapuram, having set up Paḷḷiyaṟai-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nâḷi* of rice, and when the goddess was taken in procession round the village on the day of *Uttarâ-nakshatra* in the month of Paṅguni.. ....

98

Date 1284 A. D.

In the 31st year of the reign of the emperor of the whole world, Pôšaḷa-vîra-Râmanâda-Dêvar—I, Tokkaraišâni, granted (on the date specified) 6½ *kuḷi* of land (the boundaries given) to provide for a sacred lamp in the temple of Vâḷa-vanda-perumâḷ at Veḷḷiyûr, *alias* šrî-Vishṇuvardhana-chaturvêdi-maṅgalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâḷa-vanda-perumâḷ, are also mentioned.

(Usual final imprecatory sentence.)

99

Date 1288 A. D.[1]

In the ....of the reign of the emperor of the whole world, šrî-Poyšaḷa-vîra-Râmanâtha...., I........, the strong-armed Vîra-Nâ....., maṇḍalika of.....nâḍu, Aṇṇa..........., granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vâḷa-vanda-perumâḷ.

(Usual final imprecatory sentence.)

100 *a*

Date 1153 A. D.

While the mahâ-maṇḍalêšvara, Tribhuvanamalla, capturer of Taḻaikkâḍu Koṅgu Naṅgili Gaṅgapâḍi Nuḷambapâḍi Uchchaṅgi Vanavasi and Pâṇuṅgal, the strong-armed Vira-Gaṅga Jaganêkamalla šrî-Nârasiṁha-Poyšaḷa-Dêva was pleased to rule the earth — To the temple of šrî-Nârašiṅga-viṇṇagara...*alias* the Tigubeli temple, at Veḷḷiyûr, *alias* šrî-Vishṇuvarddhana-chaturvêdi-maṅgalam, in the Kaivâra-nâḍu of Nigarili-Šôḷa-maṇḍalam, one *vritti* was granted by......., one by the members of the assembly, and one was purchased and granted by Mâdêva-šeṭṭi. Half a *vritti* was granted (on the date specified) by the Brâhmaṇi Âḷvânaṅgaišâni, wife of the *bhaṭṭa* Pêrâyiram-uḍaiyân, who was the *bhâgasvâmi* of the village, to provide for ? offerings of rice for the god Veṇṇaikkâmayaruḷiyav-emberumân. This half share granted by Âḷvânaṅgaišâni and........her husband's brother along with the Šrîvaishṇavas in the presence of Periyapiḷḷai in the year Bhâva..............

100 *b*

Date 1380 A. D.

(On the date specified), we, the *pûjâris* (three named) of the temple of Vâḷa-vanda-perumâḷ at Veḷḷiyûr, *alias* šrî-Vishṇuvardhana-chaturvêdimaṅgalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Šiṟappanachâri Nallapiḷḷai's son Maṇḍalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence.)

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[1] The Šaka year 1121 is given as corresponding to Sarvadhâri. But Sarvadhâri corresponding to 1210 is meant. See No. 92. 1121 is a mistake for 1211.

101

Date 1363 A. D.

While the possessor of all victorious titles, the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkaṇṇa-uḍaiyar's son Kampaṇṇa-uḍaiyar was ruling the earth—the sole manager of his palace, Abhaṅga-Garuḍa Nârâyaṇa-chakrakola vijaya-chûḍâmaṇi Duggaṇṇa granted (on the date specified) for the gods Vâla-vanda-perumâḷ and Villiyâr of Veḷḷiyûr, *alias* śrî-Vishṇuvardhana-chaturvêdi-maṅgalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Veḷḷiyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc. as a *sarvamânya.*

102

Date 1293 A. D.

(On the date specified) the pratâpa-chakravarti śrî-Pôsaḷa-vîra-Vallâḷa-Dêva's son Naraśiṅgapa-daṇṇâyakka's son Vallappa-daṇṇâyakka made the following grant for the god Vâḷa-vanda-perumâḷ of Veḷḷiyûr to provide for offerings of rice, sandal and sacred lamps:—one share of lands which he bought after full payment of 10 pieces of gold at. . ¼ *paṇa* for each *kuḻi* from Kêśavapiḷḷai. . . . Allai who had received it as her portion from Kanyanâr, including. . .*kuḻis* of the garden lands and the superior and inferior lands below the tank of Veḷḷiyûr, and the *kuṭṭais* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share.

104

Date 1428 A. D.

May it be prosperous. Be it well. (On the date specified), Lakkaṇṇa-Voḍayar granted to Siṅgarasa's son Annadâta this dharmma-śâsana:—the tank built by your Danakani-dêvi in the Beḷḷûr-śîmê belonging to the Muḷuvâyi kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

105

Date 1390 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans, Harihara-Râyarasu was ruling the kingdom of the world:—Lakshminâthapura, which is Mantriguṇḍi in Kôḷâla-nâḍ, the southern Dvârâvati-paṭṭaṇa, frequented by hermits, of Nigarilichôḷa-maṇḍala belonging to the champion over Khantikâṟa-Râya, Nâgaṇṇa-Voḍeyar,—Hibbari Lakumaiya-Nâyaka granted for *dharmma*. The nâḍ prabhus of Kôḷâla (several named) and other men disposed to *dharmma* granted all the lands belonging to that Lakshmînâthapura.

106 *a*

Date 1019 A. D.

In the 8th year of the reign of Kô-pParakêšaripammar, *alias* šrî-Râjêndra-Šôḻa-Dêva who,—while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Iḍaituṟai-nâḍu; Vanavâsi, shut in by a fence of continuous forests; Koḷḷippâkkai, whose walls were surrounded by *šuḷḷi* trees; Maṇṇaikkaḍakkam, whose fortification was unapproachable; the crown of the king of Îḻam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the king of the South (the Pâṇḍya) had previously surrendered to the kings of Îḻam; the whole of the Îḻa-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêraḷa; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; and the crown of pure gold, worthy of Lakshmi, which Parašurâma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Šândima island, having considered it a secure place;—

Araiyan Râjarâjan, *alias* Vikkirama-Šôḻa-chchôḻiyavaraiyan, of Šâttamaṅgalam in Tiraimûr-nâḍu of Uyyakkoṇḍâr-vaḷanâḍu in Šôḻa-maṇḍalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam, *alias* Nuḷambapâḍi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Šornapuḷiyan and Vinakkâlan, Šiva-Brâhmaṇas of the Kaušika-gôtra.

This is under the protection of all Mâhêšvaras.

106 *b*

Date 1006 A. D.

In the 22nd year of the reign of Kô-Râjakêsaripamma, *alias* šrî-Râjarâja-Dêva, for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Gaṅgâsâyaram, the king was pleased to grant, with pouring of water, the village of Aṟaiyûr in the Kuvaḷâla-nâḍu, as a *dêvadâna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess, ..., a Šiva-Brâhmaṇa of the Kaušika-gôtra.

106 *c*

Date ? 996 A. D.

(This inscription has neither beginning nor end. The regnal year 12 is given, perhaps of Râjarâja of No. 106 *b* above.)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the ... day of the 12th year of the reign of ... . to the effect that Pâkkam .... in the Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam was granted as a *dêvadâna* from the 12th year for defraying the expenses in the temple of Piḍâriyâr at Kuvaḷâlam in the Kuvaḷâla-nâḍu.. ....

106 *d*

Date about 1071 A. D. [1]

(This inscription may be a continuatiou of No. 108. It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Piḍâriyâr.)

.......................[The following is the allotment of allowance] to the servants performing various duties in the temple:—to the Kannâṭa-paṇḍita who conducts the *mâḍâpattiyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûṇi and 1 padakku a day; to the Brâhman Mârašiṅga-baṭṭa of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâšu, the equivalent of which

[1] The witnesses are the same officers who apportion allowances to various temple servants in No. 108.

in paddy is 5 kalam 1 tûṇi and 1 padakku; to the four Brahmachârins who ...., 75 kalam of paddy for 360 days at 5 nâḻi each a day, together with 2 kâšu, at ½ kâšu each, the equivalent of which in paddy is 5 kalam 1 tûṇi and 1 padakku; to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nâḻi a day; to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nâḻi each a day; to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day, together with 3 kâšu, at 1 kâšu each, the equivalent of which in paddy is 8 kalam and 3 kuṟuṇi; to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâḻi each a day; to the four Yôgêśvaras, 90 kalam of paddy for 360 days at 6 nâḻi each a day; to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day; to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the drummer who beats the drum ? bound on the head, 45 kalam of paddy for 360 days at 1 kuṟuṇi and 1 nâḻi a day; to the two men who beat the tabor *(mattaḷam)*, to the man who beats the double-drum (*karaḍigai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nâḻi each a day; to the ? *kambâḍaviyan,* 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; to the dancing-master, 37 kalam 1 tûṇi and 1 padakku of paddy for 360 days at 1 kuṟuṇi and 2 nâḻi a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the accountant 30 kalam of paddy for 360 days at .... a day, together with 1 kâšu, the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nâḻi each a day; to the potter who supplies pots to the temple-kitchen ....., 15 kalam of paddy for 360 days at 4 nâḻi a day; to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nâḻi a day; to the astrologer, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the lecturer on vyâkaraṇa and yâmaḷa, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the ? *pûjâri,* 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day.

Thus has the allotment been made. This is the signature of Nirupa-šikâmaṇi Viḻupparaiyan, the puravu-vari-tiṇaikkaḷam-mugaveṭṭi. This is the signature of Vîrašikâmaṇi-mûvênda-vêḷân.

Be it well.

107

Date 1054 A. D.

In the 3rd year of the reign of Kô-pParakêšaripammar, *alias* šri-Râjêndra-Dêva—who, having conquered the Iraṭṭapâḍi seven and a half lakh (country) and set up a pillar of victory at Kollâpuram; having terrified Âhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures; and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, ..., the overseer of the daṇḍanâyakas, Veṭṭan Pañchanedi-Vâṇan, *alias* Madurântaka-tTamil̤-pperaiyan of Taṇḍaṅguṛai in Vilâ-nâḍu belonging to Pâṇḍikulâšani-vaḷanâḍu of Šôl̤a-maṇḍalam, granted two perpetual lamps for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Vijaya-Râjêndra-maṇḍalam, and, having ? purchased 63 cows......, made them over to the two worshippers of the goddess, the Šiva-Brâhmaṇas — Šaṅkaran Tiyambakan, *alias* Bhûpâlarâja-Brahma-mârâyan and Âlan Mârašiṅgan, *alias* Râjaparâkkirama-Brahma-mârâyan—of the Kaušika-gôtra, for maintaining the lamps for as long as the moon and the sun exist. Any profit accruing from these cows was to be theirs (the Šiva-Brâhmaṇas').

These (lamps) are under the protection of all Mâhêšvaras.

108

Date 1071 A. D.

In the 2nd year of the reign of Kô-Râjakêsarivarmma, *alias* šri-Râjêndra-Šôl̤a-Dêva[1], who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keḷi... ; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragoṭṭam which had been free from fear of attack; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishṇu, having become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpam—

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[1] Kulôttuṅga I. who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Vîrašikâmaṇi-mûvênda-vêḷâr, of Pâṇḍiyambâkkam in the Pembuliyûr-nâḍu of Kâliyûr-koṭṭam in. . .ḷa-maṇḍalam, being seated in a maṇḍapam within the enclosure of the temple of Piḍâriyâr at . . . . . . in the Kuvaḷâla-nâḍu of Vijaiya-Râjêndra-maṇḍalam, questioned the Kannâṭaka-paṇḍita who was conducting the *mâḍâpattiyam* for the goddess, and the *panchâchâriya pûjâris* who. . . . . . ., whether any allotment of the paddy which was the equivalent of the revenue in gold (mâḍai) collected from the villages which were *dêvadânas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of . . . . . . ḷa-Dêva. Thereupon, the officer Vîrašikâmaṇi-mûvênda-vêḷâr made the following allotment in the presence of the above temple servants and of Nirupa-šikâmaṇi Viḻupparaiyan, *alias* . . . . . . , of Araṇinilai-Mummuḍi-Sôḻa-nallûr in . . . .yûr-koṭṭam, the puravu-vari-tiṇaikkaḷam *mugaveṭṭi*:—(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy.) To each of the deities—Vîrabhadra, Brahmâṇi, Îšvari, Kaumâri, Vaishṇavi, Vârâhi, Indrâṇi, šrî-Châmuṇḍêšvari, Gaṇapati, Châmuṇḍêšvari of Mûlasthâna, Yôgêšvari, Kshêtrapâla-dêva, Mahâ-šâstâ, and Sûrya-dêva—4 nâḻi of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering. (Then follow totals calculated for one year in measures of paddy.) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûṇi of paddy, together with 4 nâḻi of rice the equivalent of which in paddy is 1 kuṟuṇi, is required for putting below the *kalaša*; $\frac{1}{4}$ kâšu the equivalent of which in paddy is 2 tûṇi and 2 nâḻi, for buying the necessary drugs for the bath; and $\frac{1}{8}$ kâšu the equivalent of which in paddy is 1 tûṇi and 1 nâḻi, for a cloth to fasten round the chief *kumbha*; for the great offering, 1 tûṇi and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kuṟuṇi of paddy; for 4 dishes of curry, 2 nâḻi of paddy; for 20 areca-nuts and 40 betel-leaves, 4 nâḻi of paddy; for 2 kalam of intoxicating drink required for Yôgini-Yôgêšvara-pûjai, 1 kalam of paddy, together with 1 tûṇi of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûṇi and 1 padakku; and for one sheep required for the same *pûjai*, $\frac{3}{8}$ kâšu the equivalent of which in paddy is 1 kalam and 3 nâḻi.

[1]The same items are repeated for the day of the Kârttigai (Krittikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûṇi of paddy for 10 nâḻi of oil required for lamps, at the rate of 1 padakku of paddy for every nâḻi of oil.

[1] This is printed in the Tamil as No. 112*a*.

On every Tuesday in the year—for offerings 1 kuṟuṇi of rice, for oblation (*bali*) 2 nâḻi, and to Astradêvar 2 nâḻi; two dishes of curry; 4 areca-nuts and 8 betel-leaves; for burnt offering (*aṅgâra-bali*), 1 sheep valued at ¼ kâšu; 10 lamps to be lighted at the time of performing the sacrifice; for the worship of the Virgin (Kanyâ-pûjai), 7 women and 1 Brahmachâri (Vikkêšvara-mâṇi) to be employed; 4 dishes of curry; 16 ? areca-nuts (veṟuṅgây) and 32 betel-leaves. (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy.)

On each of the 10 remaining *saṅkrânti* days[1] (the solstices having been already provided for) in the year—1 kuṟuṇi and 4 nâḻi of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year.)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves; 4 nâḻi of oil for lamps; for Yôgini-Yôgêšvara-pûjai, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tûṇi of rice, and 1 sheep (valued at ⅜ kâšu). (The totals for one year are given).

For hoisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Paṅguni, 1 kuṟuṇi of paddy together with 1 nâḻi of rice (the equivalent of which is given as 2 nâḻi of paddy) for putting below the pots containing sprouting seeds (*pâligai*); ⅛ kâšu for buying a cloth to fasten round the Châmuṇḍâ-kumbam; offerings of rice, curry, areca-nut and betel-leaves; and ½ kâšu for buying a cloth of 12 cubits for the sacred flag; to the man who paints the flag, ⅛ kâšu; for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest, ¼ kâšu; for presentation to the man who performs the ceremony of opening the eyes (of the image of the god), ⅛ kâšu; for the flag-god (Dhvaja-dêvar), 4 nâḻi of paddy for putting below the kalašam; offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival); and 1 sheep on the day of hoisting the flag and another on the day of taking it down.

For Astra-dêvar, ⅛ kâšu for buying a cloth for his vestments; and offerings of rice and curry twice a day, (totals for 7 days given). ¼ kâšu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kuṟuṇi of paddy together with 1 nâḻi of rice for spreading below the pots containing sprouting seeds; ⅛ kâšu for buying a cloth to fasten round the Châmuṇḍâ-*kumbam*, and offerings of rice, curry, areca-nuts and betel-leaves.

For the Châmuṇḍâ-oblation (*hôma*) to be offered twice a day, 1 nâḻi of ghee. For the oblation of rice, to be offered twice a day, 4 nâḻi of rice. For sesamum, parched rice and *tôrai* (a kind of rice), 1 kuṟuṇi of paddy. For

[1] The day of the passage of the sun from one zodiacal sign into another.

burnt offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these.)

For the nine gods (Nava-dêvataigaḷ), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; 1⅛ kâšu for buying 9 cloths for their vestments; ½ kâšu for 3 mañjâḍi of gold for their *tirukkâppu* and for the oblation of rice to be offered twice a day, 4 nâḻi of rice. (Totals in measures of paddy given for 7 days.)

For presentation to the man who offers the daily oblation in fire, ⅛ kâšu. On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; oil for burning lamps at the place to which the deity is taken; ⅛ kâšu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath.

To the man who officiates as Brahmâ, to the one who repeats *mantras* and to the man who recites hymns before the deity, ¼ kâšu each. To one Rigvêdi, to one Sâmavêdi and to one Yajurvêdi, ⅛ kâšu each. For buying cloths to be given ? along with boiled rice etc. offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâšu.

For performing the *šandi* for the divine mother (*mâtiru-šandi*), 1 padakku of sprouting paddy; and another for buying *tôrai*, the pulse *uḻundu* and other necessary things.

At the place....., 1 kâšu for buying ½ kalañju of gold for a complete set of ornaments for a virgin; and ¼ kâšu for buying a cloth for her.

¼ kâšu for a cloth to wrap round the kettle-drum; 1 kuruṇi of paddy for putting below the kettle-drum; ½ kâšu for a cloth for...flag; ¼ kâšu for 1 sheep required for sacrifice; offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy); and oil for lamps.

1 padakku of paddy and 4 nâḻi of rice for putting below the Châmuṇḍâ-kalašam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept; 1½ kâšu for buying cloths to wrap round the *kumbas;* and oil for one perpetual lamp.

For the 10 Kumba-dêvatâs and for Astra-dêva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days); 2 nâḻi of rice for the morning oblation; the same for the noon-day oblation, together with 1 sheep for the bloody oblation; 2 nâḻi of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again).

For *graha-šânti* and *arpuda-šânti,* 1 sheep per day; and oil for two hand-lamps at the time of sacrifice.

For the *nava-hôma,* rice for the nine oblations and ghee; for Châmuṇḍâ-hôma, 1 sheep per day.

For.. *yamu...si,* offerings of rice and curry, and oil for lamps. At the conclusion, eight she-buffaloes valued at 2 kâšu each, one sheep for ? victim and 1 sheep for meritorious sacrifice (*puṇya-vadai*). For the...priest, ½ kâšu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him; and 6 kâšu for 3 kaḻanju of gold to be presented to him. For Šû....., ½ kâšu for two cloths similar to the above, and 2 kâšu for 1 kaḻanju of gold to be presented to him.

For the sacrificing priest, ¼ kâšu for two cloths, and 2 kâšu for 1 kaḻañju of gold to be presented to him.

To the nine priests who performed the *nava-hôma,* ½ kâsu each.

On each of the 7 days during which the *šânti* is performed, 1 kalam of intoxicating drink and ½ sheep for Yôgini-Yôgêšvara-pûjai, also 1 padakku of rice. On each of the above days, 1 tûṇi and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced. (Totals given in measures of paddy in all the above.)

....

109 *a*

Date 1033 A.D.

In the 22nd year of the reign of Kô-pParakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar who, etc. (see Nos. 106 *a* and 44), conquered with his great and warlike army Iḍaituṟai-nâḍu etc. (see Nos. 106 *a* and 44); Mâšuṇi-dêšam, whose paddy-fields were green; a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâšan of the ancient race of the moon, in a battle which raged at Âdinagaravai of unceasing great fame; Oṭṭa-vishaiyam, surrounded by dense ? bamboo thickets which were difficult to approach; the fine Kôšalai-nâḍu, where Brâhmans are collected together; Taṇḍabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle; Dakkaṇa-Lâḍam, whose fame spread in all directions, after having so attacked Iraṇašûra that his stubbornness vanished; [Vaṅgâḷa-dêšam, of unceasing drizzle, from which Gôvindašandan, dismounting from his horse, fled;] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battle-field Mahivâḷa of ? Šaṅgoṭṭal, who wore the warrior's ankle-rings; Uttira-Lâḍam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers; and who—having sent many ships in the midst of the billowing sea and having [captured] Šaṅgirâma-vijaiyôttuṅgapanma, the king of Kiḍâram, [along with his elephants

......],—took [the large heap of treasures which he had rightfully amassed], the Vichchâdira-ttôraṇa at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels; the extensive šrî-Vijaiyam; Pannai, watered by the river; the ancient Malaiyûr, whose fortress was on a high hill; Mâyiruḍiṅgam, the moat around which was the deep sea; Ilaṅgâšôbam, of undaunted heroic deeds; Mâppappâḷam, having abundant waters as its guard; [Mêvilimbaṅgam, which had fine fortifications as defence]; Vaḷaippandûṟu, situated in the midst of green jungle; Talaittakkôlam, praised by great men versed in the sciences; Mâdamaliṅgam, of steady heroic deeds; Nilâmuri-dêšam, whose fierce strength was increased by enmity; Mânakkavâram, having gardens the flowers in which were full of honey; and Kidâram, of fierce strength, guarded by men who wore the warrior's ankle-rings;—

According to the command of šri-Râjêndra-Šôḻa-Dêva, the general Uttama-Šôḻa-Brahma-mârâyan, *alias* Mârâyan Arumoḻi, son of Râjêndra-Šôḻa-Brahma-mârâyan, *alias* Nârkkaṇa šri-Krishṇan Râman, of Kêraḷântaka-chaturvêdi-maṅgalam, *alias* Amaṇakuḍi, in Veṇṇâḍu belonging to Uyyakkoṇḍâr-vaḷanâḍu of Šôḻa-maṇḍalam, caused to be built [of stone] what had formerly been built of brick in the temple of Piḍâriyâr at Kuvaḷâlam in the Kuvaḷâla-nâḍu of Gaṅgâšâyaram in [Nigarili] Šôḻa-maṇḍalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Šiva-Brâhmaṇas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brâhman Mûttavagaittûdan Tiruppori Ambalattâḍi of Kâṭṭumâna-pâkkam in the Mâgi-ṇûr-nâḍu of Šeṅgâṭṭu-kkoṭṭam in Jayaṅgoṇḍa-Šôḻa-maṇḍalam.

Šintâmaṇi Šaṅkaran, the possessor of the Mûttavagai sacred parasol, of Eyinaṅgu in Veḷâ-nâḍu which belonged to Kshatri-šikâmaṇi-vaḷanâḍu, gave over to the charge of the Šiva-Brâhmaṇas worshipping in the temple a twilight lamp to be burned at one *šandi* (one of the three times of the day), as long as the moon and the sun exist, before the Piḍâriyâr of Kuvaḷâlam.

109 *b*

Date? about 1200 A. D

The hero Mâdavan of Aṇḍa. . . ., got this *pîḍam* (pedestal) made.

110

Date about 1280 A. D.

I, Veṭṭummâra-Bâṇan, *alias* Uttama-Sôḻa-Gaṅgan (with usual Gaṅga titles)[1], remitted the land-tax, the tax on *avichchu* (?), the tax on houses, the tax on ? sugarcane mills and other taxes in the *dêvadânas* of the goddess and gods of Kuvaḷâlam, and in the *dêvadânam, tiruvidaiyâṭṭam* and *paḻḻichchandam* granted for gods in the Kuvaḷâla-nâḍu.

(Usual final imprecatory sentence.) This (charity) is under the protection of all Mâhêšvaras. May it be prosperous. There is no guide but virtue to those who understand virtue.

111

Date 1027 A. D.

On the 240th day of the 16th year of his reign, Kô-Parakêsaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who took the Eastern country, Gaṅgai and Kaḍâram, being graciously seated in the outer hall of the ? stage within the ..... palace at Vikkirama-Šôḻa-puram in the Kaivâra-nâḍu of Nigarili-Šôḻa-maṇḍalam, was pleased to order that the village of Piragampaḻḻi in the Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam, excluding the ? portion of the ryots, should be entered in the revenue register as a *dêvadâna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Piḍâriyâr of Kuvaḷâlam in the same nâḍu. The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Râjêndra-Šôḻa-Brahmâdirâyar, *alias* Nârkkaṇa-mârâyan Jananâdanâr of Kêraḷântaka-chcharuppêdi-maṅgalam in Veṇṇâḍu of Uyyakkoṇḍâr-vaḷanâḍu, ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dêvadâna* from that year.

This is the signature of Aiññûṟṟuvan Ârâvamudan[2], the puravu-vari-tiṇaikkaḷam mugaveṭṭi. This is the signature of Iḷavenbai-uḍaiyân, the puravu-vari-tiṇaikkaḷam mugaveṭṭi.

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[1] See Nos. 69, 76, and 77.

[2] Also mentioned in No. 19.

112 *a*

Date 1022 A. D.

On the 270th day of the 11th year of his reign, Kô-pParakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who took the Eastern country and Gaṅgai, being graciously seated in the outer western *maṇḍapam* ...... called Râjêndra-Šôḻan inside the temple at Kâñchî-puram, was pleased to order that the ? village of Pašai.... in the Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam,— excluding the ? portion of the ryots, including *kârâṇmai, miyâṭchi,* excess and deficiency—should be entered in the revenue register as a *dêvadâna* from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Piḍâriyâr of Kuvaḷâlam in the same nâḍu. The royal secretary, Râjêndra-Šôḻa-nallûr Kiḻavan, having written that the king had been pleased to order thus, and the chief secretary, Râjêndra-Šôḻa-kKandiruvapperaiyan, along with three others (named) having approved of it, Râjêndra-Šôḻa-Brahmâḍhirâjar[1] ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a dêvadâna from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Piḍâriyâr of Kuvaḷâlam.

This is the signature of the puravu-vari-tiṇaikkaḷam superintendent, Kuḻa-lûr-uḍaiyân. This is the signature of the mugaveṭṭi, Iḷaveṉbai-uḍaiyân.

112 *b*

Date ? 1052 A. D.

In the 35th .... Kô-pParakêšaripanmar, *alias* šri-Vijaiya-Râjêndra-Dêva[2], who—having taken the head of Vîra-Pâṇḍiyan, the Šâlai of Šêralan, Ilaṅgai and the Iraṭṭapâḍi seven and a half lakh (country), and set up a pillar of victory at Kalliyâṇa-puram,—took his seat on the throne of heroes and got himself anointed as Vijaiya-Râjêndra — .... Kuvaḷâ ... in the Kuvaḷâla-nâḍu of Vijaiya-Râjêndra-maṇḍalam........

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[1] The same that is mentioned in the previous number.

[2] Mulbagal Nos. 105 *c* and 106 *a*, with almost the same historical introduction, are dated in the 33rd year of Râjâdhirâja, elder brother of Râjêndradêva. This inscription may refer to the reign of the same king; Râjêndra may have been a co-regent.

112 *c*

Date ? about 1200 A. D.

The hero Mâdavan of Âṇḍakku (?) in Têvûr-nâḍu which belongs to Arumoḻi-dêva-vaḷa-nâḍu.

112 *d*

Date ? about 1025 A. D.

(This inscription is fragmentary. It contains no date and no name of any king.)

Details of the number and weight of some gold and silver ornaments presented to some god are given. Some grants are made for burning perpetual lamps before the god of some place.

112 *e*

Date about 1025 A. D.

(Contains only a fragment of the historical introduction given in No. 109 *a*.)

Râjêndra-Chôla's time.

112 *f*

Date ? 1023 A. D.

(This is also fragmentary. All the historical introduction is gone.)

In the 1[2]th year of the reign of Kô-pParakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who........conquered........—Vîra-Šôḻa....of Nandi-puram in Tirunaṟaiyûr-nâḍu belonging to Kshatrišikâmaṇi-vaḷa-nâḍu, made over...... to the Šiva-Brâhmaṇas worshipping in the temple for burning a lamp before the ? Bhaṭṭar of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Nigarili-Šôḻa-maṇḍalam.

112 *g*

Date about 1020 A. D.

This is similar to No. 112 *e*. The name of the king, Râjêndra-Šôḻa, can be made out.

113

Date 1379 A. D.

(On the date specified),—Be it well. The mahâ-maṇḍalêšvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar, the mahântas of all the

world and others (named), with all the farmers and subjects, and the temple priests in Kôḷâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a šâsana as follows:—Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganahari village in Kôḷâla-nâḍ, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple.

Imprecation.

114

Date 1538 A. D.

May it be prosperous. (On the date specified),—when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—. . . . . during his *pârupatya* granted to the brave soldiers . . . . in the villages of the . . . . temple in the *punya-kshêtra* of the goddess Kôḷâla, worshipped in the four yugas, set up by Parašurâma in this old time Dahana Kôḷâla, giving it another name of Kôḷâla Bhârgava[1].

115

Date ? about 1030 A. D.

This is the sacred outer maṇḍapam called šrî-Râjêndra-Šôḻa-dêvan after the name of (the king) šrî-Râjêndra-Šôḻa-Dêvar, caused to be erected by Jakkiyappai, daughter of Tribuvanaiyan of Iṭṭakirai, at the foot of Šûḻkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kaḍambanâk-kai-nâḍu.

116

Date about 1030 A. D.

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

118

Date 1785 A. D.

(Persian)—God is the Protector. All things exist by water. Thus is it written.

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[1] Some of the inscription being defaced, parts of the translation are uncertain.

119

Date 1786 A. D.

(Persian)—The shadow of God, Ṭîpû Sultân, emperor of the faithful,—may his country and empire last for ever.

By order of the Sultân, who is the king of the world, Saiyid Buḍan, a devoted Amîl, in the year Sâhir and the month Taki, constructed the tank, whose water is like the water of Kansar (the river of heaven).

120

Date 1216 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Śôḻa-Gaṅgan (with usual Gaṅga titles), having set up the god Vîra-Gaṅgîśvaram-uḍaiya-nâyanâr in the village of Vîra-Gaṅga-nallûr on the hill called Muchukunda-giri near Kuvaḷâlam of the Kuvaḷâla-nâḍu in Gaṅga-maṇḍalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuḻi of wet land, as measured by the rod *variśai-kkôl* and of 28 kaṇḍagam of *etta*-land[1] (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A. D.

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêṭṭai (Jyêshṭhâ)-nakshatra, and the great festival on the day of the holy Kêṭṭai-nakshatra in the month of Śittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Mâhêśvaras. The giver obtains merit; his successor......should protect the charity; he who rashly injures it will long suffer in hell; but he who protects it......

121

Date ? 1225 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Śôḻa-Gaṅgan, granted (on the date specified) in the year Târaṇa corresponding to the 46th year of my reign, 12,000 kuḻi of wet land and 24 kaṇḍagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuḻi of wet land and 2 kaṇḍagam of dry land each, in order that they

[1] Land irrigated by water-levers (?).

might serve in the temple of Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr at Vîra-Gaṅga-puram on the hill called Muchukunda-giri. I also granted 1500 kuḻi to Pâḍum-âṇḍân (the songster Âṇḍân ?). This is under the protection of all Mâhêšvaras.

122 [1]

Date about 1280 A. D.

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist:—

5 paṇa for every foal....born in the Kuvaḷâla-nâḍu; 3 paṇa for......; 1 *pon* for every foal sold in the same nâḍu; and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses.

I also granted, to provide for offerings of rice, lands (specified) excluding former dêvadânas and including the taxes on land and on avichchu (?).

123

Date about 1280 A. D.

I, Veṭṭummâra-Bânan, granted, for the perpetual lamp of Šeṅkara,..... of Kuvaḷâlam.

124 *a*

Date ? 1218 A. D.

I, Vallâḷa-dêvan, son of Šikka-daṇṇâyakkar, who was the younger brother of Pôlâḷa-daṇṇâyakkar, who was again the father-in-law of the mahâ-maṇḍa-lîšura Uttama-Šôḷa-Gaṅga *(alias ?)* Šelva-Gaṅga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps..........

124 *b*

Date 1321 A. D.

The officers (two named) under Kariya-Irâmaiya-nâyakkar, son of Kâ...... yar, who was one of the ministers of vîra-Vallâḷa-Dêva, and the inhabitants of Periya-nâḍu in Kuvaḷâlam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vîra-Gaṅgîšvaram-

[1] In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, *e. g.* vimṭa for viṭṭa.

uḍaiya-nâyanâr. (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-šeṭṭiyâr, the headman of the Ubhaya-Nânâdêšigaḷ. (Usual final imprecatory sentence.) The protection of Mâhêšvaras (is sought for this charity).

125

Date ? about 1250 A. D.

I, Marudûr-uḍaiyân Kamban Villavarâyan, [? *alias*] Pottasam Vêle Aḍakkaiyan, made a grant of land[1] (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêšvaras.

126

Date ? 1286 A.D.

I, Malaiyâṇḍai Šiyan's son Dêvâṇḍai Šiyan, the strong-armed Vîra-Nârâyaṇa and maṇḍalika of Koygaikkuṟu-nâḍu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuḻi of land (specified), in order that its income, viz., 21 paṇa, might be utilised for ? carrying in procession the god Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr in the month of Vaigâši and on the day of Âyiliya (Âšlêshâ)-nakshatra, the star under which I was born.

127

Date ? about 1220 A. D.

I, ...Gaṅgan Viḻuppar Nârayan, ... Uttama-Sôḻa-Gaṅga. . ., granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr]. (Usual final phrase and imprecatory sentence.)

128

Date 1321 A. D.

(On the date specified), vîra-Ballâḷa-Dêva's minister Kali-Lakkumai-Daṇṇâyaka's son Kariya. .Râmai-nâyaka's officer Haḷḷa. . . .

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[1] It is called karkaḷani—stony wet land.

129

Date about 1220 A. D.

I, Vikkirama-Gaṅgan ....'s son ...kka, the servant of Vîra-Gaṅga, *alias* Uttama-Šôḻa-Gaṅga (with usual Gaṅga titles), am the husband of the wives of those servants who run away. Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away.

130

Date 1216 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Šôḻa-Gaṅgan (with usual Gaṅga titles), having set up the god Jalakaṇṭêšvara-nâyanâr in the village of Vîra-Gaṅga-nallûr at the foot of the hill called Muchukunda-giri, near Kuvaḷâlam of the Kuvaḷâla-nâḍu in Gaṅga-maṇḍalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuḻi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god. I also granted the village of Vibhûtipuram adjoining Kuvaḷâlam to provide for the worship of the god. (Then follow the boundaries of the village.) The Šiva-Brâhmaṇa of the Kaušika-gôtra shall enjoy this (village).

(Usual final imprecatory sentence.) (Signed) šrî-Jalakaṇṭêšvaran. (This charity) is under the protection of Umâ-Mahêšvara.

131

Date 1198 A. D.

Be it well. Vikkirama-Gaṅgan,—who was the lord of I..šaiyâr of immense fame on this earth.....girt by the wavy sea; who was the friend of........; who was the first chief merchant (âdi-vaṇikêšan) that settled people in the great city of Kuvaḷâlam of spotless fame; who owned the city of Aḷagai also; who was born from the womb of his Arundati-like mother, the lady Uyyâṇḍai; who had been born along with? Širâšai-ttêvan to the Trailôkya-paṭṭaṇa-svâmi Aiyan; who had his breast decorated with bright jewels; who was the lord of the fertile Toṇḍai-vaḷa-nâḍu, surrounded on one side by waters abounding in red lotuses; who was greater than the great; and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indaḷûr the god of the sharp-edged spear, who pierced the mountain (Subrahmaṇya), granted one vêli (specified) of the best lands below the Kuvaḷâlam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Šibali (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist.

This charity is under the protection of the Mâhêšvaras and of the Five-hundred.

132

Date 1179 A. D.

(The meaning of portions of this inscription is not quite clear.)

Be it well. In the name of Šelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth;........; who had the elephant [of his banner] sketched on the Mêru of the north; who was the most celebrated in the lunar race of the west; who crossed the fertile waters of the Kâvêri of the south; the singer of whose praises became a king of the gods; in obeisance to whom the man that raised his joined hands to his head..........; who wore golden necklaces........and was full of grace; who on one occasion captured by force the ? army *(parikalam)* of Veṅgâḷi to the panic of the gods of the eight directions and of Iyama (the god of death); who, having pierced the long mountain range and gone to the nether region of the Nâgas, ... attacked.........; who was well versed in the three forms of Tamil[1]; and who was the lord of Muchukunda-giri and of the excellent city of.....puna-varttanapura extolled by bards—his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of ? Šâraman's heroic army......and ? of Vîra-Gaṅgan who was the ? messenger of the Pañjavar (Pâṇḍyas ?), the son of others' wives and the bearer of the cruel bow,— the celebrated elder sister of Kûttan, and the paternal aunt of the youthful Gaṅgapperumâḷ—who......king..........who was the lord of Kachchi....and who vanquished Tennan (Pâṇḍya) on the battle-field........,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tôraṇa-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Šaṅkara together with his consort Umai near the hill on which fragrant Vilva (kûviḷai) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil,* pearls., jewels and gold.

[1] Prose, poetry and drama.

133 *a* and 133 *b*

Date ? 1311 A. D.

(The inscriptions are fragmentary. The meaning is not quite clear.)

(On the date specified) grants of land (specified) were made for the god Šelva-Gaṅgîšvaram-uḍaiyâr.

134

Date 1367 A. D.

Be it well. (On the date specified), at the time when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Odeyar's son vîra-Râjêndra-Voḍeyar was ruling the kingdom of the world:—a grant of land.

137

Date 1284 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Šôḻa-Gaṅgan (with usual Gaṅga titles), having received full payment in gold, gave full possession of certain lands (specified) to.....vi.

I, Tâḻaikkâḍujeyaniravi, granted (from the date specified) the above lands as a gift to 19 Brâhmans and the god of the place. These 19 families of Brâhmans shall enjoy the lands, residing at....vi-maṅgalam.

This is the signature of Vîra-Gaṅgan, *alias* Uttama-Šôḻa-Gaṅgan. This is the signature of Gaṅgapperumâḷ. This is the signature of Toṇḍaimân. This is the signature of ... râyan. I, ... lâṇḍân, shall carry out this.

138

Date about 1284 A. D.

(The first part of the inscription is gone.)

I, Vîra-Gaṅgan, granted, together with certain taxes (named) ....this Iravimaṅgalam. .... He who covets.... shall incur the sin of having slaughtered a tawny cow near the Ganges. He shall incur the sin of having unjustly slandered his own mother. This charity is to continue as long as the moon and the sun endure. This is the signature of the merchants of the 18 nâḍu. He who confiscates land, whether given by himself or by another, is born a worm in ordure for 60 thousand years. The man who takes away a cowrie (*hiraṇyam*), a cow [or even an inch of land] goes to hell.....

139

Date 1287 A. D.

In the 32nd year of the reign of the universal emperor šrî-Poyšaḷa-vîra-Râmanâ-Dêvar—I, Nâga-dêvar, *alias* .... Nârâyaṇan, ... Šôḻakaṭṭu ...... Kuvaḷâla-nâḍu, *alias* Gaṅga-pâḍi, granted (on the date specified), for the prosperity of šrî-vîra-Râmanâ-Dêvar, the wet and dry lands belonging to..... with the four boundaries, including the wells underground, the trees overground, the houses, sacred places and gardens, together with certain taxes (named) to Âṇḍân-bhaṭṭan and to ... chchamutti-bhaṭṭan, son of Kiḍâmbi ... ppiḷḷai, as a sarvamânya exempt from taxes. This is to last as long as the moon and the sun exist. For every bullock-load of [areca-nuts] 10 areca-nuts .....(Usual final imprecatory sentence).

140

Date 1287 A. D.

(This inscription is gone in parts.)

This is the edict of Šittarumêša, the son of the goddess of the earth. ....who is the son of the goddess of the earth; who knows the essence of the three forms of Tamil which form an excellent treasure; .... who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished, his fame increased and his enemies grew feeble; whose ornament is liberality........... For victory to the arm and sword of šrî-vîra-Râmanâ-Dêvar, we, ? the inhabitants of Periya-nâḍu in the Kuvaḷâla-nâḍu of Gaṅga-vaḷa-nâḍu, ? including Âṇḍân-bhaṭṭan and Kiḍâmbi Echchamutti-bhaṭṭan, granted some land (specified) ....

In the [3]2nd year of the reign of vîra-Râmanâ-Dêvar— .....Sôḻakaṭṭe ....

143

Date ? about 1284 A. D.

While (with usual Gaṅga titles) Uttama-Šôḻa-Gaṅgan Gaṅga-pperumâḷ was ruling the earth—I, Ena....maṇḍalikkan, son of.....pâri-dêvan, of Kûṭṭêri in Kuvaḷâla-nâḍu, otherwise called Nigarili-Šôḻa-maṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappišvaram-uḍaiya-Mahâdêvar of Kûṭṭêri, to the Šiva-Brâhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Šiva-Brâhmaṇa-pûjâri. This charity is under the protecton of all Mâhêšvaras. There is no guide but virtue to those who understand virtue. God alone is the protector.

145

Date 1611 A.D.

Be it well. (On the date specified), Sugaṭûr Ayapa...

147

Date 1558 A.D.

May it be prosperous. Be it well. (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâšiva-Râya's agent the mahâ-maṇḍalêšvara Râma-Râjaya's agent Diluvar Khân's agent Sîtappa...., granted to Vîrayya, Kôḍi-Râmasamudra in the Kôlâla-šîme, as a baṭa-agrahâra, to continue as long as sun and moon.

If kings of the Turuka race fail in this, they have eaten hog's flesh. If kings of Karṇâṭaka fail in it, they will incur the guilt of murdering father and mother in Kâsî. Whatever king fails in it incurs the sin of slaughtering cows.

149 *a*

Date 1089 A.D.

In the 20th year of the reign of Kôv-Irâjakêšaripanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pâṇḍyas) became disconcerted, and Vikkalan and Šiṅgaṇan plunged into the western ocean; and was graciously seated on the throne of heroes along with his queen Puvana-muḻud-uḍaiyâḷ— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirâmîšvaram-uḍaiya Mahâdêvar at Kaḻaniyûr in the Kuvaḻâla-nâḍu of Nigarili-Šôḻa-maṇḍalam,—I, Jayaṅgoṇḍa-Šôḻa-Brahma-mârâyan, ...of Kaṛaikkaṇḍa-Râmadêvakami, a Brâhman of the Kaušika-gôtra and the Bahudânya (Bôdhâyana ?) sûtra of the same village—made a grant of 1000 kuḻi of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them; and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,

to the Šiva-Brâhmaṇa (named with his *gôtra* and *sûtra*) worshipping in the temple, to be enjoyed by him and his descendants.

149 *b*

Date 1041 A. D.

In the 30th year of the reign of Kô-pParakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who took the East country, Gaṅgai and Kaḍâram— ....the dry land with the four boundaries granted for the god Mahâdêvar, *alias* Tiruvirâmîšvaram-uḍaiyâr of Kaḻaniyûr......

150

Date 1393 A. D.

(On the date specified), at the time when the mahâ-maṇḍalêšvara vîra.... Râya was ruling the kingdom of the world:—the prabhu of Kaḻaniyûr in Kôḷâla-nâḍ, Sintaka-Chauṇḍi-jîya's son Chokkappa made a grant of land (specified) to the carpenter Gaṇḍôji Nâchôja's son Šivadiyôja for erecting an upper storey for him. Imprecation.

151

Date 1520 A. D.

(On the date specified), the Brahmans of Vôlu-Narasiṁhapura and the priests gave to Dyâpa-Keḍurappa land (specified) and a house.

152

Date ? 1528 A. D.

(In the year specified), the mahâ-maṇḍalêšvara Râmaya-Dêva, with certain gauḍas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Eḍiyûr *daṇḍi,* Viraṇṇ-oḍeyar.

153

Date 1580 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêšvara Râma-Râjaya-Timma-Râjaya's grandson, Kôsala-Râjaya's son, Chinna-Timma-Râjaya granted for the offerings to the Timmalanâtha of Kâmadêvanahaḷḷi land (specified), free of all imposts.

154

Date 1565 A. D.

May it be prosperous. Be it well. (On the date specified), Sugaṭûr Tammaya-Gauḍa gave to Karaga-mayilappa-gauṇḍa a *nagâru-goḍagu* field of 10 koḷagas. Imprecation.

156

Date ? about 1565 A. D.

May it be prosperous. Raghunâtha-Râjaya confirmed our Kannaḍa Bhârati agrahâra Kallandûr for as long as sun and moon exist....Tammappa-Gauḍa's work of merit.

157

Date 1614 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara, master of the eastern western southern and northern the four oceans, vîra-pratâpa vîra-Veṅkaṭapati-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—Sugaṭûr Tammappa-Gauḍa (made some grant).

158

Date about 950 A. D.

Be it well. When Iṟiva-Noḷamba was ruling the kingdom of the world:— ....

159

Date about 1180 A. D.

In the........of Hôjana-vîra-Vallâḷa-Dêvar,.....of the Kuvaḷâla-nâḍu.. ....

162

Date ? 1366 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vîra-Bukkaṇṇa-Voḍeyar's son vîra-Kumâra-Kampaṇṇa-Voḍeyar granted to all the Brahmans of Devalâpura, which is Kiḻûrugali in Kôḷâla-nâḍ, the agrahâra made by Avasarada Aṅkappa, all the lands and rights (specified) formerly pertaining to the agrahâra, and confirmed the

shares formed by Avasarada Aṅkappa for Brahmans of various gôtras, with extra shares for the purâṇa Brahman, the servants,........

163

Date 1642 A. D.

(Telugu)—Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Dêva-mahârâya-ayya was ruling the empire of the world:—Ôbi-Râja Ramaṇa-Râjayya-Dêva-mahârâya-ayya, at the time of the eclipse of the sun, made to Bhâskara-Sidhêšvara-bhaṭṭa, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kôḷâla-šîme—which Šrî-Raṅga-Râya-Dêva-mahârâya-ayya had favoured to him as an *amara-umbali*,—to be enjoyed to his posterity.

164, 165.

Date 1630 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-Râya was ruling the empire of the world:—Sugaṭûr Chikka-Râya Tammaya-Gavuḍa granted to the Daḷavâyi Soṇṇaya-gauḍa a *netara-godige* šâsana as follows;—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you .... in the Sugaṭûr village.

167

Date ? 1736 A. D.

(In the year specified), Hajarat Pâkhar-Khân Sâheb granted a rent-free field of 10 koḷaga to Gôpaṇṇa, Nâraṇappa and others (named), and a half share in....to Timmapa.

169

Date 1155 A. D.

While the possessor of victorious titles, the mahâ-maṇḍalêšvara, Tribhuvana-malla, capturer of Taḷaikkâḍu Koṅgu Naṅgali Uchchaṅgi Vanavâsi and the fortress of Pânaṅgal, Jagadêkamalla-Poyšaḷa-šrî-Nârasiṁha-Dêvar was pleased to rule the earth—(on the date specified) ..... the big tank at ..... lam ..... *alias* Pâlâṟu ....

170

Date ? about 1180 A. D.

Be it well. Refuge of all the world, of world-wide renown, having acquired five hundred vîrâ-šâsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bîra-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vâsudêva, Khaṇḍali and Mûlabhadra, having 32........ cities, 64 yôga-pîṭhas, and 64 ghaṭika-sthânas in the middle of various countries,—the 16 of the 8 nâḍs, the 40 Sâle-gavaregas, gâtrigas, gauḍigas, gâvuṇḍa-svâmis, seṭṭis, seṭṭiguttas, and sênabhôvas, each one a hero, abounding in gold, all bearers of stout staves, âchâras,....the elephants (at the points of the compass) their hedge, Beṅgeḷe their shelter, the Bhêri their drum *(maddale)*, the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour,... emperors over the Chêra Chôḷa and Pâṇḍya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities[1],............ the children of Bhagavatî...... the children of Paramêšvari of the town of Ayyâvaḷe,—Ayyavayyi and others...

171

Date ? about 1270 A. D.

(This inscription is much gone in parts.)

I, Irâja-Nârâyaṇa-Brahmâdhirâjan Šelva-Gaṅgan,......to Šêtu-Irâmîšvram-uḍaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurar the wet and dry lands......great earth.........of the Šôḷas who would not change even if the moon and the sun changed their course......... (Usual final imprecatory sentence.)

173

Date 1321 A. D.

While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pâṇḍya-kula, establisher of the Chôḷa kingdom, Poyšaḷa šrî-vîra-Vallâḷa-Dêvar was ruling in peace from his residence at Pudu-Paḍaivîḍu—I, Pammarašar, son of the mahâ-maṇḍaḷêšvara Murâri-dêvar, the chief of Iḍavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

[1] All assumed titles of the Banajas, of which it is difficult always to make sense.

(from the date specified) certain lands (specified) for the god Vayiri-dêvar of Ilavappaḷḷi as *kuḍangai*. This is to last as long as the moon and the sun endure. (Usual final imprecatory sentence.)

174

Date 1566 A.D.

(On the date specified) the Goṭṭihaḷḷi gauḍa Mâcharasa's son Pangarasa had this stone cut.

175

Date ? 1173 A.D.

(On the date specified, partly defaced), Rachavayya-gavuṇḍa's son Siguṭṭayya....recovered the cows, and went to *svargga*.

176

Date 1660 A.D.

(In the year specified), Šambâji-Râja granted land (specified) to Antrâji-paṇḍita of Akaladarasa in Sugaṭûr hôbaḷi.

177

Date 1163 A. D.

(Tamil)—While the possessor of all titles, the mahâ-maṇḍalêšvara, capturer of Taḻaikkâḍu Kongu Nangili Koyâṟṟûr Uchchangi Vanavaši and Veḷvalam, the strong-armed Vîra-Ganga Pôšaḷa Nârasimha-Dêvar was pleased to rule the earth—

When the cattle of the village of Mâdamangalam of Puda-nâḍu in Nigarili-Šôḻa-maṇḍalam were being harried, Oṟṟikkâmuṇḍan, son of Šiṟuttoṇḍan, a landholder of O . t . ttûr, fell (on the date specified), having rescued them—I, ...of Kachchuvarašar, a landholder of Mâdamangalam, set up this stone to commemorate the event. Kachchuvanâga-gâmuṇḍa granted to Nâgappaṟaiya.. 30 kuḷagam of wet-land as a kuḍangai. ... I, Nâga-gâmuṇḍa, son of Kachchava-gâmuṇḍa, gave to my brother-in-law........

178

Date ? 1422 A. D.

May it be prosperous. Be it well. At the time when the mahârâjâdhirâja râja-paramêšvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world:—(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-daṇṇâyaka-oḍeyar was ruling the kingdom of the world;—to Turavida-Râvu, the mahâ-sâmantâdhipati .....granted the Uttamasamudra village belonging to Aṟehaḷḷi, with all the usual rights.

179

Date ? 1693 A. D.

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the šânabhâga Subbaṇṇa, and Baire-gauḍa's son Honne-gauḍa. The sculptor was Basavaṇa's son Mallâchâri.

182

Date ? about 1000 A. D.

Be it well. Madalûr Kuppa of the Gogga family, fought among the cows, died and went to *sagga*. For him was given land (specified) free of taxes.

183

Date ? about 1000 A. D.

Be it well. The Vaḻigaḷ archer.[1]

184

Date? 1578 A. D.

May it be prosperous. Be it well. (On the date specified), Sugaṭûr Tammeya-Gauḍa......

185

Date 1752 A. D.

Be it well. (On the date specified), Mâstenhaḷḷi Ayama-Gauḍa, the dêša-kulakaraṇi gumâsta Veṅkaṭêšaya, the Dalasanûr hôbaḷi kulakaraṇi Aṇṇappa and others (named) granted rent-free land (specified) to Karaga Tammaṇṇa and Ajaṇṇa. (*signed*)—Kempaṇṇa.

The people of Kaḍivâṇa then bought the land for 300 varaha, of which three-fourths was for Tammaṇṇa's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares. Unless Kempaṇṇa gives it, there is no claim.

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[1] *Šri Vaḻigaḷâmbura*—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vêlgaḷburre.

186

Date 1128 A. D.

(Tamil)—In the 10th year of the reign of the emperor Vikkirama-Šôḻa-Dêvar—I, Vâṇa-Vichchâdara-pPudanâḍ-âḻvân, *alias* Mâran, son of Aḻagiya-Šôḻa-pPudanâṭṭuvêḷân, *alias* Eruttilan . . ṅgan, having in accordance with the order of Râjêndra-Šôḻa-pPudanâṭṭu-maṇḍalikan, the gâmuṇḍa of Puda-nâḍu in Nigarili-Šôḻa-maṇḍalam, reclaimed 300 kuḻi of land below the big tank of Tiladanûr after clearing the jungle and removing the shrubs, granted the same as a *dêvadâna* for the god Aṅkakkâṟiŝvaram-uḍaiya Mahâdêvar of this village.

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).

We two, ... maya-gâmuṇḍa and Vâṇa-Vichchâdara-pPudanâḍ-âḻvân, gave, with pouring of water, the land, exempt from taxes, to the Šiva-Brâhmaṇa Âdittadêva-bhaṭṭa, son of Pichchadêva-bhaṭṭa, of the Bhâradvâji-gôtra.

187

Date about 1025 A. D.

(Contains only a fragment of the historical introduction given in No. 109 *a*.)

Râjêndra-Chôḷa's time.

188

Date? 1789 A. D.

(In the year specified), the Dalasanûr hôbaḷi nâḍ-gauḍa Ayima-gauḍa, kula-karaṇi Aṇṇappa, and others granted to the Nabâb Shâyir Jân's khijamatahâr Nûr Mahamad, land (specified) in Gâṇḍlahaḷḷi Muchalakuṇṭe, for the support of the *masîdi* (or mosque). Imprecations.

189

Date? about 1207 A. D.

(Tamil)—While Puḷḷa-dêvar was pleased to rule in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam—I, . . . ttirapâlan, *alias* Šômâṇḍân, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurâṇḍu for the god Koḷḷiŝuram-uḍaiyâr of the same village. (Usual final imprecatory sentence.)

190

Date? about 1210 A. D.

(Tamil)— . . . . Kâkkunâyaka-bhaṭṭa, a Šiva-Brâhmaṇa of the Âtrêya-gôtra and the holder of the tax-free land of the temple of Tirukkoḷḷiŝuram-uḍaiyâr at Poṇa . . . in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam, ...

193

Date 1654 A. D.

(In the year specified), the râjâdhirâja râjamânya râjašrî Šambhôji-Râja-mahârâjarayya's agent for the border district of the Kôḷâla-šîme, Kaṇayâja-pant, and others, on the Kômaṭis of Kôḷâla abandoning it, gave to Chandaya-Tambârahaḷḷi Dêpa-gauḍa, land under the Muduvâḍi Mallasamudra tank, with a šâsana, for constructing it.........and Bâlâji-paṇḍitarayya having given permission, they granted land (specified) in Mallasamudra and Muduvâḍi,—both together, 49 kaṇḍugas of rice-land.

194

Date 1569 A. D.

May it be prosperous. (On the date specified), for all the learned of the Muduvâḍi agrahâra, which is Dêvarâyapura, in the Muḷuvâyi kingdom,—the mahâ-nâyaka....and others (named) granted this dharma-šâsana. You having given to us the.....which the guardian Raghunâtha-šrîpati........

196

Date 1541 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—Kôḷâla-mârâya gave into the hand of Râmâbhaṭṭa-ayya, for the temple service of the Kôḷâla goddess, the Dêvâṇḍa-haḷḷi village. Imprecation.

197

Date ? 1515 A. D.

(In the year specified) Tammapa-Gauḍa-ayya made this *pura* and granted the village to Liṅgaṇṇa.

198

Date about 950 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, šrîman Noḷambâdhirâja Iṛiva-Noḷamba Nolipayya was ruling the kingdom of the world:—And šrîmat Vikramâditya-Tiruvayya was ruling the Gaṅga Six Thousand:—the *biṭṭu-kaṭṭu* of the Baṅgavâḍi tank was remitted. Imprecation.

200

Date ? about 890 A. D.

Be it well. When, born in the Mahâvali-kula, having made Paramêšvara, the chief lord of gods and demons, reverenced in all three worlds, the doorkeeper—šrî-Mahâvali-Bâṇarasa was ruling the kingdom of the world:—Bâṇarasa and Mahâja being at war,—on being sent to raid Nekkundi-nâḍ, Bâṇarasa's army being in Pulikuṟikki,—when the two armies met and were rushing into one another, Nâga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died. Whereupon, washing his sword, they granted Beḻḻamparavi for him, free of all imposts. Imprecation.

201

Date ? 1346 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara vîra-Bukka-Râya was ruling the kingdom of the world,—by order of his son, pratâpa-Harihara-Râya, the minister Mallarasa granted this šâsana;—to Irigi-seṭṭi, prabhu of Kôḷâla-nâḍ in the Nikarilichôḷa-maṇḍala, we formerly granted as a *koḍage* the Nukkanahaḷḷi village, belonging to... ..;—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights. Usual final verses.

202

Date 1351 A. D.

(On the date specified) the customs-officer of the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, šrî-vîra-Kumâra-Kampaṇṇa-uḍaiyar, ... Iḍaipaḷḷi as a sarvamânya ....

203

Date 1361 A. D.

(Tamil)—When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, šrî-vîra-Bhukaṇâ-uḍaiyar's son Kampaṇâ-uḍaiyar was ruling in the city of Muḷavâyil—According to the order[1] of Šômappa-uḍaiyavar, the great minister of his (the king's) palace, ...

[1] The Kannaḍa form *niruvadinda* is used.

Viṭṭappa, his elder brother Kopparašar, the inhabitants of Periya-nâḍu in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-paḷḷi-puram after fixing the four boundary-stones, and gave this šilâ-šâsana to Vîrappa, son of Aṟuvattu-mûvar Vîrabhadra-dêva of the same village. This is to continue as a sarvamânya for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Kopparaša's charity. Great prosperity.

204

Date 1619 A. D.

May it be prosperous. May it be unobstructed.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-mahâdêva-Râya, seated on the jewel throne of Penugoṇḍe, was ruling the kingdom of the world:—Chikka-Râya Tammaya-Gauḍa, son of Immaḍi Tammaya-Gauḍa, and grandson of Sugaṭûr Tammaya-Gauḍa, of the fourth gôtra, granted to Bâlakrishṇa, son of Narasarâja, approved by poets, and grandson of Râmaja, of the Bhâradvâja-gôtra and Chaṇḍišvara-vaṁša, the dharma-šâsana of a bhaṭagrahâra as follows:—the ... râhaḷḷi village of the Kôḷâla-šîme in the Yêḷunâḍ-šîme belonging to the châvaḍi of the town which Râmarasa-mahârâya had favoured to him for the office of *amara-nâyaka* ... ...

205

Date 1373 A. D.

(In the year specified), the mahâ-maṇḍalêšvara vîra-Kampaṇṇa-Voḍeyar made to Duvâle... a grant of the Vâraṇâsi village in Hode-nâḍ, belonging to ......, free of all imposts .... Local rent-free grants (to continue according to former custom)..........

207

Date 1661 A. D.

Be it well. (On the date specified), râjamânya râjašri Vilâji-paṇḍita Vîraya granted to..veḍige Gaṇapati.., a *kaṭṭu-koḍige* with the following agreement:—You having caused the tank of Baṅgavâḍi belonging to our Dalasanûr-sthaḷa to be built, and a *batya-koḍage* being granted to you,—every year you will grant from the produce (various amounts to the dêšâyi, as specified, from the Kârtika and Vaišâkha crops). Imprecation.

218

Date ? 1140 A. D.

(In the year specified), the mahâ-maṇḍalêśvara Timmaya-Dêva-Chôḷa-mahârâja granted rent-free land for the god Tirumala.

219

Date 1663 A. D.

Be it well. (On the date specified), the râjâdhirâja râjaśrî Śambhâji-Râja-sâheb gave to Alambigiri Tippi-seṭṭi and Vâraṇâsi Chenne-gauḍa a *koḍige*-śâsana as follows:—You having caused the old tank of Hôlûr belonging to Kôḷâla to be restored, we grant to you the land (specified), altogether 6 khaṇḍugas of rice-land formerly belonging to the *achukaṭṭu* (or irrigated area) of the tank, free of all imposts. Imprecation.

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra; both together, 1 kha according to dry field measurement. Imprecation.

220

Date 1628 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Kovara-Avubaḷa-Nâyaka's son Nâgar-Nâyaka,—with the permission of Sugaṭûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôḷûr agrahâra,—granted to four Reḍḍis (named) a *kaṭṭu-koḍagi* dharma-śâsana as follows:—from the *kha* of land formerly given to me at the sluice of the big tank of Hôḷûr agrahâra, is granted to you by measurement.....This may you enjoy to your posterity, as long as sun and moon exist. Imprecation.

221

Date ? 1200 A. D.

(Tamil)—In the time of Mudaliyâr Jayaṅgoṇḍa-Śôḻa Iḷavañjiyâr—Kachchi-Mukkaṇa Kâḍuveṭṭi Pallavâdittan Kâmaraśa's son Kuttaraśar built (in the year named)... uḍaiya-śamuttiram and Śâma-śamuttiram, and made a grant of some land for the god of the village.

222

Date 1356 A. D.

The mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans .....[1] May Šiva who wears matted hair and the Gaṅgâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Saṅgama-nṛipêndra.

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing *dharma*, lord of the goddess of sovereignty, with a name renowned among kings, was vira-Kumâra-Kampaṇa.

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all..., exalted by his perfect prosperity, skilled in politics, lord of..ḷuvâdhipura, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śrî-Sômanâtha.

At some time after this, in observance of the Monday-vow (Sômavâra-vrata), the king paid a visit to the most blessed god Sômanâtha. Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god. ....:..

224

Date 1670 A. D.

(In the year specified), by order of the dowager (*mâtuśrî*) Jayita-Bâyi-amma,—the Sugaṭûr-hôbaḷi havâldâr, Viṭhala-paṇḍitaraya, and the Brahmans of the agrahâra, granted a field as *netara-kodigi* for Aṇṇênahaḷḷi Śaṅkharaya, to be enjoyed free of all imposts.

225

Date 1641 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), Śrî-Raṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêṭi Râma-Râju Raṅgapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuš-šâkha, granted to Veṅkaṭagiri-šâstri, son of Raghunâtha-sômayâji, and grandson of Nandyâla Phaṇipati-sômayâji (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-šâsana.

[1] The portion from here is in Sanskrit and abounds in mistakes.

226

Date ? about 950 A. D.

Be it well. Bêlûra's son Mâdappan, when the prabhu-gauḍi Bêlûra's she-buffalo was carried off, fighting and slaying, died. On account of his death a field was granted.

227

Date 1666 A. D.

Be it well. (On the date specified), Jayitâ-Bâyi-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-nila,—made to Bhâvuji-pant, son of Virûpâksha-Šaṅkara, and grandson of Kapathaḷi Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows:—the Uttûr village in the Kôḷâla-šîme belonging to the Kôlâr-châvaḍi have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights........

228

Date 1526 A. D.

May it be prosperous. (In the year specified), Sugaṭûr Tammapaya-Gauḍa-ayya......

229

Date about 750 A. D.

Be it well. When Šrîpurusha mahârâjâdhirâja paramešvara bhaṭâra was ruling the kingdom of the world:—halting in Puttûr Jeṭṭemugoḷ, he gave to Puttûr Attâṇi 5 *tûmbu* of rice-land, and 5 *tûmbu* of ? garden. Imprecation.

230

Date about 750 A. D.

Be it well. In Puttûr, Kaṇṇam Gûḷarasa gave to Kanakâri 3 koḷa of rice-land for Bhagavatî. Imprecation.

231

Date ? about 800 A. D.

When šrîmat Šiva[mâra]-mahârâja was ruling the kingdom of the world:—the master of Puttûr, Šivamâramma, gave to Duṇḍage and the master of

Nallattûr, Ogga, an enlargement of the house, 5 *tûmbu* of soft rice-land, and 7 *tûmbu* of plantain garden, as a Brahman endowment, free of all imposts.

Whoso protects this, his feet do I place on my head....

232

Date about 750 A. D.

Be it well. When Indapparasa's servant was in command,—Puttûr Bhuvanasiṅgi's son Sômaṇa having come to ? Kamavikuṇa and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate.

The king and Attâṇi being pleased, gave for him...of rice-land and 2 koḷa...free of imposts. Imprecations.

233

Date about 815 A. D.

Be it well. When Noḷambâdiyarasa was ruling the kingdom of the world:—the cows of Puttûr being carried off, he recovered them, the great hero, the seṭṭi's son. Binding on him the badge of a man (*nara-paṭṭam*), the king halted at the village and gave him 5 ploughs of rice-land. Imprecation.

234

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor šrî-Hôjaḷa vîra-Râmanâda-Dêvar—(on the date specified) I, Kâḍuveṭṭi, *alias* Araiyan Viṇḍuvar-perumâḷ of Perumaṅgalam, granted, as a dêvadâna, Kânakaṭṭai built by me, for the god Piḷḷai-Âḷva-îšuram-uḍaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (*paṟṟu*) of Puda-nâḍu in Nigarili-Šôḷa-maṇḍalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šiva-Brâhmaṇa of Neṇamali in Illattûr-nâḍu of Toṇḍai-maṇḍalam.

235

Date ? about 890 A. D.

Be it well. When Mahâbali Bâṇarasa was ruling the Gaṅga Six Thousand;—

....

237

Date ? 1655 A. D.

(In the year specified), Šâmbaya-Nâyaka of the Kôḷâla fort granted a *kaṭṭu-goḍagi* to Bayirapa.

238

Date about 1600 A. D.

In order that merit might accrue to Chikka-Râya Timma-Gauḍa, rent-free land was granted.

239

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the emperor of the whole world šrî-Poyšaḷa vîra-Râmanâda-Dêvar—while Mañjiya-mâvuttar and Iḷavañjirâyar, two of the king's ministers, were engaged in a battle at Viṟchunai, Villi, one of the sons of Nambi-šeṭṭiyâr and a resident of Menṟanpaḷḷi under the? jurisdiction of Vîrakkaḻalmugiyâr, went to battle and fell fighting. (On the date specified) we, Vîrakkaḻalmugiyâr and. . . .vâyar of this village, granted certain lands (specified) including certain taxes (named), as a sarvamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure.

240

Date ? 1407 A. D.

(Tamil)—While vîra-Bukkaṇa-uḍaiyâr, (son of) vîra-Hariam-uḍaiyâr, was ruling the earth—we, the inhabitants of Šoṇṇeyanâyan-šaturvêdi-nâḍu, including Paṭṭiyûr Pemmi-šeṭṭi and others (named), gave (on the date specified) the village of Šiṟṟamarâdi, situated in the Pammapetta-nâḍu, to ? Šeṟavâṟan-nâḍu as a *kuḍangai*, exempt from taxes. This is to last as long as the moon and the sun endure.

241

Date 1608 A. D.

Obeisance to Basava Linga. May it be prosperous.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Veṅkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south:—Mummaḍi-Tammaya-Gauḍa, son of Sugaṭûr Immaḍi-Tammaya-Gauḍa of the fourth gôtra, granted the Kôṭûr-Hosahaḷḷi village in the Kôḷâla-šîme, belonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêšvara-dêva, Šivaputra of the Chatra-gôtra,—in order that merit may accrue to our mother and father,—giving it another name of Vîrapura, and in order that the temple of the god Basavalinga may be your maṭha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations.

242

Date ? 1273 A. D.

(Tamil)—I, Gaṅgapperumâḷ, son of Uttama-Šôḻa-Gaṅgar Padima-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumâḷ of Vanniyagaṭṭam.

243

Date ? about 1280 A. D.

(This inscription is mostly gone.)

(Tamil)—[Šel]va-Gaṅgan seems to have made a grant for the god Aruḷâḷa-nâda of Tirunandavanapuṟaḷapuram (?).

244

Date ? about 1270 A. D.

(Tamil)—I, Padumišeyan, *alias* Uttama-Šôḻa-Gaṅgan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-piḷḷai, son of..............................
....

I granted....., as a dêvadâna, for...švaram-uḍaiyâr, and had the grant engraved on stone. I also granted out of this, 12 kaṇḍaga of wet and 12 kaṇḍaga of dry lands to Brâhmans.........

245

Date 966 A. D.

Be it well. When Iṟiva-Noḷamba was ruling the kingdom of the world:—the oilman Perundâḷi-seṭṭi's son Gaṅge-seṭṭi, when the cows of Kalasyaṟe Paṇaṭi were carried off, went to fight, attacked and slew, and ascended to *sagga,* (on the date specified). This work was done by the Koyatûr *kâsiga*, whose good qualities...Vikramâditya.

246

Date 1637 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa, lord of the four oceans, east west

north and south, vîra-Veṅkaṭa-Dêva-mahârâya, seated on the jewel throne of Penugoṇḍa, was ruling the kingdom of the world: — . . . . Timmaya-Gauḍa. . . . . . of the fourth gôtra, ...

247

Date ? 1637 A. D.

Immaḍi-Chikka-Râya-Tammaya-Gauḍarayya, son of Chikka-Râya Tammaya-Gauḍa, and grandson of Sugaṭûr Immaḍi-Tammaya-Gauḍa, in the temple which we caused to be built on the bank of the Antara-Gaṅgâ of the Šatašriṅga mountain, having set up Êkâmbranâtha and Kâmâkshamma, — at that time, forming an agrahâra at Haraḷukuṇṭe of Hoḷalipatiḍe, and giving it another name of Šivakâñchîpura, making 33 images of *gaṇas* to be in the presence of the gods, built houses for the Brahmans where they could be with their families, — in order that merit may accrue to our father Chikka-Râya Tammaya-Gauḍarayya and to the embodiment of virtue Halasamma, — and made a grant of the village, with all rights and taxes (specified). Imprecations.

248

Date 1397 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world: — in order that life, health and wealth might increase to . . . . Râya, — Mahêšvara-paṇḍita-ârâdhya granted to Mudda-Girinâthayya a dharma-šâsana as follows: — the prabhus of Kôḷâla-nâḍ having rebuilt Aṇḍiganahaḷḷi, which from the old time of Ballâḷa-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya. Imprecations.

251

Date 1631 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Veṅkaṭapati-Râya-mâhârâya was ruling the empire of the world: — (this part is all gone). Tamme-Gauḍa made to ? Ampeyya a grant of 11 villages (specified) in the Kôḷâla-sîme belonging to his government, together with all rights. Imprecations.

252

Date 1469 A. D.

Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the mahâ-maṇḍalêšvara poḍe-râya bhûpa-Nârâyaṇa-râya, Hulihali-Râmaya-arasu granted

to Kemidêva Vîraṇa-voḍeyar of Śrîparvata a dharma-śâsana as follows:—the Timmasamudra village belonging to Kôḷâla-nâd, attached to Teppada Nâgaṇa's *gaḍi-châvaḍi*, have we given for the service of the god Mallikârjuna, to continue as long as sun and moon. Imprecations.

253

Date 1726 A. D.

Be it well. (On the date specified), at the time of an eclipse of the moon, (a grant by Râmôji).

254

Date 1693 A. D.

Be it well. (On the date specified), râjaśri Jayitâ-Bâyamma made a grant for the Kailâsavâsi. .

256

Date ? 1541 A. D.

(In the year specified), forming the fields below the Sômarasanahaḷḷi tank into rice-fields, the Baralûr farmers will enjoy them in peace. From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.

MULBAGAL TALUQ.

1

Date ? 1577 A. D.

May it be prosperous. Obeisance to Šambhu etc.

Invocation of the Boar and Gaṇêša.

Be it well. (On the date specified),—for the Muḷabâgal-maṭha of Suvarṇa-varṇa-Parašurâma-tîrtha, disciple of Saṅkarshaṇa-tîrtha, and disciple's disciple of the *parama-haṁsa parivrâjakâchârya,* who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaishṇava-siddhânta, worshipper of the holy feet of the god Gôpînâtha, Âdirâja-tîrtha,—Vijaya-Veṅkaṭapati-Râyarayya, son of Virûpâksha-Râyarayya, and grandson of the râjâdhirâja râja-paramêšvara râja-mârtâṇḍa râja-kaṇṭhîrava apratima-pratâpa-vîra-narapati, terrifier of the minds of Ašvapati and Gajapati, champion of the world of men, chief lord of the Karṇâṭaka throne of Vijayanagara, Narasiṁha-Râyarayya of the Âtreya-gôtra Âšvalâyaṅa-sûtra and Rik-šâkhâ,—gave a šâsana of a grant of land as follows:—the Vengere village in the Vaḍaga Râtûr-hôbaḷi attached to the Paramati-sthaḷa belonging to the western fort gate of the Vûṭakûr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment. (The grant is repeated three times.) Usual final verses.

(*signed*)—šrî-Virûpâksha.

2

Date 1431 A. D.

šrî-Prasanna-Virûpâksha. May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virûpâksha, a temple, enclosing wall, gôpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahâra villages, maṇṭapas, maṇṭapas for alms, and all other religious provisions, being due to Vijaya-Râya's dharma;—the Heggaḍe-dêvas, of the Vishṇuvardhana-gôtra, Vommâyamma's sons Lakhaṇṇa-daṇâyaka and Madaṇṇa-daṇâyaka, in order to provide for the god Prasanna-Virûpâksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses.

3

Date 1521 A. D.

Obeisance to Hanuman. May it be prosperous. Obeisance to vîra-Râmachandra-pati.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Krishṇa-Râya-mahârâya was ruling the kingdom of the world:—to the south of the Hanumanta temple of the eastern *parishe* of Muḷuvâyi, the Udayagiri-sthala sênabôva, Hariyapa-voḍeyar ......granted a śâsana as follows:—the Tâtagaṭa village in the....śîme of our voḍeyar, Râya-Sidhaṇṇa-Voḍeyar,—for the sake of *dharma* to Koṇḍamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights.

And (besides) the gods Râmanâtha and Sîtâ-Paramêśvari which had been set up,—setting up the god Lakshmaṇa, and having the temple, gôpura and maṇṭapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagaṭa village. Usual final verse.

4

Date 1547 A. D.

May it be prosperous. Obeisance to Śambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Muḷavâgil kingdom,—the mahâ-maṇḍalêśvara Nandyâla Vîra-Râja Śrî-Raṅga-Râja's son...mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâśiva-Râya. (Much of the inscription is effaced.)

5

Date 1526 A. D.

(In the year specified) Hariyapa....—in order that *dharma* might be to .....—made a grant. (The inscription is nearly all effaced.)

7

Date 1416 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—And in the great minister Nâgaṇṇa-daṇṇâyaka's Muḷuvâgil

kingdom, Annadâni-Oḍeyar was maintaining the proper dharmas, and firmly protecting the Muḷuvâgil kingdom;—by order of the original chief goddess of Muḷuvâgil, Muḷuvâyi Nâchi-dêvi, her temple priests, Kêšava-Perumâle's sons Balepa, Maṇiya and Mârapa, and his younger brother Âvâmbaḷa, agreeing among themselves, gave to Sivarâtri-Viṭhaṇṇa, Mallaṇṇa and other Brahmans a šâsana as follows:—The Araḷi dam in the Pâlâṟu river in the Katariyahaḷḷi-šîme belonging to our Muḷuvâyi Nâchi-dêvi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muḷuvâyî-Nâchipura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muḷuvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muḷuvâyi Nâchi-dêvi. All the usual rights of the village named Muḷuvâyi-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone šâsana in front of our Muḷuvâyi Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

9

Date 1270 A. D.

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haidar Vali, store of the knowledge of God—668.

10

Date 1399 A. D.

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmî-Nârâyaṇa and erected for it the temple, with a tower. Usual final verse.

11

Date 1389 A. D.

Ôm. Obeisance to Šiva. Invocation of Šaṅkara.

(On the date specified = 1388 A. D.), pratâpa Immaḍi-Bukka-bhûpa gave to the guru Kriyâšakti, who was a form of Vidyâšaṅkara, the Kummâyi-paḷḷi village in the Âhabani district, free of all imposts.[1]

Be it well. (On the date specified), the mahârâjâdhirâja-râja-paramêšvara vîra-Harihara-mahârâya's son the mahâ-maṇḍalêšvara vîra .... vâya Immaḍi-Bukka-Râya-Oḍeyar granted for the god Vidyâšaṅkara a *dâna-patra-šâsana* as follows:—the Kummâdêviyahaḷḷi village in the Âvani-nâḍ of the Muḷavâyi kingdom have we granted for the offerings to the god Vidyâšaṅkara, with all belonging to it, and this grant we have had inscribed in a stone šâsana and a copper šâsana.

Immaḍi-Bukkaṇṇa-Oḍeyar's approval: *(signed)*—šrî-Harihara.

Usual final verse.

12

Date ? 1389 A. D.

Be it well. (On the date specified,—the principal part of which is gone), when Immaḍi-Bukkaṇṇa-Oḍeyar was ruling the kingdom of the world: —.....

15 *a*[2]

Date ? 1244 A. D.

(Tamil)—(On the date specified) I, ... to god Mâdêvar,....... in case I survive him.

15 *b*

Date ? about 1244 A. D.

(Tamil)—I, ...mâchchan-aṅkakkâṟa.....rai, a servant of the maṇḍalika Kûttâḍun-dêvar, ...Imprecation.

16

Date ? about 1284 A D.

(Tamil)—I, Gaṅgapperumâḷ, son of Âdi-Šôḻan, ...to Nuḷambappan, son of Nuḷambâdirâyar of Âvaniya-nâḍu in...šayakoṇḍa-Šôḻa..........

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[1] So far is in Sanskrit, what follows is in Kannada.

[2] The inscriptions Nos. 15 *a*, 15 *b*, 16, 23 and 28 are fragmentary and do not make clear sense.

18

Date ? 1234 A. D.

Be it well. (On the date specified), for the god Prasanna-Sômêśvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the maṇṭapas for alms, and all other religious provisions,—the râjâdhirâja mahârâya, raiser up of the Kâñchî-vaṁśa, obtainer of the favour of the god Êkâmbarêśvara, mahârâya-Vîra-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muḷuvâyi-châvaḍi,—also the Sômêśvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêśvara Chandraśêkhara-dîkshita. Usual final verses.

19

Date 1518 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—Salageya-dêva having made petition to Kṛishṇa-Râya-mahârâya that he might grant for. . . . .the Mandaragoṇṭe village in the Yelavañji-nâḍ belonging to the Muḷuvâyi kingdom,—favouring that petition, an order was issued to karaṇika Nâgaṇṇa that the village was granted to the god Sôme,—whereupon, according to the order of Kṛishṇa-Râya-mahârâya, ...

20

Date 1468 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, hunting elephants his pastime, master of the eastern southern and western oceans, vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world:—in order that *dharma* might be to Narasiṅga-Râja-Oḍeyar,—Muḷuvâyi Hariyappa gave to the Muḷuvâyi city merchant Daṇḍapa's son Yeleya Saṅkapa-Seṭṭi this dharma-śâsana;—the fixed rent you pay of 2 haṇa, the gauḍa-suṅka of. . . . . ., tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muḷuvâyi, you and your posterity, as long as sun and moon exist. Imprecation.



22

Date 1544 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Dêva-mahârâya was ruling the kingdom of the world.........

23

Date ? about 1250 A. D.

(Tamil)—Aruḷâḷa-nâdar.........*alias* Allâḷa-śamuttiram, ... to four men.......

25

Date 1553 A. D.

Muḷuvâgil Tuḷuva Gummaṇa-Nâyaka's son Krishṇam-Nâyaka, (in the year specified), granted to two gauḍas (named) a *kaṭṭu-koḍigi-mânya.*

26

Date ? about 890 A. D.

Be it well. When, having made Paramêśvara, the lord over gods and demons, reverenced in the three worlds, the doorkeeper,—Mâvali Bâṇarasa was ruling the kingdom of the world:—Pallava.........slew Niṅga-Râya and died.

28

Date ? about 1200 A. D.

(Tamil)—.....ḍ-aḷagiya-perumâḷ. Be it well. O great hero, lord of... dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?[1]

Great in victory,.................

29

Date 1398 A. D.

Be it well. (In the reign of) Harihara-Râya,—(on the date specified), at the time of setting up the god Sômê of Kâutanahaḷḷi in Âvani-nâḍ,—Viṭhappa-Voḍeyar granted certain villages.

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[1] The meaning of the verse is not clear.

30

Date 1546 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:— . . . .

31

Date about 950 A.D.

Be it well. When Iṟiva-Noḻamba was ruling the kingdom of the world:—when Eradayûr was raided, Eṇabâra Dhavayya slew, died, and gained *sargga.*

32

Date about 950 A.D.

Be it well. When Iṟiva-Noḻamba was ruling the kingdom of the world:—Ballada having carried off the cows. . . . ., Kobegayya hearing of it, sent Volipayya, who died. . . .

34

Date ? 1396 A.D.

(Tamil)—In the time of vira-Bukkaṇṇa-uḍaiyar, we, the inhabitants (a few named) of Kâvuttarpaḷḷi in Âvaniya-nâḍu and the merchant Kâḍandai among the citizens of Muḷavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to. . .ḷavikunṟam-uḍaiyâr, and gave a *šâsana* to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother. Witnesses to this—(four named). This is the writing of Šâvuttan.

35

Date ? 1557 A.D.

(In the year specified), Vîramarasa granted in Kâutanahalli, belonging to the Muḷuvâgil kingdom, land (specified) as a *bhaṭa-vritti* to Takkuru Vîrayya.

36

Date ? about 1370 A.D.

(Tamil)—In the reign of Virupaṇṇa-uḍaiyar, Kollaṇam Appaiya-nâyakan, ... Viṭṭappaḍaiyar, ...in Kâvattanpaḷḷi.

37

Date 1527 A. D.

May it be prosperous. (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Krishṇa-Râya-mahârâya,—granted land (specified) as a *koḍigi-mânya*. Imprecation.

38

Date about 890 A. D.

The goddesses of Fortune and the Earth, with Pôḷalchôra's senior queen, the equal of Bhuvanâmbike (Pârvati) and the Speech goddess, Dîvabbarasi may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dîvaḷabbarasi. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down; since that, Agastya swallowed and again spat it out; afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dîvaḷabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gaṅge had come down to the south, the Dîvaḷabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndra a pond, in her own name also a tank, with temples of Îśa (Śiva) and Mukunda (Vishṇu), and promoting *dharmma,* was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vaṁśa being the house in which she was directly born, the Pallavêndra Iṟiva-Noḷamba being the son born to her, the greatness of Dîvaḷabbarasi extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vaṁśa the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srîmad râja-Manôja-bhûpa,*—otherwise, of the king Râja-Manôja),—Dîvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêśvara, a sin-destroying bell was given by Dîvâmbikâ for (that) Noḷamba-Nârâyaṇêśvara.

Be it well. On the death of,—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nol̤amba-Nârâyaṇa šrî-Vîra-Mahêndra-Nol̤ambâdhirâja,—Dîvabbarasi caused to be built in Pol̤aramaṅgala the Dîvabbe-samudra, had a Vishṇu temple made there, and having Nol̤amba-Nârâyaṇêšvara made in Âvani, for these gods granted Yel̤anagara, free of all imposts, to continue as long as earth and moon. Imprecation.

Written by Nâmayya.

39

Date 1369 A.D.

Be it well. (On the date specified), to Anantappa's son Avasarada-Aṅkappa, the priests (named) of the god Râmayi of Âvani sold the Keluvaṇgeṟe tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharma-chhatra.*

40

Date 1264 A.D.

(Tamil)—I, Al̤agar, son of the headman of Maṇali—Uḍaiya-pil̤lai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppuṟakkuḍai for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr .... (This charity is under) the protection of Mâhêšvaras.

41

Date 1228 A.D.

(This inscription is gone in parts.)

(Tamil)—(On the date specified), Jayaṅgoṇḍa-Šôl̤a [Il̤avañji-râyar] made a grant for the dancer in the temple of Tiruvirâmîšvaram-uḍaiyâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôl̤a-maṇḍalam, ...and ? gave it over to the charge of the worshippers (named) in the temple.

42 *a*

Date 1349 A.D.[1]

(Tamil)—(From the date specified), we, the inhabitants of Âvaniya-nâḍu, including Ponna-gâmiṇḍar, superintendent of the same nâḍu, Aṅka-gâmiṇḍan and

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[1] The cycle year given is Pramâdi and it is said to correspond to the Šaka year 1269. But Pramâdi = 1261 and Sarvajit = 1269.

others, made, with pouring of water, a grant of ? lands (specified) for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Âvaniyam in Nigarili-Šôḻa-maṇḍalam. (Then follow signatures of Šadumban and Arašan-piḷai.) ....We also made a grant of one paṇam from every village for the goddess.....Nâchchiyâr. These grants are to continue as long as the moon and the sun endure. We have caused them to be engraved on stone and copper. Usual final imprecatory sentence. Signatures of Ponna-gâmiṇḍar and others (eight in number). (He who injures this charity) shall be the husband of his own mother. This charity is placed under the protection of Mâhêšvaras.

42 *b*

Date? 1098 A. D.

(The gaps in this inscription are filled in with the help of Nos. 42 *c*, 42 *f*, 47 and 54 and as far as possible a complete translation is given.)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kôv-Irâjakêšari-panmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêva, who—while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvarâja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkara-goṭṭam, and captured troops of rutting elephants at Vayirâgaram; who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontaḷa who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region; who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmî) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponni (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent[1] crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown; whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru; before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pâṇḍya), pecked by kites; who made Vikkalan—his former words to Kulôttuṅga, viz., 'your stain shall be like that on the crescent

[1] puvani-naṟṟirumaṇi-makuṭam of No. 49 *c* appears to be the correct reading.

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Nañgili of rocky path as far as the Tuñgabattirai which adorned the middle of Maṇalûr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*pâni*) called Gañga-maṇḍalam and Šiñgaṇam; who, having resolved in his mind to acquire Pâṇḍi-maṇḍalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling...., and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pañjavas (Pâṇḍyas)[1] turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction; who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Šaiyyam (Sahya) where wild rutting elephants were captured, and Kanni, and fixed the boundaries of the Southern (Pâṇḍya) country; who was pleased to establish settlements of people on all sides (in the conquered country) including Koṭṭâṟu as far as ...., so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kuñgalar became scattered; who took possession of the Kaliñga-maṇḍalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-muḻud-uḍaiyâḷ, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-muḻud-uḍaiyâḷ, the crest-jewel of liberality[2], was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Šiva,—and while Êḻ-ulagam-uḍaiyâl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gañgai when graciously seated with Šiva;—

[1] Pañja-Pâṇḍavar is the reading in Nos. 42 *e* and 42 *f*.

[2] In Nos. 42 *e* and 42 *f* the reading is Tirušintâmaṇi, in No. 54 it is Tiyâgavallavitarum.

Šôḻa-mâttâṇḍa-Brahma-mârâyar, *alias* Aṇṇaman Âtti ..., of the Kâšyapa-gôtra, the gâmuṇḍa of Iḷanagar-nâḍu and a resident of Âliyam in Iḷanagar-nâḍu of Nigarili-Šôḻa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu. We three, the Šiva-Brâhmaṇas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist. (Usual final phrase.)

42 *c*

Date 1104 A. D.

(The historical part of this inscription is identical with that of No. 42 *b*.)

(Tamil)—Be it well. In the 35th year of the reign of ....[šrî-Kulôttuṅga]-Šôḻa-Dêvar, who etc.—

Râjêndra-Šôḻa-Brahma-mârâyan, (son of) Arumoḻi-dêvan ....., of the Kâšyapa-gôtra, the gâmuṇḍa of Iḷanagar-nâḍu and a resident of Âliyam in Iḷanagar-nâḍu of Nigarili-Šôḻa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brâhmaṇas received them under the same condition. (Usual final phrase.)

42 *d*

Date 1302 A. D.

(Tamil)—I, Kûttâḍun-dêvar, *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiyar, son of Vâšudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dêvadâna* for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâši.

Some more grants also appear to have been made—among others, one to the Šiva-Brâhmaṇa of the temple. (Usual final phrase.)

42 *e*

Date ? about 1300 A. D.

(Tamil)—We, Jayaṅgoṇḍa-Šôḻa Iḷavañji-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâḍu.....
....

42*f*

Date 1096 A. D.

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No. 42 *b*.)

(Tamil)—In the 27th year of the reign of Kôv-Irâjakêšaripanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêvar, who etc.—

Vikrama-Šôḻa-mûvênda-vêḷân, *alias* Šûriyaṉ Šakkarapâṇi, of Nariyanûr in the ..... kûṟṟam of the southern Nittavinôda-vaḷa-nâḍu of Šôḻa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar ....of Nigarili-Šôḻa-maṇḍalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Šûrya-dêvar, one before the goddess Piḍâriyâr and the remaining one before the goddess Tukkaiyâr of the same temple.

The merchant Âṟṟumu...Širâḷan-dêvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-uḍaiya-nâyanâr. For the stands of these seven lamps including the mould, seven *palam,* as weighed by the scales of Âyiravan, [were given]; and for these lamps 15 [*palam*]. We, three, the Šiva-Brâhmaṇas (named with their gôtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase.)

42*g*

Date about 1270 A. D.

(Tamil)—During the rule over the earth of Iḷaiya (the junior) Vâšudêvar, son of......., it was engraved in the *panchâṅgam* of the temple of Tiruvirâmîšuram-uḍaiyâr at Tirumaḍai-viḷâgam in Âvaniyam of Nigarili-Šôḻa-maṇḍalam that the property of those without issue in Âvaniya-nâḍu would be taken possession of for charitable purposes .... This charity .... Perumâḷ Iḷavañjiya-râyar.....

42*h*

Date about 1071 A. D.

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods.)

(Tamil)—.......................The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Viḻuparaiyan, the *puravu-vari-tiṇaikkaḷam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkâl* called after Arumoḻi-dêvan are given):—

To the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar on the hill one kuṟuṇi and four nâḻi of rice for three daily offerings at the rate of four nâḻi of rice for each; 6 dishes of curry for three daily offerings at 2 dishes for each; 1 âḻâkku and 2 ševiḍu of ghee at 2 ševiḍu for each; 1 nâḻi and 1 uri of curds at 1 uri for each; 6 areca-nuts at 2 for each; 12 betel-leaves at 4 for each; and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy.) To the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar [? at the foot of] the hill 3 kuṟuṇi of rice per day with 2 nâḻi of rice for the *artta-yâmam;* 16 dishes of curry, 1 uḻakku 1 âḻâkku and 1 ševiḍu of ghee, 4 nâḻi of curds, 16 areca-nuts and 32 betel-leaves, per day; oil for 30 twilight lamps, 5 *artta-yâma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kâšu (the equivalent given in paddy) for buying vestments for the deity. One nâḻi of rice for the noon-day pot-rice (*šaṭṭi-chchôṟu*).

To Aṟkaliṅga-dêvar taken out in procession when offering oblations 1 uḻakku of rice per day. (Total given for one year in measures of paddy.) To Šandira-šêkara-dêvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps. (Total given for one year in paddy.)

To Umâ-sahita Irâjantira ..... carried in procession during festivals, to Gaṇapatiyâr and to Karumâṇikka-dêvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps. (Totals similarly given.)

42 *i*

Date ? about 1100 A. D.

(Tamil)—The first portion of the inscription is gone. From the remaining portion we learn that 3000 kuḻi of land below some tank were sold for 2 kaḷañju of gold, and that the land was purchased to provide for the offerings of rice for the god .....ṇîšvaram-uḍaiya Mahâdêvar.

42 *j*

Date ? about 1200 A. D.

(This is only a fragment.)

(Tamil)—We, ... for the god ......ḍaiya Mahâdêvar...... Šôḻa-maṇḍalam.

44 *a*

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pôšaḷa šrî-vîra-Irâmanâ-Dêvar—

I, Tiruñâlaṅgiḻavar Valliyâḻvâr, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nâḻi of rice per day for the noon-day offering for the god Aṇṇîšvaram-uḍaiya-nâyanâr [? out of the interest] on the 5 pon which I have now advanced on Amudakkaḍai. . .which is a dêvadâna of this god. This charity is to continue as long as the moon and the sun endure. Usual final imprecatory sentence.

44 *b*

Date 1189 A. D.

(Tamil)—In the 12th year of the reign of šrî-Kulôttuṅga-Šôḻa-Dêvar which corresponded to the Šaka year 1112 (Saumya)—while šrî-Vallâḷa-Dêva was ruling the earth, (on the date specified) Širimalaiyâḷan Šâttaṅgaṇḍan. . . . . ṟṟâḻvâr of Âvaniya-nâḍu, *alias* . . . yaṅgoṇḍa-Šôḻa . . . . for the god . . . . . švaram-uḍaiya Mahâdêvar of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam.

45

Date 1185 A. D.

(Tamil)—While the mahâ-maṇḍalêšvara, capturer of Taḻaikkâḍu Gaṅgavâḍi Nuḷambavâḍi Vanavâši Pânuṅgal and Uchchaṅgi, the strong-armed Vîra-Gaṅga, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, Poyšaḷa vîra-Vallâḷa-Dêvar of unshaken valour was pleased to rule the earth—I, Pemmiyakka, the consort of Šrîkaraṇam Vallâḷa-daṇḍanâyakkan, *alias* Nâyagattêvan, the great minister of Poyšaḷa vîra-Vallâḷa-Dêva, headman of Puliyûr in Puliyûr-koṭṭam of Jayaṅgoṇḍa-Šôḻa-maṇḍalam, the sarvâdhikâri, samasta-chatrapati, vâvuttara-niyôgâdhipati and the maha-pasâyatta, deposited (on the date specified). . .pon with the two Šiva-Brâhmaṇas (named with their gôtras) of the temple of Tiruvirâmîšvaram-uḍaiya-nâyanâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam with the condition that the interest on the amount at the rate of one pâgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Mâhêšvaras, of Nuḷambâdarâyar *alias* Puṟṟiḍaṅgoṇḍâr, and of Vaḷañjiyar.

46

Date about 1185 A. D.

(Tamil)—Some one deposits certain *pon* with the same Šiva-Brâhmaṇas for maintaining a twilight lamp in the temple of the same god.

47

Date 1079 A. D.

(The historical part of this inscription is identical with lines 1—9 of No. 42 *b*.)

(Tamil)—In the 10th year of the reign of Kôv-Irâjakêšarivarmmar, *alias* šrî-Kulôttuṅga-Šôḻa-Dêvar, who etc. was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Šembiyan, *alias* Ariñjišaḍaiyan, headman of Nîḍûr in Pâmbuṇikkûṟṟam of Šôḻa-vaḷa-nâḍu, which included Kalliyâṇa-puram, in Šôḻa-maṇḍalam, and Mûvênda-vêlân of Tenkirai-nâḍu, gave one perpetual lamp for the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchârya pûjâris* of the temple who ....

(Usual final phrase.)

In the 10th year, Vîraṇukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god. May this continue as long as the moon and the sun exist.

(Usual final phrases.)

48

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world šrî-Poyšaḷa vîra-Râmanâ-Dêvar—(from the date specified) I, Tiruñalaṅgiḷavan Villiyâḻvâr, a merchant residing at Âvaniyam, ... the 8 pon that I have ? spent on Kaṟkuṭṭai and Veḷḷirikkuṭṭai... .

49 *a*

Date 1072 A. D.

(The meaning of the latter portion of this inscription is not clear.)

(Tamil)—Be it well. In the 3rd year of the reign of Kôv-Irâjakêšarivanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who—while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalâvašan[1]; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragoṭṭam, which had been free from fear [of attack]; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpa—

We—(the inhabitants of) the Eighteen vishaiya, the great army of the right-hand class armed with great weapons (*perumbaḍai-valaṅgai-mahâsênai*) and the (?) *Padangaṇḍu*[2]—have caused a šâsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôḷas in the Šôḻa-maṇḍalam 78 nâḍu and in the Jayaṅgoṇḍa-Šôḻa-maṇḍalam 48000 country, in both of which, by the grace of šrî-Râjêndra-Šôḻa-Dêvar, the ? farmers of the whole country came and settled, and likewise in the šrî-Râjêndra-Šôḻa 18 great vishaiya and the *Kaṇḍamâḍam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Šôḻa-mûvênda-vêḷâr; that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*pudavai*) should be given for every 1500 kuḻi of land on which *kumari* cultivation is carried on by the hill-tribes; that 2 kâšu should be paid on account of ..... *anta*... including kumara-gachchâṇam, the tax on washermen, ? a good bull and ? a good cow; that the Âšuvi-makkaḷ (Jains) should pay 1 kâšu each for the minor tolls, and that if they failed to do so, they should pay an additional kâšu; that the house of ... the female servant and every house in which there are two women should supply labour [without payment]; that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, ¼ kâšu should be levied on

[1] Mulbagal No. 119 reads Keḻilâvañjan.
[2] Kaṇḍamadam in line 4 of No. 119.

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth. ....

(Final imprecatory sentence.) ....

49 *b*

Date ? about 1185 A. D.

(Tamil) — While ...... Dêvar was ruling the earth — .... Pâṇappiḻḻai-perumâḷ, son of Araṅgan Tirukkâḷatti-uḍaiyân, gave one perpetual lamp for the god Tiruvirâmîśvaram-uḍaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu of Nigarili-Śôḻa-maṇḍalam, and deposited 8 *nokki-mâḍai* [1] with the Śiva-Brâhmaṇas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure.

This charity is under the protection of Nuḷambâdarâyan and of Vaḷañjiyar. He who destroys this has killed a tawny cow in Vâraṇâśi.

49 *c*

Date about 1100 A. D.

(Contains only a fragment of the historical introduction given in No. 42 *b*.)

(Tamil) — Kulôttuṅga-Chôḻa's time. It gives the correct reading *puvani-naṟṟiru-maṇi* of the expression *punidaṟṟirumaṇi* often met with in inscriptions.

50

Date aboat 890 A. D.

Praises (much effaced) of Dîvâmbikâ, of the great Kâdambânvaya. She caused to be made the Noḷamba-Nârâyaṇêśvara temple and granted for it Eḷanagara, free of all imposts. Imprecation.

51

Date ? about 950 A. D.

When Dilîpayya was ruling the kingdom of the world:—he remitted for Mahâdêva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post [2]. Imprecation.

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[1] In another place, these are called 8 kaḻañju of gold *(ippon enkaḻanjum)*.

[2] *Salâgeyan-ettisi*, — it is not clear exactly what this refers to.

53

Date 1225 A. D.

(Tamil)—I, Tantira-pâlan Pêriyuḍaiyân, one of the servants of Kûttâḍun-dêvar, *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nâḻi of rice for Tiruvirâmîšvaram-uḍaiya-nâyanâr at the time of awakening the god early in the morning. We, the Šiva-Brâhmaṇas (four named, with their gôtras) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nîṟaṇiññân, elder brother of Tantira-pâlan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

54

Date 1102 A. D.

(The historical part of this inscription is identical with that of No. 42 *b*.)

(Tamil)—Be it well. In the 33rd year of the reign of Kôv-Irâšakêšarivanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêvar, who etc.—Gâṅgêya-râjan, *alias* Râjêndra-Šôḻan, *alias* Araiyan Aṟandâṅgi, the headman of Tiṅgâḍu-pâkkam in Ûṟṟukkâṭṭukkoṭṭam of Jayaṅgoṇḍa-Šôḻa-maṇḍalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchâriya pûjâris* of the temple who...... May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

55

Date 1271 A. D.

(Tamil)—I, Šeṭṭâḻvâr, daughter of Brahmâdirâjar, *alias* Šelvâṇḍai-dêvar, and consort of Iḷaiya Vâšudêvar, son of Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyar, *alias* Kûttâḍun-dêvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam,* of the village of Toṭṭiganpaḷḷi, to provide for offerings of rice and expenses of worship and for the *pûjâri* in the temple of ....llavarâmîšvaram-uḍaiyâr at Âvaniyam, and, with pouring of water, gave the lands together with the right of worship to the Šiva-Brâhmaṇa (named, with his gôtra) who caused repairs to be done for the temple. (Usual final phrase.)

56 *a*

Date 1225 A. D.

(Tamil)—I, Šûṟṟiyâḻvâr's son Tiru......, a servant of Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyar, *alias* Kûttâḍun-dêvar, gave (on the date specified) 6 pon to the *bhaṭṭas* (five named, with their gôtras) of the temple to provide, for as long as the moon and the sun endure, for one nâḻi of rice .... for the dancer in the temple of Tiruvirâmîšuram-uḍaiyâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam. (Usual final imprecatory sentence and usual final phrase.)

56 *b*

Date ? about 1150 A. D.

(Tamil)—This inscription is fragmentary. It seems to record the grant of some land whose boundaries are given to the *pûjâri* of the temple at Âvaniyam.

57 *a*

Date 1306 A. D.

(Tamil)—While Jayaṅgoṇḍa-Šôḻa Iḷavañji-râyar, *alias* Kûttâḍun-dêvar was pleased to rule the earth—(on the date specified) we, ? Maṇidâri and Paṉṟi-mukkan, made a grant, to last as long as the moon and the sun exist, to Šîmâṇḍai, son of Peṟṟapiḷḷai, and to Šeṭṭiyaṇṇan, son of Vayirâṇḍai, among the Vîra-Šôḻavâṇukkas, who were prominent in carrying out repairs to the temple, of four kaṇḍagam wet lands in Peri-êri (big tank) which was a dêvadâna of the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Âvaniyan in Âvaniya-nâḍu of Jayaṅgoṇḍa-Šôḻa-vaḷa-nâḍu in Nigarili-Šôḻa-maṇḍalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother. This is under the protection of the temple authorities.

57 *b*

Date about 1289 A. D.

(Tamil)—In the ...... the universal emperor [šrî-Râmanâ-Dêvar]—I, Tiruñâlaṅgiḷavan Valliyâḻvâr, gave 5 pon ...... to provide for a daily offering of [the equivalent in rice of] one nâḻi of paddy for .... (Usual final imprecatory sentence and usual final phrase).

58

Date 1362 A. D.

Be it well. (On the date specified), by order of (with usual titles) vîra-Bukkaṇṇa-Voḍeyar's son Kampaṇṇa-Voḍeyar's palace minister Sômappa-Voḍeyar, — the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu. Imprecation.

59

Date ? about 900 A. D.

Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kañjâsana (Brahma), master of war, Bîra-Triṇêtra, royal wrestler with elephants, a champion terrifying many, śrîmad Chaladaṅkakaṟa-Dêva's perggaḍe Basavayya, perfect in war, had this *mâna-stambha* made.

60

Date 1645 A. D.

(Nâgari characters.)

Obeisance to Veṅkaṭêśa. With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman[1]. With Vishvaksêna do I take refuge, attended by the elephant-faced (Gaṇêśa) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakôra birds, and increasing the life of the immortals. His grandson was Purûrava, the son of Budha. His son was Âyu, whose son was Nahusha, from whom was Yayâti, and Pûru from him. In that vaṁśa was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parîkshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vîra-Hemmâḷi-Râya was the third, who was a worshipper of Murâri, and lord of Mâyâpuri.

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[1] Ahalyâ, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.

Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks; from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day; from him was an heroic son, Râghava-Dêvarât; from whom sprang the king Pinnama, the lord of Âravîṭi-nagarî; whose son was the king Bukka, by whom even Sâluva-Nṛisiṁha's kingdom was firmly established. To that king Râma-Râja, a *chintâmaṇi* to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmî the consort of the Lotus-eyed (Vishṇu), became the queen. To him was born a son through his penance, the king Śrî-Raṅga-Râja, a lamp to the Lunar race; with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him). His wife was Tirumalâmbikâ (her praise). Skilled in policy, Râma-Râja, the learned Tirumala-Râya, and the king Veṅkaṭâdri,—three sons in this order were born to that great king by Tirumala-Dêvî. All the thorns his enemies in the world did the heroic Râma-Râja slay in battle.[1] The glorious Veṅkaṭâdri-Râja was as handsome in the world as Lakshmaṇa. Of the three sons of king Śrî-Raṅga, having defeated his enemies in battle, the king Tirumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti. The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vêdas) from the mouth of Brahma, as *sâma* (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunâtha-Râja, Śrî-Raṅga-Râya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Veṅkaṭa-Dêva-Râya.

Śrî-Raṅga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugoṇḍa kingdom. Then Veṅkaṭapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points. To his elder brother, whose character put to shame the trees of the gods, the lord Râma-Râja, were born Tirumala-Râja and the famous Śrî-Raṅga-Râya. Of them, to Śrî-Raṅga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Śrî-Raṅga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Râma-Râya was long distinguished. To the afore-mentioned king Râma-Râja, a Râmabhadra in form,

[1] The second half of one verse and the first half of the next are in defect here. Also in some other places in the inscription.

an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Šrî-Ranga-Râja, like the moon to the earth, lighted all the three worlds with his fame, being like the *pârijâta* among the trees of the gods. Pleased with the penance of Šrî-Ranga-Râja, the lord of Šêshagiri (Vishṇu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhûta (Indra). Named Peda-Veṅkaṭêndra and Pina-Veṅkaṭâdhirâṭ, they were able in maintaining their rank, and powerful in overcoming Khara and Dûshaṇa (otherwise, the cruel and backbiters), and were the cause of joy to the world like Râma and Lakshmaṇa. The fortunate king Peda-Veṅkaṭêndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Šrî-Ranga-Râjêndra's son the heroic Veṅkaṭa-Dêva-Râya was anointed to the throne in the Penugoṇḍa kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Veṅkaṭâdri was the object of the favour of the self-chosen of the goddess Šrî (*i. e.* Vishṇu), able in distroying the rutting elephants his enemies, in protecting the world of poets like a new Bhôja. To him the king Šrî-Ranga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Purûhuta (Indra), the mighty Gôpâla-Râja, who in gratifying the desires of all the learned caused Bhôja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Veṅkaṭa-šaila, who, regarding him with favour and prepared to grant a boon, said to him: "As a son of the famous king China-Veṅkaṭêndra was I who am called Veṅkaṭa born in the world on account of his great penance, like as of old I was the king Vasudêva's son and called Kṛishṇa. As of old Nanda brought him up as his son, so adopt that Šrî-Ranga-Râya as yours." Accordingly, adopting the king Šrî-Ranga-Râya, who was in the form of Šrîkânta, for the protection of the world and the continuation of his own family, Gôpâla-Râja was filled with joy.

Thus Šrî-Ranga-Râya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kaṁsâsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Šrî-Ranga (Vishṇu), the great king Šrî-Ranga-Râya, his lotus feet (*pâdâmbhôja*) reverenced by Bhôja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Šârṅadhara (Vishṇu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *râya-râhutta-miṇḍa,* favourite of the goddess of heroism, chief lord of Âravîṭi-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Âtreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karṇâṭa, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Šrî-Raṅga-Râya protected the whole world surrounded with the ocean, with great glory.

(On the date specified), in the presence of the feet of (the god) Veṅkaṭêša,—for the maṭha of the learned Râmachandra-Bhârati-svâmi,—disciple of Viṭhala-Bhârati-svâmi, disciple of the chief of the *paramahaṁsa-parivrâjakâchâryas,* Višvârûpa-Bhârati-svâmi,—he granted the Chinâṇikallu village, (boundary villages named), belonging to the Kôḷâla-dêša, giving it another name of Narasiṁha-pura, together with all the usual rights.

This šâsana of the great king Šrî-Raṅga-Râya was composed by the grandson of Sabhâpati, and son of Kâmakôṭi, the poet Râma. By order of the king, Sômanâthârya wrote the šâsana, Kâmaya Gaṇapayârya's grandson.

Usual final verses. (*signed*)—šrî-Râma.

61

Date ? 1254 A. D.

(Tamil)—I, Dêvan, son of the ? painter Šittira . . . paṇḍita and a servant of Nuḷamba-dêvan, son of Kulôttuṅga-Šôḷavaṇukkan Uḍaiyâṇḍai, who was one of the feudatories of Tan-vâši-kâṭṭiya[1] Vâšudêvan, *alias* Jayaṅgoṇḍa-Šôḷa Iḷa-vañjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

62

Date 1629 A. D.

(Telugu)—Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-mahârâya was ruling the empire of the world:—Immaḍi Tammaya-Gauḍa, grandson of Sugaṭûr Tammaya-Gauḍa of the fourth gôtra, his wife, and certain gauḍas (named), had the *agnishtôma* (sacrifice) performed by Krishṇa-sômayâji,—younger brother of Umâpati-sômayâji, son of Tirumala-sômayâji-bhaṭṭa, son of . . . . . bhaṭṭa,—in the presence of (the gods) Râmêšvara and Kâši-Višvanâtha of Âvani (and made a grant for it).

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[1] Who has displayed his greatness or superiority.

65

Date 931 A. D.

Be it well. Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra.

66

Date 973 A. D.

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire.

67

Date about 920 A. D.

Mahêndra-bhaṭṭa made for Kali-yuga Rudra the smaller temple.

68

Date about 930 A. D.

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the šâstras? who skilled in making orations?.... (*the rest effaced*).

69

Date ? 1552 A. D.

(In the year specified), Sugaṭûr Ayama-Gauḍa and his servant Sîlavanta Chikka had the *gadubu* fixed (its extent).

70

Date ? about 1228 A. D.

(Tamil)—Šeṅgâṇḍai, consort of Kûttâḍun-dêvan *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan, had the door......set up......................

71

Date 1229 A. D.

(Tamil)—I, Šûṟṟiyâṇḍan's son Pêriyuḍaiyân *alias* Tantira-pâlan, a servant of Kûttâḍun-dêvan *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan, gave (on the date specified).....to the bhaṭṭas (named) of the temple to provide for a daily

offering of one nâḻi of rice, for as long as the moon and the sun endure, for Tiruvirâmîšvaram-uḍaiyar of Âvaniyam at the time of awakening the god early in the morning.

72

Date 1231 A. D.

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kûttâḍun-dêvar for the same god, and the making over of the grant to the Šiva-Brâhmaṇas (named) of the temple.

73

Date 1228 A. D.

(Tamil)—I, Šaṅgâḻvâr, daughter of Vâšudêvar, *alias* Nuḷambâda-râyar of Âvaniya-nâḍu in Nigarili-Šôḻa-maṇḍalam, and consort of Iḷavanjiya-râyar, *alias* Kûttâḍun-dêvar, son of Mârâḻvâr, *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyar, granted (on the date specified) as dêvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called šrî-Mûlattânam — of Tiruvirâmîšvaram-uḍaiya-nâyanâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḻa-maṇḍalam.

74

Date 1397 A. D.

(Tamil)—While Immaḍi Bukka-Râyan, son of šrî-vîra-Arihara-Râyan, was ruling the earth—we, Muttarâṇḍâr Muttar and Vâšâṇḍai's son Pachchainâyan, who conduct the *mâḍâpattiyam* in the temple of Mûlattânam-uḍaiyâr at Âvaniyam in Jayaṅgoṇḍa Šôḻa-vaḷa-nâḍu, having received (on the date specified) 21 pon from Vaḍavâṇiyan Periya-perumâḷ and Kâmâṇḍai-šeṭṭiyâr, two of the Vaišyavâṇiya-nagarattâr who......, residing in the great street.. ...of Muḷavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhman during the ninth festival.

(Usual final imprecatory sentence and usual final phrase.)

75

Date 1527 A. D.

(On the date specified), among the *mahâ-mahattus,* the Kailâsa Maruḷappayya-dêva of Hoḷalakere and other......

76

Date ? about 1500 A. D.

(Telugu)—......being the place in which the Vana-dêvatâ came and appeared to Sîtâ-bhagavatî, and remained,—Sugaṭûr Chikka-Tammaya-Gauḍa's elder sister Halasa-Râtama, through her purôhita Krishṇa-bhaṭṭa Tirumala-sômayâji, offered at the feet of the goddess in this southern Gayâ *tilôdaka* and *piṇḍa*, securing the reward of making the offering in Kâśi, Gayâ and Prayâga, as declared by Vâlmîki.

77

Date ? about 1250 A. D.

(Tamil)—I, Viruda-maṇḍana[1] Mâdêvan, will not survive Viḻupparaiyan who...... I swear by Vallavaraiyan.

78

Date ? about 1250 A. D.

(Tamil)—I, Paḷḷimukkaṇṇa's son Kâman, a servant of Kulôttuṅga-Śôḻavaṇukkan Udaiyâṇḍai, who is one of the feudatories (*śâmantar*) of Vâśudêvan, *alias* Iḷavañjiya-râyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me].

79 *a*

Date ? 1290 A. D.

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirâmîśvaram-uḍaiyâr and a grant of money for feeding Brâhmans.

(Usual final imprecatory sentence and usual final phrase.)

79 *b*

Date ? 1249 A. D.

(Tamil)—I, ? Uṟaikâṟumugan, a servant of Nuḷamba-dêvar, who is the son of Kulôttuṅga-Śôḻa-aṇukkan Udaiyâṇḍai, one of the feudatories of .... Iḷavañjiya-râyar Vâśudêvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

Date 767 A. D.

Be it well. In the 42nd victorious year of the Śrî-râjya, when Śrîpurusha mahârâjâdhirâja paramêśvara bhaṭâra was ruling the kingdom of the world:—

[1] Adorned with titles.

and his son Duggamâr-Eṟeappa was ruling the Kuvaḷâla-nâḍ Three Hundred and the Gaṅga Six Thousand, and his queen Kañchiabbe was ruling Âgaḷi;—to Maduregiḷa Vellasamma were given lands (specified), free of all new (*apûrvva*) imposts. Imprecation.

81

Date about 767 A.D.

When Śrîpu[rusha-maha]râja paramêśvara was ruling the.....Thousand:—and...Narêndrarasa was ruling the Sixty,—the master of Ârâṅgaḷi.....made a grant to Jannayya.

82

Date ? 1501 A.D.

May it be prosperous. (In the year specified),—in order that *dharmma* might be to Narasaṇṇa-Nâyaka,—in Muḷuvâyi, Sênarâma's sons Râmapa and Bayireya made a grant of....as a gift to Krishṇa.

84

Date 974 A.D.

Be it well. (On the date specified),—Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Noḷambâdhirâja and Chôrayya Noḷamba's father, these three having halted in Sûryya-Miniyûr,—hearing that Mârasiṅgha-Permmaḍi was dead,—Be it well. Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâḍuveṭṭi-vaṁśa, chief lord of Kâñchî-pura, like a thunderbolt in the front of battle, Nâṇḍi's Java (Yama), Naṇṇa.....

85

Date about 975 A.D.

Be it well. ...Aṇuva..'s hound named Lôka killed 75 hogs; besides which, with this hound named Dhaḷaga, Pirisandi's son killed 26 hogs.

86.

Date ? about 767 A.D.

....in....ndu-maṇḍala, attacking the opposing enemy's force, and slaying, went to *sagga*.

Chiḷiya, standing in the wealth of the Chô[ḷa] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a *koḍaṅge* of 12 kuḷa to Vâṇi ......Jannayya's..set up this stone for Hariyya-Bîraṇṇa...

87

Date ? 1540 A. D.

(In the year specified), Guru Tammaṇṇa granted for Âgâṇi Bayirava-gauḍa a *nettara-goḍagi* (as specified).

89

Date ? 1537 A. D.

(In the year specified), Timma-Râya, for the settlement of the Tipaṭûr-šîme,....

91

Date 1007 A. D.

Be it well. (On the date specified), when Tribhuvanakarttara-bhaṭâra was ruling the Âvaniya-sthâna;—Masekal..ppa-dêva's son Noḷamba-gâmuṇḍa, fighting in the destruction of Balla, died and went to *sargga*.

92

Date ? about 780 A. D.

Be it well. In the 2nd victorious year of Bâṇa-Vidyâdhara, born in the Mahâvali-kula, who made Paramêšvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Raṇamukha-Duṭṭa's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvaḷa, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâṇi, being pleased, granted land (specified). Imprecation.

93

Date about 970 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the *sthâna*;— the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhaṭar*, being pleased, granted a *koḍaṅgi* of 10 koḷaga.

94

Date about 970 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta-paṇḍita was ruling the kingdom of penance (*tapa*);—Banûchchâvari's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*......

95

Date ? 1007 A. D.

In the ruin of the Balla town, Mudda-Seṭṭi's son Malla....... died and went to *svargga*.

96

Date 1431 A. D.

May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virûpâksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agrahâras, maṇṭapas, a maṭha for mendicants, and all other religious works,—by the *dharma* of Vijaya-Râya-mahârâya's son, the elephant-hunting Dêva-Râya-mahârâya,—the Heggaḍe-dêvas of the Vishṇuvardhana-gôtra, Vommâyamma's sons Lakhaṇṇa-daṇṇâyaka and Mâdaṇṇa carried out as service to this god Prasanna-Virûpâksha. May it be prosperous.

97

Date 1527 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Virûpâksha-Dêva-Râya-mahârâya was ruling the kingdom of the world:—Râyadurga Tipparasa's son Bhôgarasa,—in order that *dharma* might be to his ruler Tipparasa-Voḍeyar—granted for the god Prasanna-Virûpâksha, the Kaḷavekal village, otherwise named Tippasamudra, of Mukundasâgara in the Kundâṇi-śîme belonging to the Muḷuvâyi-châvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights........

98

Date 1703 A. D.

(Telugu).—Be it well. (On the date specified), to Sahâya-śâstri, deputy of the âchâryya who was an establisher of the vêda-mârga, the dharmaśivâchârya

of the original Tiruvâlaṅgâḍu, otherwise named the western Virûpâkshapura, Immaḍi-âchâryya,—Vîra-Râjappa-šâstri, deputy of the Tiruvâlaṅgâḍu eastern new dharmašivâchârya, gave a written document *(patrika)* as follows:—Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Ali Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagara on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the *Šiva-dâna-patra* we are new:—Therefore, the old disciples belong to you, and Subbâ-šâstri and the Nagara people are my disciples. You are not to touch them. Such is the paper of decision written and given. Witnesses: (signatures).

100

Date 1290 A. D.

(Tamil)—In the 36th year of the reign of šrî-Poyšaḷa-vîra-Râmanâ-Dêvar—I, Šâyan Dêvanâga-kûttan, the ? headman of Nâgapaṭṭaṇam, situated near Tammam, which was a dêvadâna of the god Tiruvirâmîšvaram-uḍaiya-nâyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbîšuram-uḍaiya-nâyanâr of the same village as a dêvadâna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase.)

May there be prosperity.

101

Date 1440 A. D.

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêšvara šrî-vira-Dêva-Râya-mahârâyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdaṇa-daṇṇâyakkar at ....pâpaṭṭaṇam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâḍu, which was the property of the temple of Tiruvirâmîšvaram-uḍaiya-nâyanâr at Âvaniyam, to provide for the offerings of rice at the *tiruvotta-šâmam* for the same god.. ....

102

Date about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Noḻambâdhirâja was ruling the kingdom of the world:—to Puttûr Koṅguṇi-svâmi was granted in Beḻamballi a royalty of three kaṇḍuga.

104

Date 1485 A. D.

May it be prosperous. Be it well. (On the date specified), Vumbaṇa-Voḍeyar's son Liṅgaṇa, of the Vishṇuvardhana-gôtra and Âšvalâyana-sûtra, granted to Aubhalanâtha's son Siṅga-Perumâle, of the Kâšyapa-gôtra and Âpastamba-sûtra, a dharma-šâsana as follows:—Of the *umbali* land which has come down to us in Dêvarâyasamudra, we have separated a field of. .*koḷa* (boundaries specified)......when Virûpâksha-Râya-mahârâya was ruling the kingdom of the world, in the administration of Narasiṁha-Râja-Voḍeyar,......

105 *a*

Date 1073 A. D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who -while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre; destroyed the dark Kali;... ....decked himself, as with necklaces, with valour and liberality; performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-muḻud-uḍaiyâḷ.—

We, Vîrarâkshasa-Brahma-mârâyar and other citizens of Iratiyûr, *alias* Ammaṅgaiyâḻvâr Tirumaḍaippaḷḷi-ppuṟam, in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam, granted, in order that the sacred body of Ammaṅgaiyâḻvâr might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Îšânîšvaram-uḍaiya Mahâdêvar of the same village. We, the leaders of the assembly ...... in Iratiyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâḻi of oil, measured with the nâḻi of Arumoḻi-dêvan: 90 nâḻi, at the rate of one uḻakku a day, for one perpetual lamp for the above god, and 6 nâḻi for one twilight lamp for the god Gaṇavatiyâr. This charity was caused to be founded by Nuḷamba-mâdêvi-kkôn.. nâḍâḻvân, *alias* Širâḷan Tiruvaraṅga-dêvan.

105 *b*

Date 1073 A.D.

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, *alias* šrî-Kulôttuṅga-Šôḻa-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions; and was graciously seated on the throne of heroes along with his queen Puvana-muḻud-uḍaiyâḷ—I, Râja-Vichchâdira-Brahma-mârâyan, *alias* Irugan Šambi-dêvan, a Brâhmaṇ land-holder in Iratiyûr, *alias* Piḷḷaiyâr Ammaṅgai-yâḻvâr Tirumaḍaippaḷḷi-ppuṟam, in Pudal-nâḍu of Nigarili-Šôḻa-maṇḍalam, made a grant...... to provide for offerings of rice, vegetables ....for the goddess Châmuṇḍêšvari of the same village...........

105 *c*

Date 1050 A.D.

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šrî-Râjâdhirâja-Dêvar, who took the head of Vîra-Pâṇḍiyan, the Šâlai of Šêralan (the Chêra king), Ilaṅgai and Iraṭṭapâḍi,—

I, Vîrarâkshasa-Brahma-mârâyan, *alias* Šâmuṇḍan Irugaiyan, of Iraṭiyûr, which was šrî-Râjâdhirâja-Dêva's Tirumaḍaippaḷḷi-ppuṟam, in Pudal-nâḍu of Nigarili-Šôḻa-maṇḍalam, *alias* Nuḷambapâḍi, granted, with pouring of water, 1300 kuḻi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens,........, to ....ṇavati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Îšânîšvaram-uḍaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

106 *a*

Date 1050 A.D.

(Tamil)—Be it well. In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šrî-Râjâdhirâja-Dêvar, who[1] etc.—the same man, Vîrarâkshasa-Brahma-mârâyan, of the Šâṇḍiliya-gôtra, made to the Šiva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuḻi of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

[1] See the previous number.

that they should measure out with the *marakkâl* of [Arumoḻi-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god.

106 *b*

Date 1073 A. D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who[1] etc.—Ammaṅgaiyâḻvâr granted Šêvaganpaṟṟu to provide for the daily expenses of the *artta-yâmam* in the temple of Îšâna-îšvaram-uḍaiya Mahâdêvar at Iraṭiyûr, *alias* Ammaṅgaiyâḻvâr Tirumaḍaippaḷḷi-puṟam, in.....of Nigarili-Šôḻa-maṇḍalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkâl* of Arumoḻi-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, ? *veṟuṅgây* and betel-leaves, and for oil for one perpetual lamp.

107

Date 1057 A. D.

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêšarivanmar, *alias* šrî-Râjêndra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune; who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Iraṭṭapâḍi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram; who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrâṟu), was pleased to take possession of his elephants, horses and camels, together with......; and who was graciously seated on the throne of heroes—

(The latter portion of the inscription is full of gaps and the meaning is not clear.)

The inhabitants of Iraṭiyûr appear to have agreed to give 26 kâšu......, 30 kâšu on account of......? a good cow, 10 nâḻi of ghee and oil,...... and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembiyan Šôḻa-mûvênda-vêḷân, ? a member of the assembly.

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[1] The historical part of this inscription is identical with that of No. 105 *a*.

108

Date about 950 A. D.

Be it well. When Iṟiva-Noḷamba was ruling the kingdom of the world:—Śrîmaṅgali Siṅgaparâkrama's son Tiruveṅgaḍayya, when the big cows of Ereḍiyûr were carried off, attacking and slaying, died.

Be it well. To Prithivî-Gâmuṇḍa-svâmi's son Gâmuṇḍa-svâmi's younger brother Vâmayya-dêva was given a *kodaṅge* of a kaṇḍuga of rice-land and a kaṇḍuga of waste land. Imprecation.

This work was done by Koyatûr Bijayitâchâri's son Vikramâditya.

109

Date ? 1646 A. D.

(Telugu)—(In the year specified), Raghunâtha...and Muni-Bhôya of the temple gave to Ana-Bhôya and others of the Yeladûr-saṁsthâna, the help of 400 *mâḍa,* as a gift (*inâm*).

110

Date ? 1674 A. D.

(In the year specified), Pâlaki Kempa-Channaya-gauḍa (records) the names of all the faithful religious persons who will permanently subscribe to keep up the maṇṭapa of Raghunâtha-svâmi.

111

Date ? 1705 A. D.

(Tamil)—This is fragmentary. It appears to record that some Muhammadan (presumably a Labbê) gave a *tope* and fields as an *inâm.*

112

Date ? 1559 A. D.

(In the year specified), the mahâ-nâyakâchâriya gave to.... ? Hâva-Nâyaka a śâsana as follows:—the land in..belonging to our office of Nâyaka,—in order that merit may accrue to.....—have we given. Imprecation.

113 *a*

Date 1207 A. D.

(Tamil)—(On the date specified) Paḷḷidêva-maṇḍalikar, *alias* Varaguṇa-pperumâḷ, son of Śakkidêva-maṇḍalikar, who was the son of Paḷḷidêva-maṇḍalikar, of Puda-nâḍu in Nigarili-Śôḷa-maṇḍalam, made a grant of.....samudram



...... Iratiyûr for the god šrî-Mallikârjuna-dêvar. (Usual final imprecatory sentence.) The signature of......na-baṭṭan.

113 *b*

This contains only the usual final imprecatory sentence.

114

Date ? 1669 A. D.

(In the year specified), Chikka-Râya Tammappa-Gauḍa, at the auspicious time of Šivarâtri,—in order that merit may accrue to Hiriya-Gauḍa,—made a grant for the god Varadarâja. Imprecations.

115

Date ? 1636 A. D.

Be it well. (On the date specified), the temple priest of the goddess Kâvabba of Uttanûr Maḍavâḷa in Hode-nâḍ, Pallavoḍari-nâyinâr, and all the farmers and subjects of that place, granted to...Sûriyappa land (specified) under the Idagere tank, rent free.....

117

Date 1680 A. D.

Be it well. (On the date specified), râjašrî Šambhôji-chakravartti orders the *kârukûn* of Kôḷâla, that to Veṅkaṭêša-šâstri, son of Channi-bhaṭṭa, the son of Gôvinda-bhaṭṭa of the Kâtyâyana-sûtra, Pârthiva-gôtra and Yajuš-šâkhâ, has been granted...of Uttanûr Maḍavâḷa, together with all rights.

119

Date 1072 A. D.

(This inscription is identical with No. 49 *a* above ; but has the following final sentences and verses which are defaced in the other.)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this šâsana shall incur the heinous sin of having destroyed Brâhmans, herds of tawny cows and Vâraṇavâsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this šâsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-

stand virtue. He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years. 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

120

Date ? about 1030 A. D.

(Tamil)—I, Karumâṇikkâḻvâr, of the Kâśyapa-gôtra, one of the *pûjâris* in the temple of Karumâṇikkâḻvar at Uttanûr, *alias* Râjêndra-Śôḷa-chchaturvêdi-maṅgalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from........Having approved........we had this engraved......

121 *a*

Date about 1269 A. D.

(Tamil)—In the 1..year of the reign of the universal emperor śrî-Pôśaḷa vîra-Râmanâda-Dêvar— ....

121 *b*

Date ? 1268 A. D.

(Tamil)—In the 14th year........in Nigarili-Śôḷa-maṇḍalam and Vikkirama-Śôḷa-maṇḍalam........ ......

122

Date 969 A. D.

Be it well. (On the date specified), when Nanni-Noḷamba having assumed the crown, was ruling the kingdom of the world:—the Sakapâdi elder Pogaḷmale-Nambe's son Noḷamba-śeṭṭi gave to the 12 Brahmans of Uttanûr 100 gadyâṇas of gold, to provide for daily feeding five in turn. On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to ... Paramêśvara, and a perpetual lamp, he bought land for 40 gadyâṇa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṇa to the Brahmans of Badanûr........

123

Date 1003 A. D.

(Tamil)—In the 19th year of the reign of śrî-Kôv-Irâjarâja-Râjakêśari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândaḷûr-Šâlai; conquered with his heroic and victorious army Veṅgai-nâḍu, Gaṅgapâḍi, Nuḷambapâḍi, Taḍigai-vaḻi, Kollam, Kaliṅgam, Kuḍamalai-nâḍu, and, after having crossed the deep sea, the impregnable Ni..ñjiram; and deprived the Šeḻiñar (the Pâṇḍyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Iḷaṅ.....of Arumoḻidêva-chaturvêdimaṅgalam in....ṟu of Pudal-nâḍu in Gaṅgâšâyaram............

124

Date ? about 890 A.D.

Mahâbali Bâṇarasa's *karaniga* Valuṅgavamma's pillar.

125

Date 1210 A. D.

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds šrî-Kulôttuṅga-Šôḷa-Dêvar, which corresponded with the Šaka year 1133 (Pramôdûta)[1],—while Puḷḷa-dêvar, the maṇḍalika of Puda-nâḍu, son of Šakki-dêvar, who was the son of Puḷḷa-dêvar, who was again the son of Šakki-dêvar, the maṇḍalika of Râjêndra-Šôḷa-pPudanâḍu, was pleased to rule Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam in peace—(on the date specified) Puḷḷa-dêvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gâmuṇḍas (named, with a long pedigree) of Iratiyûr, ? who were descended from the family which had helped him in acquiring Vidirûr. (Usual final imprecatory sentence.)

126

Date 961 A. D.

Be it well. (On the date specified), when Iṟiva-Noḻamba was ruling the kingdom of the world:—And, born in the kula of Mahâbali, lord of gods and demons, reverenced by all the three worlds; supreme lord of Paṟuma-pura, joy of the bloodthirsty groups of *paysâchikas*, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the *bittukaṭṭu* for the tank. Imprecation.

128

Date ? 1703 A.D.

(In the year specified), Yadarûr Yarapa-Nâyaka gave for the god Veṅkaṭaramaṇa land (specified.) Imprecation.

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[1] Pramâdôti in the inscription.

129

Date ? 1673 A. D.

(Telugu)—(In the year specified), mahârâjašrî Dešapânḍa Krishṇappa gave for Koḷattûr Orugalaya's son Nâgarâjappa a *nettara-koḍige* as follows:—..........

130

Date 1439 A. D.

(Tamil)—May there be prosperity. While the mahâ-maṇḍalêšvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, šrî-vîra-pratâpa........'s son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified)........Muḷavâyi.............

131

Date 1407 A. D.

Be it well. (On the date specified), to Maṅgarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaḷa, the ? mortgagees and citizens, gave a šâsana for rent-free rice-land as a *kaṭṭu-goḍagi* for the tank, as follows:—Whereas you have built the tank in Vâṇiyarahaḷḷi in Hode-nâḍ, and made the Hirî-Maṅgasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kaṭṭu-goḍagi*; and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children. Imprecation.

132

Date 1494 A. D.

May it be prosperous. Be it well. (On the date specified), to Girijeya of the Amṛitâtma-prabhu's maṭha,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:—Whereas through the favour formerly of Maṅgarasa there has come to you under the Vâṇiyanahaḷḷi tank the *kaṭṭu-goḍagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

135

Date ? 1488 A. D.

(In the year specified), Mummaḍi-Tamme-Gauṇḍa made a grant of Kempâpura. Imprecation.

139

Date 1646 A. D.

(Telugu)—(In the year specified), the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-śrî-Raṅga-Râya-Dêva-mahârâya granted to the *nâḍu-karta* Nalûr China-Jaya-gauḍa.....

144

Date ? 1459 A. D.

(Telugu)—(In the year specified), Tammappa-Gauḍa granted to Eḷache-gauḍa, a *kaṭṭu-goḍige-mânya* (specified), free of all imposts, to continue as long as sun and moon.

147

Date 1469 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virûpâksha-Râya-mahârâya was ruling the kingdom of the world;—the mahâ-maṇḍalêśvara......

149

Date 1557 A. D.

(Telugu)—(In the year specified), by order of Sadâśiva-Râya, Gurumûrti-Viṭṭhala-Râja granted to Ṭirumalapalle Appalâchârya the Kottapaḷḷi village. Imprecation.

153

Date 1521 A. D.

May it be prosperous. (On the date specified), the god Sôme on the rock of the Koṅga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sôme of Hâdiya,—with the permission of Annadâna-Voḍeyar,—stone from the rock, and having again set up that god Sôme of the field, granted Upukunṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Ḳauśika-gôtra, as the temple priest. Imprecation.

154

Date 1653 A. D.

(In the year specified), the râjâdhirâja râjarâja Śambâji-Râja-mahârâja's son Kannarâyâji-Paṇḍita...buying [Koṇ]ḍiganahaḷḷi, granted it to...savati as a *kaṭṭu-goḍagi.*

156

Date ? 1497 A. D.

(Telugu)—(In the year specified), Sugaṭûr Chikka-Râya Tammaya-Gavuḍa gave Basavapura to Mâdêva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure. Imprecation.

157

Date 338 A. D.

(On the seal is Nandi, or a bull recumbent.)

Ôm. Obeisance to Śiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandâkinî (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dêvêndra and the gods, triumphs,—the adored.

Be it well. The object of the mercy of Śiva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanâbha (Vishṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahâbali (or the great Bali), lord of the Dânavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brâhmans possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Âdiśêsha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmmâ, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayâditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom:—

There was, in like manner—a sun in awakening the lotus lake of the Bâṇa-vaṁśa—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Vîrabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand; the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again.

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,[1] ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-maṇḍala, cause of continued segregation of the four castes,—by śrî-Vadhûvallabha-Malladêva-Nandivarmmâ, being in the town of Âvanya,—in the Šaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Viḷambi, the thirteenth (day) of the bright[2] fortinight of Kârttika, on Monday, the constellation being Ašvini,—to šrî-Rudrabhaṭṭa-šarmmâ of the Bharadvâja-gôtra and *sâmânya-charaṇa*, to Trilôchanabhaṭṭa-šarmmâ of the Kaušika-gôtra, to Trivikramabhaṭṭa-šarmmâ of the Kauṇḍalya-gôtra and *sâmânya-charana,* to Nârâyaṇabhaṭṭa-šarmmâ of the Kâšyapa-gôtra and *sâmânya-charaṇa,* and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Muḍiyanûr in the Hodali-vishaya, is, with pouring of water, by me given. The boundaries of that village are stated, (here follow the boundaries in great detail[3]). Imprecations.

By order of Vadhûvallabha Malla, I, the carpenter Nandivarmmâchâryya, inscribe the šâsana of this gift. As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûḍa-grâma[4].

Thus was it done by the *sarvvapradhâna* Vaivasvata-daṇḍâdhipa.

The hunter Mullega[5].

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[1] *Prabhu-, mantra-,* and *utsâha-šakti.*

[2] The original has *Kârttikâšukla,* in which *ašukla* would mean dark; but the calculation of the date shows that *šukla* is meant.

[3] Among these is mentioned Kaṇṭakadvâra, the Sanskrit translation of Muḷubâgil (or -bâgal).

[4] *Chûḍâ-grâma* is the Sanskrit translation of Muḍiyanûr.

[5] *Vyâdhan Mullegam*—the object with which this name is inserted at the end is not apparent.

I b

II a

II b

III a

MUDIYANŪR PLATES (Mb. 157)

IIIb

IVa

IVb

MUDIYANŪR PLATES (Mb. 157)

158

Date 1344 A. D.

(Nâgarî characters.)

Obeisance to Gaṇâdhipati. Obeisance to Šambhu, and praise of Gaṇêša and the Boar.

Born from the milk ocean, brother of the *kaustubha* and *kâma-dhênu,* younger brother of Ramâ, is the moon; in whose line was born the king Yadu, by Vâsudêva descended from whom the earth was ruled. In that family was Bukka by name, having fame, courage, and wisdom. Magâmbikâ was his queen, like Lakshmî of Hari. There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Saṅgama. Mâlâmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Šachî of Indra. The sons of that king were Harihara, Kampa, the king Bukka-Râya, Mârapa and Muddapa.

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pâṇḍavas. Broken were the Kaliṅgas, with small display of courage; the Vaṅgas had their limbs dislocated and their eyes swollen; the Ândhras hid themselves in holes from the blows of the cruel weapons in his arms; the faces of the Turushkas shrivelled up; the Pâṇḍya kings fled;—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Râya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children.

Distinguished by the titles râjâdhirâja, râja-paramêšvara, Garuḍa to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrâṇa of Hindu Râyas; seated on the jewel throne in the city named Vidyâ, distinguished as the abode of Vijaya (victory) made by Vidyâraṇya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma,*—by him, (on the date specified), in Pampâ in the Bhâskara-kshêtra, in the presence of (the god) Virûpâksha,—to Sôma, a moon (*sôma*) to the ocean Nâchana, versed in all the âgamas, understanding all the accepted meanings of the eighteen purâṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kôḍûr country, in Pena-mâgaṇi, on the bank of the Pinâkinî, the village previously called Pañchakaladinna, giving it another name of Bukkarâyapura, (boundary villages named).

And the illustrious Nâchana's (son), the great poet (*mahâkavi*) Sôma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brâhmans (as specified).

The boundaries of that agrahâra, that all may understand, are here written in the language of the country[1]. (Here come the boundaries.)

The greatness of this šâsana of the king Bukka-Râjêndra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth. Kôṭidêvârâdhya's son, Mallaṇârâdhya, composed the verses. The carpenter Šâsanâcharya's son, by order of the king, the sculptor Nâgidêva made (or inscribed) it.

Usual final verses. (*signed*)—šrî-Virûpâksha.

159

(This contains merely one of the usual final verses.)

(Tamil)—Be it well. 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

160

Date 1338 A. D.

(Tamil)—When the pratâpa-chakravartti Pôsala šrî-vîra-Vallâḷa-Dêvar was ruling the earth—

I, ... šâhaṇiyâr, minister of the king, son of the great minister Dâdi-Vallappa-daṇṇâyakkar, râja-gaja-simha[2] ? pâpandyarâja-kumakâmi sadhâ-gaṇḍa, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar, ... for the god Sômîšvaram-uḍaiya-nâyanâr of Muḍiyanûr, ? *alias* Kûttâḍu-daiva-chchaturvêdi-maṅgalam, in Pudi-nâḍu of Nigarili-Šôḷa-maṇḍalam.

161

Date about 950 A. D.

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died. The work (of this stone) was done by Koyatûr Vikramâditya, famed for many good qualities.

162

Date about 950 A. D.

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Maṇḍikal Kambaḷadâna, on a big tiger carrying off a young cow, made

[1] These are in Telugu. [2] A lion to the elephants the (hostile) kings.

a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities.

163

Date about 950 A. D.

Be it well. When Dilîpa-Noḻamba was ruling the kingdom of the world:—Nelmalliyûr Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

165

Date about 1030 A. D.

(Tamil)—[In the...year of the reign of Kôv-Irâjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which......the moon—wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kali; who, during his settled long life, cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharaṇan, one among the three kings of the South (the Pâṇḍyas); ....Vîra-Kêraḷan; ....while.......and Gaṅgâdaran fell along with their elephants whose temples swarmed with bees; .... when the warriors of great strength, Vikki and Višaiyâditan,..............

166

Date 1400 A. D.

Be it well. (On the date specified), Râjašêkhara, the eldest son of the great minister Vîrappayya, in...., in the Muguvâyi-kula of the Chôra-maṇḍala, ...

167

Date ? about 1260 A. D

(Tamil)—This is the land granted to Ûr-uḍaiya-mudaliyâr, ... and to...šêkara-namachchivâya-dêvar.

170

Date 1427 A. D.

(Tamil)—(On the date specified) a grant of land was made to....perumâḷ.. ....the god Sômîšuram-uḍaiyar of Muḷavâyal.

171 *a*

Date about 1280 A. D.

(Tamil)—In the.....of the reign of śrî-Pôśala-vîra-Râmanâtha-Dêvar—to.. ..nâyanâr in the *tirumaḍai-viḷâgam* of Peṅgîśvaram-uḍaiya-nâyanâr, I gave one servant for every ten servants required for........

171 *b*

Date ? about 1280 A. D.

(Tamil)—I, Aḍaippan Âḷa-vanda-piḷḷai, granted some lands (specified) for the god Peṅgîśvaram-uḍaiya-nâyanâr.

172

Date 1496 A. D.

May it be prosperous. Copy of the agreement for the *kaṭṭu-goḍage* of the tank.

Be it well. (On the date specified), to Alapa's son Nârasiṁha-dêva,—the temple priest of the god Nârasiṁha, Koṇḍapa-Timmaṇṇa's son Aêvapa granted a *kaṭṭu-koḍage* agreement as follows:—Whereas the Guṇḍalahaḷḷi village, which is Nârasiṁhapura, in Hode-nâḍ, belonging to the offerings of our god Kadiri Lakshmî-Nârasiṁha, by the order of the god Nârasiṁha I have given in possession to the Nambi Apachi-Anantapa,—and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,—On your expending money and causing a virgin tank to be constructed in the Mâvina-haḷḷa to the west of the old tank of Guṇḍalanahaḷḷi, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank,—of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent. After those four parts have been filled up[1], we grant you in the rice-lands that will be formed under the tank a *daśavanda* of three in ten as a *kaṭṭu-goḍage,* marking out with stones the best, middling and inferior soils, and of the dry fields granted as *kaṭṭu-goḍage-mânya* for this tank which are now cultivated and sown with râgi, we give you as *kaṭṭu-goḍage-mânya* 1 khaṇḍuga (as specified).

If any damage should come to the tank you build, you will make it good from your four parts of *mânya.* When that is filled up[1], if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your *daśavanda,* and have it repaired.

[1] tumbida-baḷika.

For the rice-lands and dry fields of your *kaṭṭu-goḍage* there are no payments under the various heads (as specified) on account of our temple.

The same provisions are laid down for any future extension of rice-lands under the tank. Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified. If the flow of water from the tank allows, you may plant areca, cocoa-nut or other permanent gardens in your *kaṭṭu-goḍage* and have the full enjoyment of the same. If the tank should not fill sufficiently for your three-tenths *daśavanda* rice-fields, you will take your turn for the water. For building houses for the ryots who cultivate your *daśavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified).

These *kaṭṭu-goḍage* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell. Witnesses:— (Here follow signatures).

173

Date 1503 A. D.

May it be prosperous. Copy of the *sâgubaliya-vôle* (or cultivation roll) of the rice-land of the tank. (In the year specified), the temple priests (named) of the god Kadiri-Nârasiṁha of Muluvâgil granted to Kadiri-Nârasiṁha-dêva of Râmasamudra a cultivation roll as follows:— Deducting your *daśavanda* rice-fields under the tank which you caused to be newly built in Guṇḍlahaḷḷi belonging to the offerings of our god Nârasiṁha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khaṇḍuga for 6 khaṇḍuga, we will grant you by measurement 8 khaṇḍuga for 7 khaṇḍuga of *koḍage*. If the water in the tank fails and the crop is lost, we will share equally. If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood. For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale. Signatures.

174

Date 1522 A. D.

May it be prosperous. (In the year specified), Kadiri Nârasiṁha-dêva granted to Chirata Sâmâji's son Râghava-bha... a grant of land as follows:— for the Sâmiṟeṟi-chatra belonging to the Śiva connection, between the Nârasiṁhapura village belonging to the offerings of the god Nârasiṁha and

the Kuṟujili village, we have transferred to the name of Kuṟujili.... land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation.

175

Date 1408 A. D.

Be it well. When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâḷa of Hindû Râyas, râjâdhirâja paramêšvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Voḍeyar was ruling the kingdom of the world; at the time when he was permanently anointed to the crown in Vijayanagari:—(on the date specified), when vîra-Vijaya-Râya was in Muḷavâgil, ruling the kingdom of the world;—the mahâ-nâyaka Bayira Kaṭhâri-Sâluva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—under the Maṭṭikasamudra built in the stream of the small tank of....Agara in Hoda-nâḍ belonging to us, certain lands (specified) were granted to......

Imprecation. This šâsana was written by....

177

Date 1620 A. D.

May it be prosperous. (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa....Dêva-Râya [was ruling]:—....Gauḍa, in order that merit might accrue to Amṛita-Gauḍa and others, made a grant of 4 villages (named) for......

178

Date 1260 A. D.

(Tamil)—I, Šeṭṭâḻvâr,......consort of Vâsudêvar, who was the son of Kûttâḍun-dêvar, *alias* Jayaṅgoṇḍa-Šôḻa Iḻavañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god šrî-Vâsudêva-pperumâḷ of Kuruḍi-malai, *alias* Kûttâḍundêva-nallûr, in Puda-nâḍu, and (2) for a daily offering of one nâḻi of rice for the god Šelva-Gôpâlar; and made over the same to the *pûjâris* (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure.

(Usual final imprecatory sentence.)

179

Date ? 1260 A. D.

(Tamil)—I, Anantan, a servant of Taṇṇâkkan Vâšan, who was a feudatory (šâmattan) of Iḷavañjiya-râyan, [declare] that I......

180

Date ? 1656 A. D.

(Telugu) — (In the year specified), Kuriḍimala Gaṇapaya and others (named), having had a temple built, set up a Liṅga, and for this Nagarêšvara made a grant of land (specified).

181 *a*

Date 1312 A. D.

(Tamil)—I, Paramêšvara-bhaṭṭan-dêvan, of the Gautama-gôtra, a land-holder at Tiruvallam in Toṇḍai-maṇḍalam, granted (on the date specified) as a dêvadâna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyâr Iḷavañjiyar, *alias* Kûttâḍun-dêvar had given me with a libation of water, for the god Peṅgîšvaram-uḍaiya-nâyanâr of Kuruḍimalai in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam. šrî-Mâhêšvaras are the protectors of this charity.

181 *b*

Date ? about 1310 A. D.

(Tamil)—This is merely a fragment. It seems to record some grant for the same god.

182

Date ? about 1300 A. D.

(Tamil)—To the maḍam (maṭha).....at Kuruḍimalai, *alias* Kûttâḍun-dêva-nallûr, the oil-mongers of the village agreed to supply oil at the rate of half a šoligai for every oil-mill.

184

Date 1273 A. D.

(Tamil)—I, Jayaṅgoṇḍa-Šôḷa Iḷavañjiya-râyan-Vâsudêvan, granted (from the date specified) for the god Kûttâḍîšvaram-uḍaiya-nâyanâr of Kuruḍimalai, *alias* Kûttâḍun-dêva-nallûr in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam, certain lands (specified), excluding former dêvadânas, tiruviḍaiyâṭṭam and baṭṭa-virutti, as

a dêvadâna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple. (Usual final phrase and Sanskrit verse.)

May there be prosperity.

185

Date ? 1270 A. D.

(Tamil) – Śiṟu-ppiḷḷai Śâmâśâṇḍân bestowed on.......the *mâḍâpattiyam* in the temple of his Tambirâṭṭiyâr and also....... He also granted some wet and dry lands (specified). The grantee shall take charge of and enjoy [these lands].

186

Date 1277 A. D.

(Tamil)—I, Tanimai-nîkkinâr, son of Ponna-ppiḷḷai, who was one of the *mudalis* of Jayaṅgoṇḍa-Śôḷa Iḷavañji-râyar, granted (on the date specified) certain lands (specified) as a dêvadâna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Peṅgîśvaram-uḍaiyâr set up by my maternal uncle Vayirâṇḍai. (Usual final phrase.)

187

Date 1270 A. D.

(Tamil)—I, Śeṭṭâḷvâr, daughter of [Brahmâdirâjar, *alias*] Śelvâṇḍai-dêvar, and consort of Iḷaiya-Vâśudêvar, *alias* Jayaṅgoṇḍa-Śôḷa Iḷavañji-râyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of........... I also granted lands (specified) to the Śiva-Brâhmaṇas (three named, with their gôtras) and to the *pûjâris* (named).....................

188

Date 1366 A. D.

(Tamil)—(On the date specified) .... in the temple of Kûttâḍîśvaram-uḍaiya-nâyanâr at Kuruḍimalai...........

189

Date 1298 A. D.

(Tamil)—I, Kûttâḍun-dêvan, [son of] Vâsudêvan, *alias* Jayaṅgoṇḍa-Śôḷa Iḷavañjiya-râyan, granted (from the date specified) for the god Kûttâḍîśvaram-

uḍaiya-nâyanâr of Kuruḍimalai, *alias* Kûttâḍundêva-nallûr, as a dêvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôḷakuṭṭai which was to the west of the village (of Kuruḍimalai), excluding former dêvadânas, *tiruviḍaiyâṭṭam* and the three kaṇḍagam of land granted to Šômanâta-dêvar, situated within the four boundaries of the above lands.

190

Date 1361 A. D.

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâḍu, have given a šâsana to Veṅgaḍavâšâri to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in ? *dašaki*—when Nâyakar caused an image of the goddess to be prepared. This is to continue as long as the moon and the sun endure. May there be prosperity. Ôm.

191

Date 1373 A. D.

(Tamil)—...........(on the date specified) we, Dekshiṇâmûtti and others (three more named), the authorities of the temple......, pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppiḷḷaiyâr Appu-ppiḷḷaiyâr and Malaipperumân's son Irugar. ....

192

Date ? 1256 A. D.

(Tamil)—I, Vâsudêvappaḍai...'s son Šômanan, a resident of Pâṟpaḍu, and a servant of Taṇṇâkkar, *alias* Vâšanan, who is one of the ... men of Jayaṅgoṇḍa-Šôḷa Iḷavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A. D.

(Tamil)—While .... dêva-maṇḍalikan was pleased to rule Puda-nâḍu in peace and wisdom, I, Tantirapâlan, ..., beautified this village by building ponds and tanks and by renovating the two.....

196

Date ? 1666 A.D.

(Telugu)—(In the year specified), Kuriḍimala Gaṇapaya and others (named), gave to Kṛishṇa-gauḍa certain land (specified) as a *kaṭṭu-koḍagi.*

198

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—Tiruvayya's son Chandrašêkhara granted the *bittu-kattu* of the Manḍikal tank. Usual final phrases.

201

Date ? 1532 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa vîra-Sadâšiva-Râya-Dêva-mahârâya was ruling the kingdom of the world:—for the master of all the myriad systems of the universe, the original lord of the crown, Bairakûr Raghu..... the god Hanumanta,—the mahânâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),—in order that merit might accrue to Yelavañji .... and others (named),—made a grant......

203

Date 934 A.D.

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêšarivarmmâ:—Baydakûr Mâremma's grandson Gaṇipa Râma, recovering the cows, slew and died. For him, as a *kalnâṭu,* Permmâḍi's Sâmantappa ... granted one kanḍuga of rice-land.

204

Date ? 1222 A. D.

(Tamil)— .... the sixty-three devotees of Šiva (Aṟubattu-mûvar) among the .... mêšuras in the temple of Piḷḷaiyâr. My sons also shall carry on this sacred service.

205

Date ? 1550 A.D.

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chauḍêšvari, of his devotion had a manṭapa made. Imprecation.

207

Date about 1000 A. D.

Be it well. By order of Dôsi-arasa, (apparently some grant was made to Prithivî-Râma-Bôyi; but the inscription is on several detached fragments of stone, which it is difficult to connect together).

208

Date 1000 A. D.

Be it well. In the 16th year of the assumption of the crown by Râjar a Mummaḍi-Chôḷa, who sent his army and conquered the Navakhaṇḍa-maṇḍala,—the warrior of the army, Noḷambâdhirâja, having given Perbbaṇṇa to the plunderer of ..., Kâdiyaṇṇa,—the big tank having breached, Maṇḍeya-gâmuṇḍa's son Prithuvî-Râva-Seṭṭi repaired the breach. Pleased therewith, by order of Noḷamba, 10 gadyâṇa of the old fixed rent of Perbbaṇṇa and a certain allowance of paddy (specified) was given by Kâdiyaṇṇa, together with certain rice-land (specified). Imprecations.

209

Date about 1000 A. D.

When Râjarâja-Mu[mma]ḍi.....was ruling the kingdom of the world:—and Perbbeṇṇa Maṇḍayya-gâmuṇḍa's son Prithivî-Râma-Seṭṭi was holding the office of gâmuṇḍa, he had....made below the big rice-fields and granted..... Imprecation.

210

Date ? about 1200 A. D.

(Tamil)—This is the charity of Piramâṇḍai-piḷḷai of ..... pûḻûr.

211

Date ? about 900 A. D.

(Vaṭṭeluttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Višaiya-Îchchuvara-paruman—on Kârôniri Vâṇarâšar attacking Šiṟaiyûr in battle, ... fell ...... Vâṇarâšar.

212

Date ? 1222 A. D.

(Tamil)—I, Šella-Gaṅgan, *alias* Uttama-Šôḻa-Gaṅgan, the mahâ-mandalêšvara, supreme lord of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêri-

vallava, lord of Nandigiri, a Dêvêndra ? among maṇḍalikas, a truth-speaker, ..., a warrior in battles, and a champion over .... both sides (*ubaya-tala mettame..tar gaṇḍan*)—having taken possession of the wet and dry lands with their four boundaries in the village of .....Kummai, including the wells underground and the trees overground and excluding former dêvadânas, granted certain taxes (named) of the village to the temple of Tribuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyâr at Śîpati to provide for unguents, sandal and camphor. The overseer of the Mâhêśvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

213

Date ? 1560 A. D.

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruveṅgaḷa.

216

Date about 1025 A. D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No. 109 *a*.

Râjêndra-Chôḷa's time.

217

Date 1747 A. D.

Be it well. (On the date specified), to Bayirakûr Tammappa-gauḍa's son Liṅgaṇṇa-gauḍa, for the *gauḍa-mânya,* was granted land (specified) in the Chennâpura village.

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâśi; if Turukas, as if they killed swine in Makka; if Śûdras, as if they had been unfaithful to their mothers.

218

Date ? about 1280 A. D.

(Tamil)—I, Veṭṭummâra-Bâṇan (with usual Gaṅga titles), son of Uttama-Śôḷa-Gaṅgan, granted a dêvadâna in Tenpuli-nâḍu to the temple of Vîṟṟirunda-perumâḷ.

219

Date ? about 1200 A. D.

(Tamil)—May the arm....., which is a Sâla tree serving as a tying post in bringing under control the elephants....., which is a Râhu in seizing the disk of the moon the white umbrella......, and which is a store-house of daring, sustain the circle of the earth.

221

Date ? about 1250 A. D.

This is fragmentary and makes no clear sense.

(Tamil)—Apparently a Gaṅga inscription, as in line 5 occurs the expression—of Gaṅgas worshipped ....

222

Date ? 1525 A. D.

(In the year specified), the mahâ-maṇḍalêśvaṛa Râmappa-Râja....Tammayya granted an estate in Naṅgali for (the god) Veṅgaṭêśvara ..... to continue as long as sun and moon.

224

Date ? 1556 A. D.

May it be prosperous. Be it well. (In the year specified), Malla-gauḍa's son Châva-gauḍa granted to Kṛishṇamaṅgala Padumaya a rent-free field (as specified). Imprecation.

225

Date about 1600 A. D.

Whoso causes to fail for the service of the god Naṅgali Kailâsam-uḍeyâr Sôme, the customs-dues and money rent of the Madavaḷa tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâśi.

226

Date ? 1535 A. D.

Śrî-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kaṭṭu-koḍagi*, for the trouble taken for three years (? to repair the Naṅgali tank).

227

Date ? about 900 A. D.

(Tamil)—In the 24th year of the reign of Kô-Višaiya-Narašiṅga-vikkirama-paruman-Šeḻigar, the servant of Kanda-Vâṇaḍi-arašar, fell, having recovered the cattle which had been harried by Daḍiyaṅga.., Vâṇarašar and Mayindira-mikkiramar. May the Kannâḍagar.......... (Final imprecatory sentence, mostly gone).

228

Date ? about 890 A. D.

Be it well. Born in the Mahâvali-kula,—who made Paramêšvara the chief lord of gods and demons, reverenced by all three worlds, their door-keeper—(was) Mahâvali Bâṇarasa.—Permmânaḍigaḷ having captured Bâṇarasa's Mahârâjara-nâḍ,—Noḷamba-Râchamalla placed a vow upon Mayindâdi-Daḍiga,—and in the battle of ? Mândâu, ? Pagekaliyâr's son Vijattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died. Whereat being pleased, Kaṅgavaḍiyân (? the Gaṅga leader) granted a *kalnâḍu*.

Whoso maintains this, his feet (shall be) on my head. Imprecation.

229

Date 909 A. D.

Be it well. (On the date specified), when Bejeyitta-Bâṇarasa was ruling the kingdom of the world:—and Dakkâytayya was ruling the town;—the Maṇighaṭṭa ruby, Meṇḍimuduḷa-gâmuṇḍa's son Kasavayya, by order of his ruler, fighting the hostile army in Mûḷkâḍ, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations.

230

Date ? about 890 A. D.

When Mâbali Bâṇarasa [was ruling the kingdom of] the world:—and.... was ruling...;—the cows being carried off, ...died in...

231

Date ? 1540 A. D.

Be it well. (On the date specified), in order that merit might accrue to Râma-Râya,—Vîraṇṇa-Voḍeyar granted this Maha..pura village for the god Sômêšvara, free of all imposts. Imprecation.

233

Date ? 1660 A. D.

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggali-gauḍa having had them built and restored, a *goḍigi* was granted....

234

Date about 1750 A. D.

The Muḷuvâgil Jamevâladâr having made Gôpâla-Tirumala...a *kârakûn*....

235

Date 1046 A. D.

Be it well. (On the date specified), ... of ..... in the Puli-nâḍ Sixty, made for the god Mallikârjjuna a grant of land (specified) for perpetual lights.

236 *a*

Date ? about 1300 A. D.

(Tamil)—This is the šakkaram (circle or wheel) of..madi Bhîmanan.

236 *b*

Date ? about 1200 A. D.

(Tamil)—This is a very short inscription in which only one word Šôḻan can be made out.

237

Date 1436 A. D.

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of Guḍipalli, which is Pratâpa-Dêvarâyapura, granted the šâsana of a *kaṭṭu-goḍage* for a tank to Brammasagaya Viṭhappa's son Bâvappa, as follows:—(*rest gone*).

238

Date 1525 A. D.

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Guḍapalli *sarvamânya* agrahâra, which is Pratâpa-Dêvarâya-pura, in Hore-nâḍ belonging to the Muḷuvâgil kingdom, granted a šâsana for a gift of land for the offerings of the god Râmachandra, as follows:—Whereas there was no temple in the street of our agrahâra, and you Sôyaṇṇa, son of ...ṇṇa, had a temple built in the street to the south of the god Janârdana,

and set up therein the god Râmachandra, —we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank ....

239

Date ? 1546 A.D.

(Nâgarî characters.)

(In the year specified), Muḷuvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahaḷḷi tank. Imprecation.

240

Date 1524 A. D.

May it be prosperous. Be it well. (On the date specified), when...Sadâśiva-Râya-mahârâya was ruling...:—Vîraṇṇa-Gauḍa's son Timmaṇṇa-Gauḍa granted to the temple priest.......

241

Date 1451 A. D.

(Telugu)—Be it well. (On the date specified), Sugaṭûr Immaḍi Chikka-Râya Tamma-Gauḍu granted to Yisaph-ji land (specified) in Kôḍipalli village. Imprecations against Karṇâṭakas and Turakas. Witnesses.

242

Date 1505 A. D.

... (On the date specified), ... in order that prosperity may be to Narasinga-mahârâya and to Narasinga-Nâyaka,— ..... of Chintâ... in Muḷavâgil-nâḍ.....

243

Date about 900 A.D.

Be it well. When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêśvara,—the chief lord of gods and demons, reverenced by all three worlds,—their doorkeeper, was ruling the kingdom of the world:—in Kundatûr, Karita-pogaḍe...attacked and slew.....

When Bijayitta-Bâṇarasa was ruling the kingdom of the world:—he halted and made a grant of a kaṇḍuga of rice land, and.....having obtained Âvanneya, gave.....and having obtained the Puli-nâḍ Sixty, gave....Imprecation.

244

Date about 890 A. D.

Be it well. When, born in the family of Mahâvali, who made Paramêšvara, chief lord of gods and demons, reverenced by all three worlds, their door-keeper,—Mahâvali-Bâṇarasa was ruling the kingdom of the world:—Tâmpeya Pigaḻam, fighting among the cows of Kundatur, slew and died.

Date about 900 A. D.

When Bijayitta-Bâṇarasa was ruling the kingdom of the world:—? Dôsi arasa having obtained the Pali-nâḍ Sixty, he granted one kaṇḍuga of rice land as a *kalnâṭu*....Usual final verses.

245

Date 1277 A. D.

(Tamil)—I, Aḻagaikkôn Tiruvêṅgaḍa-pperumâl, the receiver of a *palli-chchandam* from Jayaṅgoṇḍa-Šôḻa Iḻavañjiya-Râyar of Iḻavañji-nâḍu, having, in accordance with the orders of Mudaḻiyâr (Iḻavañji-Râyar), set up the god Tiruvêṅgaḍam-uḍaiyân at..Kunṟattûr, and caused to be built at my expense Arašampaḻḻam to the east of Taṭṭaikuṟukki, granted (on the date specified) certain lands (specified) as a *tiruviḍaiyâ ṭam* for the above god, after having caused to be planted stones marked with the discus of Vishṇu at the four boundaries (specified). (Usual final imprecatory sentence.)

246

Date 1732 A. D.

(Persian)—In the name of God.—Shêkh Muhammad built it at Muhammad-nagar. Searching for the year of its construction,......enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God. Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed.

247

Date ? about 1100 A. D.

Be it well. Praised in all the world,....adorned with many good qualities .....perfect in good conduct and caste customs,.....paramêšvara parama-bhaṭṭârakas,.....like the four arms of....— the Five-hundred made the Mahêndra-chaturvvêdimaṅgala an Ayyâvoḻe. Fortune to it.

248

Date ? about 860 A.D.

..When, entitled to the band of five chief instruments, of the [Pallav]ânvaya, ... Noḷambâdhirâja was living in peace (*sukham bâḷuttire*):—and on his behalf ... ditarasar, was ruling the Âvani-nâḍ Thirty, and Duggamâra (was ruling) Ma....;—on their behalf ruling Malderi, Maydaḍiyarasa's .... Aṟumbara-gaṇḍa, when Gaṅga-maṇḍala and Kañchi-maṇḍala both rose against Pâṇḍya, pierced through the foot-guards, and hewing them to pieces, died. For him was granted as a *kalnâḍ* land under the Tâyalûr tank, free of all imposts. Imprecation.

250

Date ? about 1200 A.D.

(Tamil)—This is the dog of the tiger-hunter Vam...likamachchar, son of Kuḷaiya-nâyakkar.

253

Date ? 1470 A.D.

May it be prosperous. Be it well. (On the date specified[1]), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world:—Narasiṅga-Râja-Voḍeyar,—by order of Dêvavara Îśvara-Nâyaka,—the Bêtamaṅgala adhikâri Agasti-Piḷḷe, and Maḍivaḷa Sômeya-dêva of Tâyalur in Âvani-nâḍ, gave for the god Chauṇḍêśvarî a *dharmma-śâsana* as follows:—Whereas formerly Sômeya-dêva granted for the god Chauṇḍêśvarî certain lands (specified),—these we confirm. And Narasiṅga-Râya-Voḍeyar, in order that *dharmma* might be to Îśvara-Nâyaka, granted anew the 12 *honnu* and 12 khaṇḍuga of *bhatta* formerly given as *vibhûti-gâṇike*,—and confirmed the grant of 5 gaṇḍaga of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chauṇḍêśvarî. Usual imprecatory verses.

254

Date ? about 1250 A.D.

(Tamil)—.... gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Bali.....

[1] Given as Śaka 1388, Vikṛiti, but 1388 (expired) = Vyaya, while Vikṛiti = 1392 (expired).

255

Date about 750 A. D.

Be it well. When Šrîpurusha-mahârâjâdhirâja paramêšvara bhaṭâra was ruling the kingdom of the world;—and his son Duggamâra Eṛeyappa was ruling the Kuvaḷâla-nâḍ Three-Hundred and the Gaṅga Six-Thousand;—on the army going to Kampili, Komâla's son Pâṇḍappa died in the battle. On which Duggamâra made for him the following grants,—land at the sluice in Sântanûru and Ereḍiyûru, and his house, for his sword.

This is the *slôka:*—Usual imprecatory verses.

256

Date about 1000 A. D.

Be it well. When Râjarâja-Mummaḍi-Chôḷa-Dêva was ruling the kingdom of the world:—Elavara Kadhavabûr Mâya-gâvuṇḍa's son.....fought in the ruin of the town of Maṇḍikal and died.

257

Date about 1470 A. D.

(In the year specified, name gone),.... Râja-Vodeyar having favoured the Muḷuvâyi kingdom to Hiri....,—having come to Nâ...ua, and...Maḍivaḷa being in ruins, caused to be written and given to the subjects *koḍagi* fields.. ..(? for its repair)........

258

Date ? 1356 A. D.

(In the year specified), for the god Mallikârjuna of Mâvinakuṇṭe, the great minister Mâcha-daṇṇâyaka granted this pond to provide for the offerings to the god. Imprecation.

259

Date 1442 A. D.

May it be prosperous. Be it well. (On the date specified), the Kuruḍimale temple priests granted to Siddapa's son Timmaṇṇa a dharma-šâsana of a deed of sale:—in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagôḍu in the Kuruḍimale-šîme, the rice-fields to be formed in the land under the embankment being in Tûdaghaṭṭa-šîme,—we having therefore given the Tûdaghaṭṭa people other fields, and



marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavanda,* and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vinâyaka,—we have received from you 50 *honnu* as the price, and grant to you by šâsana all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brahmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure. Some other stipulations. Imprecations.

260

Date 1442 A. D.

The first part is gone. The remainder consists of boundaries, apparently of the land mentioned in No. 259, and directions to establish the *satra.*

(*signed, by the priests*)—Vinâyaka-dêva.

261

Date ? 852 A. D.

Be it well. When, born in the family of Mahâvali, who made Paramêšvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvali Bâṇarasa was ruling the kingdom of the earth:—(? in the year specified), some man died in recovering the cows which had been carried off.

262

Date ? 852 A. D.

......the cows of Tândikal being carried off,......recovered the cows and died.

263

Date ? about 400 A. D.

...... of the .... gôtra, was šrîmat Koṅgaṇivarmma-dharmma-mahâdhirâja. His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was šrîman Mâdhava-mahâdhirâja. His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was šrîmad-Harivarmma-mahârâjâdhirâja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyaṇa, was šrîmad-Vishṇugôpa-mahârâjâdhirâja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,.........

264

Date about 970 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta .... was ruling the kingdom of penance (*tapa*); ....

265

Date about 860 A.D.

Be it well. When Vânarasa was ruling Guvaḷâla and Goṅgu:—and Pompula was ruling Vêgûr;—the cows being carried off, Paḷḷi Arakamma recovered the cows and fell...

266

Date ? about 900 A.D.

Be it well. In the destruction at the river of Kundatûr ... Salaga Tiramaṇḍa-gavuṇḍa's (son) Muddaya fought and went to *svargga*.



BOWRINGPET TALUQ.

1

Date 904 A. D.

Be it well. (In the Šaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Šrâvaṇa, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the ? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins.

2

Date 943 A. D.

Be it well. (In the Šaka year specified), the work of merit of the company of Brahmans of Bijayâdityamaṅgala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vâraṇâsi.

3

Date ? about 950 A. D.

.... of the [Pallav]ânvaya, Pri. .Noḷambâdhirâja......

4

Date about 950 A. D.

Be it well. Under the orders of—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallavakula, single of speech,—Iṛiva-Noḷambâdhirâja Nulipayya:—

Be it well. His broad chest embraced by the Lakshmî of victory gained in many war struggles, a Trinêtra to..., wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramâdityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayâdityamaṅgala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvâra the *bittukaṭṭu* (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayâdityamaṅgala village, Kaṇṇanûr and Manayûr.



Whoso considers this work of merit too great is guilty of the five great sins. To make a grant is very easy, to maintain another's troublesome; but of making a gift or maintaining one, maintaining is far superior to giving.

5

Date 1528 A.D.

May it be prosperous. Be it well. (On the date specified), continually worshipped by......, Krishna-Râya's......

6

Date 1288 A. D.

(This inscription is fragmentary.)

(Tamil)—Some one of the Kauṇḍinya-gôtra seems to have made a grant for the god Vîṟṟirunda-perumâḷ.

7 *a*

Date ? about 1300 A. D.

(The first part of this inscription is gone.)

(Tamil)—I, Vâšar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of................

(Usual final imprecatory sentence.)

7 *b*

Date 1275 A. D.

(Tamil).—Iḷaiya-perumâḷ, son of Tâḷakkuṭṭai Vîṟṟirunda-piḷḷai, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Vîṟṟirunda-perumâḷ at Vijayâdittamaṅgalam of Iḷavañji-nâḍu and gave one *pon,* as a sacred gift, for maintaining it before Šênai-mudaliyâr for as long as the moon and the sun exist.

We, the *pûjâris* (two named, with their gôtras) of the temple, having received the *pon,* pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month. This charity is under the protection of Šrîvaishṇavas.

8

Date 1167 A. D.

(Tamil)—While the mahâ-maṇḍalêšvara, capturer of Taḻaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi Vanavaši and the fortress of Pânuṅgal, the strong-armed Vîra-Gaṅga-pratâpa-šrî-Nârašiṅga-Poyšaḷa-Dêvar was pleased to rule the earth in peace and wisdom[1]:—At the time when the mahâ-sarvâdikâri, the commander-in-chief Amarêšvara-daṇḍanâyakkar, having built an encampment at Vijaiyâditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Maṇavâḷâḻvâr with the goddess and granted certain lands as a *dêvadâna,* having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess. (Then follow details of the lands granted.)

9

Date 1155 A. D.

(Tamil)—While the great minister, sarvâdhikâri, sênâdhipati, the senior general (*periya-paḍaivaḷa*) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâḍi Ninety-six Thousand, was encamped at Naṅgili in Tâmaraichcheṟuvaḻi,—distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the *pâšapuri* (?) and the great sluice built; caused the temple of the goddess Durgaiyâr to be constructed; granted certain lands (specified) to provide for ever for a daily offering of two nâḻi of rice for the goddess; and also established the mahâ-grâma. Thus did šrî-Vishṇuvarddhana-Dêva's Garuḍa, the senior general Šokkimayya cause his ? fame to last as long as the moon and the sun.

[2]Victorious was the glorious Vishṇuvarddhana's Garuḍa, Šokki by name, who suddenly routed in battle the king named Šaṅkha and also Panarjoṭṭa, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Koṅgu and obtained superior elephants.

10

Date 1338 A. D.

(Tamil)—Ôm. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêšvara parama-bhaṭṭâraka, lord

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[1] The Kannaḍa form *sukha-saṅkathâ-vinôdadim* is used.

[2] This is a Sanskrit verse.

of the excellent city of Dvârâvatî, a sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makadha kingdom, raiser up of the Pâṇḍya family, establisher of the Chôḷa kingdom, the emperor Hôsaḷa-šrî-Vallâḷa-Dêvar of unshaken valour was pleased to rule the earth;—(on the date specified) the great minister Dâti-Šiṅge-dhaṇṇâyakkar's younger brother Val............ ...granted, as a dêvadâna, the wet and dry lands, together with their four boundaries adjoining Toḷḷanpaḷḷi, *alias* Rûpa-Nârâyaṇa-Vallâḷa-nallûr; in the Vijayâdityamaṅgala-ppaṟṟu of [Iḷava]ñji-nâḍu .... Vallâḷa-Dêvar.

11

Date 1444 A.D.

May it be prosperous. Be it well. (On the date specified), Annappa-Uḍe-yar granted for the god Prasanna-Virûpâksha of Bukkasâgara a *dharma-šâsana* as follows:—

When the mahârâjâdhirâja paramêšvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—in the Muḷavâyi king-dom,...... of Bukkasâgara.... (the whole of one side is effaced, contains details of lands granted). From the gardens under the tank, 2 areca nuts for every areca-nut tree.....(the rest is too much effaced to make out a connected meaning).

12

Date ? about 1300 A.D.

(Tamil)—Vîṟarâmu-ppiḷḷai, the headman of Iḷaiyûr, gave 15 *paṇam.*

13

Date about 890 A.D.

Be it well. When, of the Gaṅgânvaya renowned in all the world, the praiseworthy and honourable Mâdhava Muttarasa was ruling the Eḷenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve:—the army having marched upon Mahâvali Bâṇarasa, when it was penetrating Koyâttûr, Ermmeya's son Boḷva Gaṅga-gâmuṇḍa of the Kogaḷi-okkal, smote and fell.

For him was granted as a *kalnâḍ* 30 ploughs of land under the Tâmare-kaṭṭe in the Baduvaṇa-keṟe in Pâlpaḍu, free of all imposts.

Usual final verses.

Tâyûr Kammara's son Pêraṇṇan made it.

14

Date 1489 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, ... Kaṭhâri-Sâluva..... (*rest effaced*).

15

Date about 1420 A. D.

May it be prosperous. Be it well. (On the date specified — *effaced*), when the......paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-maṇḍalêšvara vîra .... [was ruling] the Muḷuvâyi [kingdom];—a grant was made for the god Sômanâtha (the details of which are nearly all effaced). Usual final verses.

16

Date ? 1096 A. D.

(Tamil)— In the 27th year of the reign of the emperor šrî-Kulôttuṅga-Šôḻa-Dêvar—Adichchan Kappadêvan, *alias* Nâṟpatteṇṇâyira-nila..., of Kaṇṇaviḍu-mukkaṇṇa ... in Arumoḻi-dêva-vaḷa-nâḍu of Šôḻa-maṇḍalam, had the tank at Pâṟpaḍu in Iḷanagar-nâḍu of Nigarili-Šôḻa-maṇḍalam dug out. This tank (? is named) *Nânâ-dêšiyan.*

17

Date 1388 A. D.

(Tamil)—At the time when the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, šrî-vîra-Harihara-Râya's son Immaḍi-Bukkaṇṇa-uḍaiyar was ruling the earth, from his residence at Muḷa-vâyil — for the success of his sword and arm — I, šrî-Vêṅgaḍa-nâyakkar's younger brother Nâgeya-nâyakkar, son of *mûva-râya...sankara mûva-râyar-adhîšvara nâyanâr* Vîrappa-nâyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares. (Then follow details of shares and names and gôtras of shareholders.) May there be prosperity. Of giving and maintaining (another's gift), maintaining (another's gift) is

superior to giving: by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode.

18

Date 1465 A. D.

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Maḍavaḷa-sthâna of Kêsambaḷa in the Eḷavañji-nâḍ belonging to the Muḷuvâyi kingdom, Muḷuvâyi Jannarasa granted a *dharma-šâsana* as follows:—the tribute money for sacred ashes (*vibhûti-gâṇike honnu*) and the revenue from forced sales (*kaḍḍâyada huṭṭuvaḷi*) which are levied for the palace from the temples of the Muḷuvâyi kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikârjuna-Râya-mahârâya,—and ordered *dharma-šâsanas* to be written and given. Vara-Saṅgarâja-Voḍe (*stops here*).

19

Date 1472 A. D.

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom:—in order that merit might be to the mahâ-maṇḍalêša, champion over the mustaches of the world, Kaṭhâri-Sâḷuva Narasiṅga-Râja-Voḍer,—Îšvari-Nâyaka, for the god Svayambhu of Maḍavaḷa in the Elavañji-nâḍ,—when according to the orders of the Nâyaka, in this Hiriya-Kasambaḷa village belonging to his office of Nâyaka, the Bêtamaṅgala officer Liṅga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Siṅgarasa and Apaya were continuing them,—[Si]ṅgarasa came into Bêta-maṅgala, and the temple priests applied to him that he should establish.....in this country, and for the exaltation of the god should grant a *dharma-šdsana* for the *pañchâṅgadavaru* (or calendar-makers),—on which, Siṅgarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

20

Date 1465 A. D.

(This appears to be the continuation of No. 18 above.)

(Voḍe)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the šâsana to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses.

This supplement to the šâsana was written by Aṭhavaṇi-Dêvarasa's son Timmarasa.

21

Date ? about 1475 A. D.

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunâtha, Jakarasa's kasba village which belongs to us (*stops here*).

22

Date about 1410 A. D.

(The inscription is fragmentary.)

(Tamil)—While (with usual titles) šrî-vîra-Harihara-Râya's son Dêva-Râya-uḍaiyar was pleased to rule the earth—.........................

23

Date 1293 A. D.

(Tamil)—In the 39th year of the reign of the universal emperor šrî-Pôšaḷa-vîra-Irâmanâda-Dêvar—I, Mañjeya-mâguttar, son of Irâmanâda-Dêvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overgound, to provide for the sacred service and for the festival in the month of Puraṭṭâdi on the day of Šadaya (Šatabhishâ)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nâya........at Kêšavan-parvatam in Iḷavañji-nâḍu of Nigarili-Šôḻa-manḍalam. This is to continue as long as the moon and the sun.

(Usual final imprecatory sentence.)

24

Date 1462 A. D.

(Tamil)—During the rule of Tiribuvana-Kaṭṭâri-Šâḷuva Narašiṅga-irâja-uḍai...'s mahâpa..kara Tirumalai-aṇṇa-daḷapar on the throne of the great champion over the three kings, champion over kings who break their word, Dêva-irâya-mahâ-irâyar's son Malikârchuna-irâyar—I, Tamma-irâguttar, son of Âvayâla-malla-irâguttar, a resident of Muḷavâyil in Nigarili-Šôḻa-manḍalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god...... nâyanâr, to provide for the expenses of the third day festival during.....

and of feeding devotees at the time. (Usual final imprecatory sentence.) This charity is placed under the protection of the king.

25 *a*

Date 1295 A. D.

(Tamil)—In the 41st year of the reign of the emperor of the whole world vîra-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dêvadâna, to last as long as the moon and the sun, excluding former *dêvadânas,* including trees and wells, for the god Svayambhu-nâyakar Âḍikkoḍi-iṭṭa-nâyanâr of Kêšavan-paḷḷam in Iḷavañji-nâḍu of Nigarili-Šôḻa-maṇḍalam.

(Usual final imprecatory sentence and usual final phrase.) May there be prosperity.

25 *b*

Date 1295 A. D.

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the dêvadâna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on ? oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of....Gôpâla-šandi for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

26

Date 1299 A.D.

(Tamil)—(From the date specified) Nâchchiyâḻvân, son of Karuppuḷân-peṟṟa-piḷḷai of Uṟigayam, granted, for the benefit of Mudaliyâr Kûttâḍun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Iḷavañji-nâḍu and, for its maintenance, made over 12 cows to the Šiva-Brâhmaṇas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

27

Date 1293 A. D.

(Tamil)—In the 39th year of the reign of the emperor of the whole world šrî-Poyšaḷa-vîra-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâḍu in Iḷavañji-nâḍu and Vâṇaki-yaḍaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below:—an offering of 3 uḷakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kuḷagam of rice for pâtra-šêsham; 2 oḍukku of rice for Mâhêšvaras; and 1 oḍukku for the people of the nâḍu. (Usual final imprecatory sentence and final phrase.)

28

Date 1339 A. D.

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-daṇṇâyakka's younger brother Vallappa-daṇṇâyakkar, we four—Kambar, the vêḷân of Karikâla-Šôḷa-nerumûr-nâḍu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-maṇṇai, Tennavadaraiyan Šrîraṅga-pperumâḷ and Malai-yaṇṇan Vâšâṇḍai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, ... including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêšavan-parvatam in Iḷavañji-nâḍu of Nigarili-Šôḷa-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

29

Date 1285 A. D.

(Tamil)—I, Vayirâṇḍai, son of Mâdêvar, who was the vêḷâr of Kallagara-Pûdavûr and one of the Veḷḷâḷa-residents of Pûdavûr in Iḷavañji-nâḍu, gave 4 pon to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Svayambhu-nâyakar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above *pon* and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each *pon*.

(Usual final phrase.)

30

Date 1285 A. D.

(Tamil)—I, Vâṇakiṟai-uḍaiyâr Šokka-nâyan's son Šiṟu-nâyan, lord of the city of Kâñchi, *tatasûdran,* and Kachchi-vaṇṇakkan gave four *pon* for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified). We, [the Šiva-Brâhmaṇas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one paṇam, at the rate of one *pâgam* per month on each *pon.*

31

Date 1359 A.D.

(Tamil)—Be it well. Kâṭṭaiya-nâyakkar, son of Kampaṇṇa-uḍaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kaṭṭâri-Šâḷuvan, vîra-Bukkaṇṇa-uḍaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Šeyambu-nâyanar. Muḍi-gavichcharâ Vâšâṇḍai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified). .... The family of him [who injures this charity] shall become extinct. This is Kâṭṭaiya-nâyakkar's charity.

32

Date 1262 A.D.

(Tamil)—I, Šeṭṭâḷvâr, daughter of Brahmâdhirâjan Šelvâṇḍai and consort of Šiṟu-Vâsudêvar, who was the son of Jayaṅgoṇḍa-Šôḷa Iḷavañjiya-râyar, *alias* Kûttâḍun-dêvar – granted (from the date specified) one perpetual lamp for the god Svayambhu-nâyanar and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon.* We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *pâgam* on each *pon.*

(Usual final phrase and final imprecatory sentence.)

33

Date 1294 A.D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world šrî-Pôšaḷa-vîra-Râmanâda-Dêvar—I, Vâṇakiṟai-uḍaiyâr Šokka-nâyan's son viruda-Murâri ? Ainâyan[1], lord of the city of Kâñchi and Kachchi-vaṇṇakkan, granted (on the date specified) the twenty-five *pon* and 5 *paṇam* which the Šiva-Brâhmaṇas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Âdi-koḍi-iṭṭa-nâyanâr of Kêšavan-paḷḷam. Out of the morning offering one oḍukku was to be given to Vâṇakiṟai-uḍaiyâr, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

[1] In No. 30 the name is given as Šiṟu-nâyan.

(Usual final imprecatory sentence and final phrase.) The engraving of Višâka.

34

Date 1269 A. D.

(Tamil)—During the rule over the earth of Iḷaiya-Vâšudêvar, son of Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan Kûttâḍun-dêvar—it was engraved (on the date specified) in the *pañchâṅgam* of the temple of Šayambu-nâyakar at the *tirumaḍaiviḷâgam* of Kêšuvan-paḷḷam in Iḷavañji-nâḍu of Nigarili-Šôḻa-maṇḍalam that the property of those without issue in Iḷavañji-nâḍu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nâḍu and for charitable purposes.

This charity is under the protection of Iḷavañjiya-râyar, *alias* Šiva-pâda-šêkara-pperumâḷ.

35 *a*

Date 1231 A. D.

(Tamil)—During the rule over the earth of Kûttâḍun-dêvan, son of Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan, *alias* Mârâḻvân—I, Tantirapâlan, *alias* Pêriyuḍaiyân, son of Šûṟṟiyâḻvân, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *tiruppuṟakkûḍai* within the temple of Svayambhu-nâyanâr and, as a fund for maintaining it, gave 9 *pon.* We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

35 *b*

Date 1228 A. D.

(Tamil)—During the rule over the earth of Kûttâḍun-dêvan (see previous No.)—we two, Nîṟaṇiñjân, son of Šûṟṟiyâḻvân, who was one of his servants, and Tantirapâlan, *alias*....Pêriyuḍaiyân made (on the date specified) a grant of lands .... We have taken possession of these lands and pledge ourselves to carry out .... (Usual final phrase.)

35 *c*

Date about 1231 A. D.

(Tamil)—(The first part of this inscription is gone)............. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)

35 *d*

Date ? about 1250 A. D.

(Tamil)—Šaṅgâṇḍai, son of Tuvarâpati-nâḍan ...... ḍai, granted one twilight lamp for Nâyanâr.

35 *e*

Date ? about 1250 A. D.

(Tamil)—I, Šaṅgâṇḍai, ? son of Tuvarâpati-nâḍan Vîmâ ......, granted one twilight lamp for Jambu-nâyakar.

35 *f*

Date ? about 1200 A. D.

(Tamil)—I, Puḷiyâḻvâr, son of the Irâša-puram minister Šoṭṭaiyâḻvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]paḷḷam.

35 *g*

Date ? about 1250 A. D.

(Tamil) — ? Šantâṇḍân, son of Tuvarâpati-nâḍan.....tava-nâyakkan, granted one twilight lamp.............

36

Date 1465 A. D.

May it be prosperous. (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp.

37 *a*

Date 1228 A. D.

(Tamil) — During the rule over the earth of Kûttâḍun-dêvan, *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan — I, Tantirapâlan, *alias* Pêriyuḍaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god....dêvar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâḻi of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase.)



37 *b*

Date ? about 1260 A. D.

(Tamil)—During the rule over the earth of Iḷaiya Vâšudêvar, son of Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan Kûttâḍun-dêvar—we, the ? Pagalmaṟi and Šuḷḷikuḍi of Iḷavañji-nâḍu and Iḷanagar-nâḍu, gave for the god Svayambhu-nâyakar the money (specified) received...............in marriage.......... (Usual final imprecatory sentence.)

37 *c*

Date ? about 1250 A. D.

(Tamil)—(This inscription has neither beginning nor end.) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of ....

38 *a*

Date ? about 1280 A. D.

(Tamil)—Be it well. The lord of the city of Kâñchi, ? Antaṟa-šûttiran, Vaṇṇakkan, Šaṅkandarašan, Mârašiṅgan Šiva-pâda-šêkaran, *alias* Jayaṅgoṇḍa-Šôḻa Iḷavañjiya-râyan, caused to be built in the temple of Jayambu-nâyakar the dancing hall (*nirutta-maṇḍapam*), the ? vestibule (*naḍai-mâḷigai*), the surrounding wall and the tower; set up the images required for the temple; granted vessels, insignia and four perpetual lamps; and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple:—4 Šiva-Brâhmaṇas including the Šaivâchâriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppadiyam,*[1] 1 stage-manager to have the sacred drama acted, 12 families of Brâhmaṇas for repeating prayers, ... and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant.

38 *b*

Date 1261 A. D.

(Tamil)—I, Šeyambu-nâyakan, son of Nâyan Mârâṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nâyakar, and made over the same to the Šiva-Brâhmaṇas (three named, with their gôtras)

[1] Tamil hymns in praise of Šiva.

of the temple who pledged themselves to conduct the charity. (Usual final imprecatory sentence and final phrase.)

39

Date 1533 A. D.

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Veṅkaṭanâtha, Kûḷûr Râma-Râya granted the Balûranahaḷḷi village for the god Channa-Kêšava of Muḷuvâgil.

40

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:— Koṅgamaṅgala Mêdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*.

41

Date about 900 A. D.

Be it well. When ? Ma[hê]ndra-Noḷamba was ruling the kingdom of the world:—on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*.

42

Date about 920 A. D.

Be it well. When Noḷambâdhirâja Ayyapa-Dêva was ruling the kingdom of the world:—Ponkunda Beḷmâdeṅga, on the cows of Kañchišâyi Narasiṅga-maṅgala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land.

43

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:— on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*.

44

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—in the fight when Tagaḍûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga*. For him was granted . . ploughs of land as a *koḍaṅgi*. Whoso destroys this destroys the cows of Vâranasi.

45

Date ? about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Noḻambâdhi-arasu was in....:—in the Beṇṇagûr riot, when Pâṇasâmi's son Purekâman was marching along with a hundred men, he died in Aṛadi.

46

Date about 930 A. D.

Be it well. When Noḻamba was ruling the kingdom of the world:—.......

47

Date about 970 A. D.

Be it well. When Mârasiṅgha-Dêva was ruling the kingdom of the world:—on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppaṇa fought, died, and went to *sagga.*

48

Date ? about 890 A. D.

Be it well. When Mahâvali Bâṇarasa was ruling the Gaṅga Six Thousand:—Avagâni Matti-Gaṅga's (son) Nâga-Dêva having carried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâṇi gave for him here 4 ploughs of land. Imprecation.

49

Date ? 1300 A. D.

(Tamil)—This is the charity..........in accordance with the orders of Maduvarašayyan during the minority of Iṛamai-dêvar.

50

Date ? 1654 A. D.

(In the year specified), Nikhili-Bannâta-Nâyaka's ... Vîrapa had this *khambâra* made.

51

Date ? 1646 A. D.

(Telugu)—Timmi-Râyappa-Nâyaka's son Bana... (in the year specified), made a grant of land (specified).

52

Date ? 1674 A. D.

(Telugu)—(In the year specified), Konama-Nâyaka Kṛishṇappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *koḍagi-mânya.*

53

Date ? about 925 A. D.

Be it well. Pokunda Nâyaka Ereyapa....

54

Date about 1300 A. D.

(Tamil)—Uttama-Šôḻa-Gaṅga, *alias* Gaṅgapperumâḷ, šrî-Pirân's son Vikkiramâdittan, and Dêva-Šôḻa-šuvâmi made separate grants of land (specified in each case) for the god Tôrîšvaram-uḍaiyâr of Poṟkunṟam. (Usual final imprecatory sentence.) Taḻaišaiya-râyan with ten others (named) made a grant of land (specified) for the same god. (Final imprecatory sentence.) Perumâḷ *alias* Vikkirama-Gaṅga-vêḷân also granted lands (specified) to provide for the special worship of the same god.............

55

Date about 1280 A. D.

(Tamil)—I, Veṭṭumappâra-Bâṇan, son of Uttama-Šôḻa-Gaṅgan Vîra-Gaṅgan, the supreme lord of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tôrîšvaram-uḍaiya-nâyanâr at Poṟkundam in Kuvaḷâla-nâḍu, and exempted former dêvadânas from the payment of certain taxes (named). I also ? granted some taxes (named) to the Šiva-Brâhmaṇas and other servants of the temple. He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin). (Usual final phrase.)

56

Date ? about 1295 A. D.

(Tamil)—The great minister Mudali-piḷḷai and the inhabitants of Periya-nâḍu in Ila-nâḍu..............I, ...yuttâṇḍân-piḷḷai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tôrîchchuram-uḍaiyâr at Poṟkunṟam.

57

Date ? 1286 A. D.

(Tamil) — The great minister Šilaviḍa-ḍaṇḍanâyaka appears to have made a grant for the same god.

58

Date ? 1314 A. D.

(Tamil) — This inscription is fragmentary. It seems to record a grant for the god šrî-Mûlaṣtânam-uḍaiyâr.

59

Date 1288 A. D.

(Tamil) — In the 33rd year of the reign of the emperor of the whole world, Pôšaḷa-vîra-Irâmanâ-Dêvar — some one granted (on the date specified)....šaṅgaṭṭai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Urigaiyam.

60

Date 1268 A. D.

(Tamil) — (On the date specified) I, Kûttâḍun-dêvan, son of Nâyan Veṅgâḍai, granted, as a dêvadâna, certain lands (specified) for the god Jayaṅgoṇḍa-Šôḷîchchuram-uḍaiyâr of Urigayam in Iḷavañji-nâḍu of Nigarili-Šôḷa-manḍalam.

61

Date 1417 A. D.

May it be prosperous. (In the year specified), the secretary Râmachandra-dêva, [in order that merit might accrue] to Vijaya-Râya-mahârâya, made a grant of......

62

Date ? 1332 A. D.

(Tamil) — Vaiyaṇṇu [and others] of Têkkal-nâḍu seem to have made a grant for the god Gaṅgî.......

63

Date 1337 A. D.

(Tamil)—During the reign of Hoyiśaḷa vîra-Vallâḷa-Dêvar—(on the date specified) the great minister Dâta-Śiṅgaya-deṇṇâyaka ...., having assembled, seem to have granted a *kuḍaṅgai* to Vaiyaṇṇa of Ilavappaḷḷi for having built a tank. This is to last as long as the moon and the sun ....

64

Date about 900 A. D.

Be it well. When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhirâja was ruling the Gaṅga Six Thousand:—the Maraṅgal-Oḍeya Kaṇḍamayya's son Gaṇḍayya, on the cows of Mâtrapalaga being carried off, died.

This stone was made by Bibhadiḷâdi Śivâkarayya and Nâgôjanayya.

65

Date about 900 A. D.

Be it well. Nâgârjjunayya and Nandingeyabe's daughter Sâminirmmaḍi is famous for (knowledge of) all the śâstras[1].

66

Date ? 1688 A. D.

(In the year specified), Kârimaṅgala Timmappa-Nâyaka granted to Kâribale Nâchappa-gauḍa a *nettara-goḍage* (as specified).

67

Date about 1530 A. D.

Sugaṭûr Mummaḍi-Tamme-Râya granted to Paṇḍita Bâlapa-voḍeyar a *mânya* (as specified), from love of the faith.

68 *a*

Date 1291 A. D.

(Tamil)—In the [37th] year of the reign of the universal emperor śrî-Pôśaḷa-vîra-Irâmanâ-Dêvar—Nambi...., the mahâ-pasâyitta and the chief of Ubaya-Nânâdêśi, seems to have made a grant to provide for offerings of rice for some god.

[1] Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand.

68 *b*

Date? 1276 A. D.

(Tamil)—This inscription has neither beginning nor end. It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out.

69

Date 1478 A. D.

(On the date specified), when, the.....paramêśvara, subduer of hostile kings, champion over kings who break their word, ...Virûpâksha-Râya-mahârâya was ruling the kingdom of the world.......

70

Date? 1595 A. D.

(In the year specified), Anantappaya granted to Nalapa-Gauḍa and Kempaṇa-Gauḍa, under the Mâgere tank, a *kaṭṭu-koḍige* (as specified). Imprecation.

72

Date 1430 A. D.

(In the year specified), when the mahârâjâdhirâja paramêśvara, ? elephant king, Kaṭhâri-Triṇêtra, master of the four oceans—eastern, southern, western and northern, vîra-Vijaya-mahârâya's son Dêva-Râya was on the throne:—in Lakkaṇṇa-Voḍeyar's Mulabâgil-Têkal-nâḍ, in Maragal belonging to the Jañjira-gaṇas,—the Sâlumûle of the 56 countries, with all the cultivators and Pañchâḷas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mânya* for the *paṭṭaṇa-svâmi* of the fair, Chiyi Bassi-seṭṭi, they granted land (specified).

For all who belong to the six *darśana*, whatever they buy ... bullocks, servants or horses, and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls. Imprecations.

77

Date 1579 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya, seated on the jewel throne in Penugoṇḍe, was ruling the kingdom of the world:—Kârimaṅgala Chikkaṇa-Nâyaka's son Kṛishṇama-Nâyaka granted to Mugulabale Kônapa-Gauḍa and Timmaṇa-Gauḍa a *kaṭṭu-koḍage* for the tank (specified).

79

Date 1231 A. D.

(Tamil)—I, Jayaṅgoṇḍa-Šôḻa-tTêkkâla-râyan, *alias* Šembondayâgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mâdamaṅgalam, together with certain taxes (named). The *mâjanas* shall pay 10 *pon* for the ? village watchman (*pâdi-kâval*). (Usual final imprecatory sentence.)

82

Date 1284 A. D.

(Tamil)—In the 30th year [of the reign of Irâmanâ-Dêvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer......nâyan, granted, with pouring of water, land (specified) to...........

83

Date 1426 A. D.

(In the year specified), in the mahâ-maṇḍalêšvara vîra-Vijaya-Voḍeyar's son ....Dêva-Râya-Voḍeyar's [reign]:—Juñja Vôbeya-Nâyaka's son Chitivoyya-Nâyaka gave the office of *paṭṭaṇa-svâmi* to Buḍapa-Seṭṭi, together with a *mânya* (as specified). Imprecations.

85

Date ? 1508 A. D.

(In the year specified), according to the order of Narasappa-ayya this chamber has been built. This belongs to Kakkemaḍuvu fort. Whoso holding the *pârapatya* of this village, builds this half fort, and....

86

Date ? about 770 A. D.

Be it well. When, having appointed [Paramêšvara], ... worshipped by all worlds, as his doorkeeper,—Mahâvali-Bâṇarasa was ruling the Gaṅga Six Thousand:—Râchamalla in .... marched upon Kañchî and fought.... and came close upon .... After that, Bâṇa-Âlarasa ... Tekal ... Then, by that king's order, ... overwhelmed that force first and last, and fell.



On his falling, being pleased, land (specified) was given for his sword. Any one of the Bâṇa-vaṁśa who destroys this is guilty of the five great sins.

Be it well. Śrîpurusha ? joined.

87

Date 1433 A.D.

(In the year specified), when Lakkaṇṇa-Voḍeyar was ruling the Têkal kingdom:—Kîramande....pa's son Sotappa made a grant of land (specified).



MALUR TALUQ.

1

Date ? 1434 A. D.[1]

Be it well. (On the date specified), to the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâḷa, a hawk to royal birds, Sâḷuva-Tippa-Râja-Voḍeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkaṇṇa-Voḍeyar and Mâdaṇṇa-Voḍeyar gave Têkal to that Sâḷuva-Gôpa-Râja, — the stone fort formerly erected by Ballâḷa-Râya's ministers Ballappa-daṇâyaka and Siṅgi-daṇâyaka having been overturned and gone to ruins, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Siṅga-Râja erected both the inner and the outer fort, — and in proximity to the maṇṭapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

2

Date ? 1434 A. D.[2]

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them.

To the stone-cutter Tirumala, who engraved these šâsanas, by order of the god Varadarâja, we have given land (specified) in Seṭṭahaḷḷi. This land may be held by order of the god Varadarâja. May it be prosperous.

3

Date 1431 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratrâṇa, a hawk to royal birds, Tippa-Râja-Vaḍêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Siṅga-Râja [had the image] named Gaṇḍa-bhêruṇḍa, which was on the Mâragauḍanakaṭṭe west of Dûḍanahaḷḷi in Pâla-nâḍ, brought to the

[1] The date in the original is Šaka 1438, Pramâdicha, — but Šaka 1438 (expired) is Dhâtu, and is not anywhere near the time of Dêva-Râya. No. 3 below is a guide to the actual date.

[2] Above the inscription is the representation of a tiger.

door of the gôpura of the maṇṭapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Diviṅgôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified).......

And for Hiriya-Choka-Perumâḷa-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâḷi-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tiguḷa Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)....

(Rest illegible.)

4

Date about 1435 A. D.

.... At that time, when Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya, as master of the four oceans, was seated on the throne:—and when, like the prowess of that king's right hand, Tippa-Râja-Voḍeyar's son Gôpa-Râja-Voḍeyar was ruling this Têkal city,—that Siṅga-Râja had the two lines of fortification round this city built, and holding the office of paṭṭaṇa-svâmi by order of the god Nâyinâr, so that all the people could see, for the god's *tirumâna* had maṇṭapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Siṅga-Râja's palace; and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *naivêdya* and *tâmbûla* to the god, and taking the *tulasi* and *tîrtha*, make provision for the enjoyment of the god; and at the eastern gôpura which Kundapa-daṇṇâyaka had built in front of the maṇṭapa facing the god, ... in order that all empire might be to ..... Lakhaṇa-Voḍeyar and to Mâdaṇṇa-Voḍeyar .... to Tippa-Râja-Voḍeyar, ... and to Gôpa-Râja-Voḍeyar ..... such is the dharma-šâsana of the capital (*koḍaga-sthâna*) made for the god Varadarâja. And in the Chikiṭimaṅgala agrahâra land (specified) for the god.

5

Date 1499 A. D.

(Tamil)—Be it well. While Narasâ-nâyakkan, the agent for the affairs of the mahârâjâdhirâja râja-paramêšvara Mêdinî-mîsara-gaṇḍa Kaṭhâri-sâḷuva Narasiṁha-Râya, was ruling the earth—

(On the date specified) I, Višvanâtha-râhutta's son Râma-râhutta, of the Kâšyapa-gôtra, of the lineage of Nâgasiddhaya, and a Râhu to the suns the maṇḍalikas, granted for the god Aruḷâḷa-nâḍar of Têkkal, the dry lands with their four boundaries included within the limits of the village of Tammaṭṭak-keṟai in Têkkal-nâḍu which belongs to Muḷavây-šâvaḍi, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dâna-sâdana*) to Šokkapperumâḷ-tâdar. (Usual final imprecatory sentence.) The two feet of him who carries on this charity shall be on my head.

6

Date 1509 A.D.

(This inscription is mostly gone.)

(Tamil)—Be it well. While the mahârâjâdhirâja râja-paramêšvara, lord of the eastern, southern and western oceans, srî-vîra-pratâpa vîra-Narasiṁha-Râya-mahârâya was ruling the earth—

.... Yâdava-Nârâyaṇa, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors, ...

7

Date 1336 A.D.

(Tamil)—I, Šitta-nâdar *alias* Šôḻappa-perumâḷ, son of irâjâdhirâja râja-paramêšvara Gaṅgaikoṇḍa-Šôḻan, *alias* Irâjên[dra]-Šôḻa-chakravatti Šôḻappa-perumâḷ, granted (on the date specified) the village of Pulikkuṟichchi in Tama-nâḍu, as a *sarva-mânya,* for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷâḷa-nâdar of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâḷ-tâdar, permitting them to have the same engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of .... May there be prosperity.

8

Date 1339 A.D.

(Tamil)—I, Kônaiya-pPemme-nâyakkan, one of the ? officers under the great minister Dhâti-Šiṅge-deṇṇâyakkan, granted (on the date specified) the village of Puttûr in Ponmaṇika-nâḍu, as a *sarva-mânya,* for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Pemme-nâyakkan. May there be prosperity.

9

Date 1310 A. D

(Tamil)—(On the date specified), Šokkapperumâḷ-dâsar, manager in the temple of Varadarâjan at Têkkal, gave a *šâsana* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun..............

10

Date 1328 A.D.

(Tamil)—I, Vallappa-daṇṇâyakkar, younger brother of Dâti-Šiṅge-daṇṇâyakkar, who was the son of the pratâpa-chakravartti Pôšaḷa vîra-Vallâḷa-Dêvar, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ.. of Têkkal-nâḍu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs; and gave a deed of gift to the above effect to Šokkapperumâḷ, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) The two feet of him who regularly carries on this charity shall be on my head.

11

Date 1328 A.D.

(Tamil)—(From the date specified), we, the inhabitants of Têkkal-nâḍu, granted, with pouring of water, for the same god, the wet and dry lands etc. (see previous No.), together with some wet lands (specified) below the big tank of Širaṭṭimaṅgalam of the same nâḍu, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous No.); and gave a deed of gift to the same person with permission etc. We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâḍu passing into other hands and to restore it intact for the above purpose. (Usual final imprecatory sentence.)

Then follow signatures of eight of the inhabitants and of the accountant of the nâḍu.

12

Date 1328 A. D.

(Tamil) — I, Vallappa-deṇṇâyakkar, younger brother of etc. (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Kaṟpaḷḷi of Kaivâra-nâḍu, including the wells underground and the trees overground, which I had ? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper. (Usual final sentences. See No. 10.)

13

Date 1328 A. D.

(Tamil) — (From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipaḷḷi in Koḍambuliyûr-taḷam, to Šokkapperumâḷ, with permission to have the grant engraved on stone and copper. (Usual final sentences. See No. 10.)

14

Date 1336 A. D.

(Tamil) — I, Kaṟkaṭa-mârâyan, *alias* Uttama-Šôḷa-Gaṅgan Virundar, supreme lord of the city of Kuvaḷâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmâṇḍârpaḷḷi in Talaimalai-nâḍu, as a *sarva-mânya,* for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷâḷa-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâḷ-tâdar, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Kaṟkaṭa-mârâyan Virundan. May there be prosperity.

15

Date 1336 A. D.

(Tamil) — (On the date specified), I, Kulôttuṅga-Šôḷa-tTagaḍâdhirâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimiḍa-paṟṟu, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc. (See previous No.) (Usual final imprecatory sentence.) This is the signature of Šembondiyâr, *alias* Kaṟkaṭaka-râyan. May there be prosperity.

16

Date 1343 A. D.

(This inscription is gone in parts.)

(Tamil)—For the success of the sword and arm of Vallappa-deṇṇâyakkar, younger brother of the great minister Dâti-Šiṅge-deṇṇâyakkar,—(on the date specified) I, Šokkapperumâḷ-dâsar, one of the managers of the temple of Aruḷâḷa-nâdan at Têkkal, the Prahlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *pûjâris* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days. (Usual final imprecatory sentence.)

17

Date 1355 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple [of Aruḷâḷa-nâdan at Têkkal] and Šokkapperumâḷ, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaṅgalam-uḍaiyân Šûriya-dêvar, *alias* Tiruvâymoḻi-dâsar[1], the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion.

18

Date 1330 A. D.

(This inscription is full of gaps and the meaning is not quite clear.)

(Tamil)—(On the date specified), Tanan, son of Vallappa-deṇṇâyakkar, who was the younger brother of Dâti-Šiṅgaya-deṇṇâyakkar, who was again the son of Pôšaḷa vîra-Vallâḷa-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal.

[1] Apparently the reciter of the *Drâviḍa-prabandham* in the temple.

19

Date 1343 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple at Têkkal and Šokkapperumâḷ-dâsar, the Prahlâda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallâṇḍu*[1] and waving the evening lamp before the god.

The signature of Šokkapperumâḷ-tâdar.

20

Date 1343 A. D.

(Tamil)—(On the date specified), I, Periya-Pemmaya-nâyakkar, son of ... Eṟamañji Pemmaiya-nâyakkar, champion over kings who break their word, ..., granted, with pouring of water, for the god Aruḷâḷa-nâdar of Têkkal, certain lands (specified) including the wells underground and the trees overground, as a *sarva-mânya,* to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šokkapperumâḷ-tâdar. (Usual final sentences See No. 10.) May there be prosperity.

We, the inhabitants of the Têkkal-nâḍu, pledge ourselves to maintain the above lands as a *sarva-mânya* during the existence of the moon and the sun. (Then follow signatures of four of the inhabitants of the nâḍu.)

21

Date 1356 A. D.

(Tamil)—(On the date[2] specified), among the dancing girls of the temple [at Têkkal], Malaiyâttai Srîraṅga-nâyakiyâr Mâṇikkam, daughter of Šeṇḍikkâ-dêvi, was granted the first turn in the temple of Aruḷâḷa-nâdan and certain lands (specified), and her sister Varadi, the first turn in the temple of the consort of the above god and certain lands.

22

Date 1356 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple and Šokkapperumâḷ-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to.... râja-mâṇikkam, *alias* Varadi.

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[1] A small Tamil poem in praise of Vishṇu, forming a portion of the *Nâlâyira-prabandham.*

[2] *Saṁvatsarada,* the Kannaḍa genitive, is used.

23

Date 1329 A. D.

(Tamil)—(On the date specified), Šoṇṇai-nâyakkan, Iruga-šeṭṭi and two others granted to Šokkapperumâḷ certain lands (specified), including the wells underground and the trees overground, as a *sarva-mânya.* (Usual final imprecatory sentence.) Then follow the signatures of Šoṇṇaiyan,.....kaṇṇa, Iruga-šeṭṭi and Vîmâṇḍai.

24

Date 1336 A. D.

(Tamil)—(On the date specified), Šokkapperumâḷ-tâdar, the owner of the temple at Têkkal, granted to one of the dancing girls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumâḷ-tâdar.

25

Date 1332 A. D.

(This inscription is incomplete.)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai..r.

26

Date 1333 A. D.

(Tamil)—(On the date specified), the inhabitants of Têkkal-nâḍu, including Vaiyaṇan and Mâra-kûḷi, the superintendents of Malai-nâḍu, granted, with pouring of water, for the god .... kêšuram-uḍaiya-nâyinâr of Têkkal, certain lands (specified, with details of boundaries) as a *dêva-dâna,* to provide for sandal, ..., unguents, lamps and expenses on festival days; and made over the same to the managers (two named) of the temple.

27

Date 1328 A. D.

(Tamil)—(On the date specified), the authorities of the temple of Šiṅgîšvaram-uḍaiya-nâyanâr granted certain lands (specified) to Nallâšâri, to last without any hindrance as long as the moon and the sun.

28

Date 1333 A. D.

(Tamil) — While (with usual Hoysaḷa titles) Pôsaḷa vîra-Ballâḷa-Dêvar was ruling the earth —

Vallappa-daṇṇâyakkar, son of Dâti-Sôme-daṇṇâyakkar, granted (from the date specified) to the authorities and Pâla-baṭṭar of the temple of Śiṅgîśvaram-uḍaiya-nâyanâr at Têkkal, two villages (named), as a *dêva-dâna,* to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc.

29

Date ? about 1470 A. D.

Tank built by Uṅgi-seṭṭi's son Baiyari-seṭṭi.

30

Date ? 1475 A. D.

(In the year specified), the tank having breached, and being subject to the palace authorities,— the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank, — on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief. Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauḍa and the Haḷepêṭe washerman Chinna doing a half.

31

Date ? about 1300 A. D.

(Tamil) — The *pûjâri* of the temple of Tô. .śuram-uḍaiyar.

32

Date 1542 A. D.

(Tamil characters, but Kannaḍa language.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, vîra-pratâpa .... vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world:— the Pareyadava Râma-nâyaka's son Yerapa-nâyaka, and the temple priest of the gods Sôma and Râmaliṅga of Têkal, Nâyinâraika, granted a dharma-śâsana as follows:— (rest illegible).

33

Date ? 1264 A. D.

(Tamil) — (From the date specified), I, Jayaṅgoṇḍa-Chôḷa Mâman-aṅkakâṟa Têkkal-râyan, gave Mâdêvar, son of Pâṅgal-vêḷâr, the village of Ilavaṅguḷi, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâḍu to attend upon him ? as a mark of honour.

34

Date ? 1260 A. D.

(Tamil) — Âmaṇṇan seems to have made a grant to the same person— Mâdêvar.

35

Date 1525 A. D.

Be it well. (On the date specified), Viraṇṇa-râhuta, in the Têkal-śîme which Krishṇa-Râya-mahârâya had favoured to him for his office of Nâyaka, granted Uḷḷêyarahaḷḷi to Kola Tambi, free of all imposts, as a *bhaṭa-vṛitti.* Imprecation.

36

Date 1281 A. D.

(Tamil) — (From the date specified), I, Kûttâḍun-dêvar, *alias* Jayaṅgoṇḍa-Šôḷa Mâman-aṅkakâṟa Têkkal-râyan, son of Têkkal-râyar Šembondiyâgiyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-baṭṭar of Vaṅgippuṟam. I also gave the tax on land and other kinds of revenue. (Usual final imprecatory sentence.) The signatures of Jayaṅgoṇḍa-Šôḷa Mâman-aṅkakâṟa Têkkal-râyar, Varada-dêva...and Mudaligaḷ. (Usual final Sanskrit verse.)

37

Date about 1281 A. D.

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No.) to Varadarâja-baṭṭar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu, Kêḻvi-mudaliyâr and other officers

and Viruvi-nâyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor šrî-Poyšaḷa vîra-Râmanâ-Dêvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

This is the edict, for the benefit of all the world, of Chitramêḻa.., the son of the goddess of the earth and a descendant of the Vâturvaṇa family.

38

Date 1284 A. D.

(Tamil)—In the 30th year of the reign of the universal emperor šri-Poyšaḷa vîra-Râmanâ-Dêvar—

For the success of the sacred body, sword and arm of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer Viruvi-nâyan, ? confirmed, with pouring of water, the grant made formerly in 1278 A. D., by Aiyan-aṅkakâṟa Têkkal-râyar, *alias* Nâraṇa-dêvar, of the dry and wet lands with the four boundaries adjoining Šemba-šamuttiram, *alias* Amara-Nârâyaṇa-chaturvêdi-maṅgalam, and Toṭṭiganpaḷḷi, to the *mahâ-janas.* We also gave, with pouring of water, certain taxes (named). This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

39

Date 1346 A. D.

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, šrî-Hariyappa-uḍaiyar and Muttaṇa-uḍaiyar, to the inhabitants of Têkkal-nâḍu—We have granted (from the date specified) to Vaiyaṇṇan Kômuppan, the superintendent of your nâḍu, Mâdaraišanpaḷḷi situated in your nâḍu, as a *kuḍaṅgai*, exempt from taxes. He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many[1] named) of the village for as long as the moon and the sun exist. We have given him the above grant engraved on stone and copper.

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[1] Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out.

40

Date ? 1406 A. D.

(Tamil)—On Iḷandêvan Šittara-dêvan attaining to Šiva-lôka on the date specified in Mâdarašanpaḷḷi, the *kuḍaṅgai* of Kômuppar,—Ulagar, Âdichchar and Pêrâyiram-uḍaiyâr made [? respectively] this Šiva temple, this flower garden and this well.

41

Date 1578 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêšvara Salaka-Râja Chikka-Tirumala-Râjayya's son Šrî-Raṅga-Râjayya's Kônêrigutta Narasiṁha .....

43

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor šrî-Poy-šaḷa vîra-Râmanâ-Dêvar—

For the success of the sword and arm of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappaḷḷi........, including the wells underground, the trees overground and all other things besides, to the *ašêsha-mahâjanas* of Šeṭṭa-šamuttiram.....This is the signature of Viruvi-nâyan. (Usual final imprecatory sentence.)

44

Date 1384 A. D.

(Tamil)—Mâvan-aṅkakâṟa's village.

(On the date specified), we—...yâṇḍai-šîyar, the superintendent of Têkkal-nâḍu, and Šiṅgaya-nâyakkan Kambaṇan of..kunda,— made a grant of Mâṅguṭṭai, situated to the east of the village of Â...paḷḷi, to Bhaṭṭa-bhâga-vati, to be enjoyed by him as a *sarva-mânya* for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

45

Date 1271 A. D.

(Tamil)—In the 16th year of the reign of the emperor of the whole world šrî-Pôšaḷa vîra-Râmanâ-Dêvar—

(From the date specified), we — the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the superintendents of the nâḍu....vêḷâr Mayilâṇḍai and Šembi-dêvar — exempted from taxes all the [former] gifts of land to temples — *dêva-dânam, tiruviḍaiyâṭṭam* and *paḷḷichchandam* — and to bhaṭṭas, the *baṭṭa-virutti*—, and, for the success of the arm and sword of Irâmanâ-Dêvar, granted as a *sarva-mânya* certain lands, to provide for offerings of rice, sandal and temple repairs......., to the inhabitants of Têkkal-nâḍu and the *Mâhêšuras,* who should supply the above and enjoy the lands. This grant is to last as long as the moon and the sun. (Usual final imprecatory sentence.)

46

Date 1508 A.D.

May it be prosperous. (On the date specified), for the Dêva of the Têkal-šime, the temple priest Nayanârayya ? received a grant of land in connection with the Timmasamudra. (Much of the inscription is effaced. The name of Gôpa-Râya occurs.) Written by Nandi Kempaṇṇa.

47

Date 1757 A.D.

Be it well. (On the date specified), in Kempina Tambi-Seṭṭi's connection, Vîraṇṇa had the town gate set up.

49

Date ? about 1325 A. D.

(This inscription is mostly defaced.)

(Tamil) — One of the generals of vîra-Vallâḷa-Dêvar and the officer Ponnaya seem to have made a grant for some purpose. (Usual final imprecatory sentence.)

51

Date 1535 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya.....

52

Date about 920 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmî), Ayyapa-Dêva was ruling the kingdom of the world:—Eṟeyappa's enemy Navilûr Sîṭiyapêndran-arasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest.

53

Date about 1293 A. D.

(Tamil)—These wet lands are to continue without obstruction as the property of........ Thus is the grant made to Âvuḍaiyâr by Tâmarai ..... palavan. This is under the protection of Mahêśvara.

54

Date 1600 A. D.

(Telugu)—Be it well. (On the date specified), Gô.. Immaḍi-Tammaya-gauni-ayyavâru caused to be .... the Râjaka-agrahâra.......

57

Date 1578 A. D.

Obeisance to Śambhu etc. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world:—of the fourth gôtra, the Yalahakka-nâḍ-prabhu Nañje-Gauḍa's grandson, Kempa-Nañje-Gauḍa's son, Hiriya-Kempe-Gauḍa caused to be written and given to Tirumalayya (descent etc. given) a śâsana of a grant of land as follows:—In our dominion the Beṅgaḷûr-śîme, in the Voratûr-hôbaḷi, the 3 villages of Voratûr, Soruhuṇiśi and Hâruvahaḷḷi,—at the auspicious time of the eclipse of the sun, in the presence of the god Gaṅgâdharêśvara in Kakud-giri, considered to be the southern Vârâṇaśi, as an offering to Paramêśvara,—have we granted, free of all imposts, (with all rights as usual). Of the 8 parts of Voratûr and Soruhuṇiśi villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahaḷḷi village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses.

59

Date 1052 A. D.

(The left side of the stone is gone, and meaning doubtful.)

(On the date specified), ... named Choṟa... saying that Nukkiyûr Mâraya was the Tuṅgilûr ? cook, Mânarati Baṭṭarâjêndra......

60

Date ? about 1300 A. D.

(Tamil)—I, ...ḷvâr, younger sister of Attiyâṇḍai, [who was the ? wife of] the mahâ-maṇḍaḷêšuvara, lord of Tirupuvanamallapura, granted, as a pious gift, certain lands (specified). (Usual final imprecatory sentence.)

61

Date 1346 A. D.

(The last portion of the inscription is mostly gone.)

(Tamil)—During the reign of the mahâ-maṇḍaḷêšura, subduer of hostile kings, champion over kings who break their word, šrî-vîra-Ariyappa-uḍaiyavar—

(On the date specified), the mahâ-maṇḍaḷêšura Ariya Vallappa-deṇṇâyakka, having received 110 *pon* for the two villages Toṟu..... and ....ḍalanpaḷḷi of Mâšandi-nâḍu, at 80 for the former and 30 for the latter, from ... Vallappa, granted him ? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples *(dêvadânam* and *tiruvidaiyâṭṭam)*.. ....

62

Date 1542 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, chief lord of the eastern southern and western oceans, pratâpa-Veṅkaṭa-Râya-mahârâya was ruling the kingdom of the world:—for the god Allâḷanâtha of Mâsitti, the pêṭhe Râma-Nâyaka's son Vaṟada-Nâyaka granted a dharma-šâsana. The Mukkaṟi village of the Têkal fort in Vandinakayya-nâḍ, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Râya-Voḍeyar, have we granted for the god Allâḷanâtha. Imprecation.

63

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—Ayappa-Dêva having received Daḍiga....

64

Date 1338 A. D.

(Most of the inscription is gone.)

(Tamil)—(From the date specified), Pamma..., son of the *mahâ-prasâyitta* ....., made a grant to some one of certain lands...............



65

Date about 1338 A.D.

(This is only a fragment.)

(Tamil)—........ pratâpa-šrî....According to the order of Pammayaṇa, ? his younger brother ....

66

Date 1338 A.D.

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakkar, made a grant of certain lands to some one and had a stone set up with the grant engraved on it.

(Usual final imprecatory sentence.)

67

Date 1301 A.D.

(Tamil)—(On the date specified), the pratâpa-chakravatti šrî-Pôšaḷa vîra-Ballâḷa-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya,* for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Kundâṇi in ....nâḍu. (Usual final imprecatory sentence.)

This is under the protection of Mâhêšvaras.

68

Date about 1330 A.D.

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* ... râyana, ? along with the inhabitants of Periya-nâḍu, the gâminḍas and the officer Vayaṇa, [granted], for the success of the arm and sword of Vallâḷa-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpaḷḷi in Mâšandi-nâḍu to Šiṅgar and ......

69

Date ? about 1760 A.D.

Koḍige granted to Râjašrî Lachirâma-Jamedâr, of 2 kaṇḍugas. Imprecations against Hindus and Musalmâns.

71

Date 1301 A.D.

(Tamil)—The pratâpa-chakravatti šrî-Hoyšaḷa-vîra-Vallâḷa-Dêva-arašar addresses the following petition to the heads of *maṭhas* and *sthânas* in the temples

situated in the Kundâṇi kingdom, Virivi-nâḍu, Murašu-nâḍu, Mâšandi-nâḍu, Šokkanâyan-paṟṟu and all other [nâḍus]:—

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dêva-dâna* of the god Tirukkaṇḍîšvaram-uḍaiya-nâyanâr. Be it well. Parichchhêdi-kaṇḍi-îšvaram.

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity.

72

Date ? 425 A. D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kâṇvâyana sa-gôtra, was šrîmat Koṅgaṇivarmma-dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was šrîmân Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was šrîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of gurus, cows and Brâḥmans, meditating on the feet of Nârâyaṇa, was šrîmad Vishṇugôpa-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brâhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was šrîmat Mâdhavavarmma-dharmma-mahâdhirâjâḥ.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother; the circle of hostile kings smitten through by the brightness of his own valour; rivalling Âkhaṇḍala (Indra) as the home of courage, heroism, fortitude and fame; without a second in managing elephants, riding horses, and in the use of the bow; to the lines of bees the eyes of women a constant attraction; for protecting his subjects well prepared;—what more?—by the Yudhishṭira of this Kali age;—by šrîmat Koṅguṇivarmma-dharmma-mahâdhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguṇa, the bright fortnight, the 5th tithi,—on the advice of his preceptor the *parama-Arhata* (or devoted Jaina) Vijayakîrtti, whose fame (*kîrtti*) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-saṅgha was given the Vennelkarani village in the Kôrikunda-vishaya,—and to the Pêrûr Êvâni-aḍigaḷ's Arhad temple one-fourth of the *kârshâpaṇa*[1] (or money) of the outside customs—with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses. As directed by the mahârâja's mouth, by Mârishêṇa the carpenter were the *tâmra-paṭṭikâ* (or copper plates) engraved.

73

Date about 370 A. D.

Be it well. Obeisance to Sarvajña (or the Omniscient). Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kâṇvâyana sa-gôtra, was šrîmat Koṅgaṇivarmma-dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was šrîman Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was šrîmad Harivarmma-mahâdhirâjaḥ.

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[1] *Kârshâpaṇa*—copper coins of 80 *ratis* weight, belonging to the earliest native coinage. (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss.*)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyaṇa, was šrîmad Vishṇugôpa-mahâdhirâjaḥ.

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by šrîmat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguṇa, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva šâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-saṅgha in the Perbboḷal village of the Mudukottûr-vishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts.

Whoso through avarice or indifference seizes this, is guilty of the five great sins. Moreover as to this are the šlôkas delivered by Manu;—usual imprecatory verses.

74

Date ? about 750 A.D.

When....Koṅgaṇi was ruling the kingdom of the world:—......gave... ..Imprecation.

75

Date 1566 A.D.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara..... Dêva-Râya-mahârâya was ruling the kingdom:—.....

76

Date 1762 A.D.

...of Veṅkaṭêšvara. Be it well. (On the date specified),....Gôpâl-Siṅgh's grandson, Râmachandra's son, Hṛidaya-Râma,— as advised by the svâmi, — for the Bairâgis and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihaḷḷi village, a mauje belonging to the Lakkûr-taraf, in the Havêli-sammat of the Hosakôṭe-paragaṇa. Boundaries, as settled in 1760.

78

Date ? 1302 A.D.

(Tamil) 1, Nallâṇḍai, *alias* Kômuttan, granted (from the year named), for the health of the sacred body of the mahâ-maṇḍalêšvara Tribhuvanamalla-pura-vâdirâyar, *alias* Kâmattâḷuvâr, certain lands (specified) to 7 Brâhmans (named). (Usual final imprecatory sentence.)

79

Date 1367 A.D.

(Tamil) — While the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, šrî-vîra-Pukkaṇṇa-uḍaiyar was ruling the earth from his camp at Muḷavây —

......ya-dhaṇṇâyakkar, Duggaṇṇa and the inhabitants of Erumaṛai-nâḍu [made some grant].

80

Date 1762 A.D.

Obeisance to Gaṇâdhipati. Obeisance to Šambhu etc. (On the date specified), Hṛidaya-Râma Jamâdâr (descent as in No. 76 above), for the service of the god Šaṅkara-Nârâyaṇa of Mâlur, granted the Varadaṇḍahaḷḷi village, belonging to the Mâlûr hôbaḷi of the Havêli-taraf of the Hosakôṭe-paragaṇa. Boundaries.

81

Date 1760 A.D.

Veṅkaṭêšvara-svâmi. Be it well. (On the date specified), at the time of the eclipse of the moon,—of the Bhâradvâja-gôtra, a moon to the ocean the Chayisa-kula, Gôpâla-Siṅgh's grandson, Râmachandra's son, Hṛidaya-Râma Jamâdâr, made to Veṅkaṭâchârya (descent given) a grant of land (specified) in Varadaṇḍahaḷḷi (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified). This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses.

82

Date 1341 A.D.

(Tamil) — While (with usual Hoysaḷa titles, to which the new one — having a pillar of victory at Sêtu — *Sêtu-mûla-jaya-stambha* — is added) šrî-Poyšaḷa vîra-Vallâḷa-Dêvar was pleased to rule the earth in peace —

Taḻuvachchitta-Viṭṭappanavar, one of the ministers at the gate of the great minister Dâti-Śiṅgaya-deṇṇâyakar's younger brother Vallappa-deṇṇâyakar, and Naḍappar, granted (from the date specified) certain lands (specified), as a *sarva-mânya,* for as long as the moon and the sun endure, to Tuṟavar-nâyan, the superintendent of Pullayûr-nâḍu; and gave the grant engraved on stone and copper............

83

Date 1307 A. D.

(Tamil) — While śrî-Pôśaḷa-vîra-Vallâḷa-Dêvar was pleased to rule the earth —

(On the date specified), we — Pramâṇanan, the responsible officer of this nâḍu in Tirumaṟai-paṟṟu of Mêla-mukku in Mâsandi-nâḍu of Nigarili-Śôḻa-maṇḍalam, Villa-gâmuṇḍar, the superintendent of vîra-Vallâḷa-Dêvar-nâḍu, Kôvâṇḍai, the subordinate officer of this nâḍu, and several others (named) — ....

87

Date ? 1406 A. D.

Be it well. (From the date specified, which is altogether wrong), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-Bukka-Râya's son pratâpa-Harihara-Râya,—the minister Yalarasa-Oḍeyar granted to Vîrappa of Haṭṭiyûr in Hulliyûr-nâḍ, the Toṟavasamudra village in Hullûr-nâḍ, as a *dayirya-koḍagi*, free of all imposts. Imprecation.

90

Date ? 1720 A. D.

(In the year specified), Mâlûr Timmâji-Râja Hampa-Râya.....the vîrakal cave.

94

Date about 950 A. D.

Be it well. Kannara's Java (or Yama), Voḷana having risen up and fought and slain, and captured the fort of Chikkaûr, ... the Sivaûr gâuṇḍa .. .. Pulinallûr Nijarâvayya's son Mudayya, in order to stop the army, entered ..... and piercing through, died. His praise. The writing of Saraḷâchâri's son Kovaḷi.

96

Date about 750 A.D.

Be it well. In Pṛithivî-Koṅgoṇi Muttarasa Śrîpurusha-mahârâja's time,— Nellivara Kâḷakanna smote and drove away Kalikaṅga, and Gañji-nâḍ Kalidôre Gombakki-arasu received....vûr. Imprecation.......[1]

98

Date 1288 A.D.

(Tamil)—(From the date specified), in the 3[4]th year of the reign of Pôśa[ḷa]v-Irâmanâ-Dêvar— I, Madurânta-Śôḻa Viruvi-nâḍ-âḻvar, *[alias]* Pâlâṇḍai-nâyan, granted certain lands (specified) for a perpetual lamp and for morning offerings of rice for the god Gaṅgêśvara[m]-uḍaiyâr. The charity of Pâlâṇḍai-nâyan.

99

Date 1293 A.D.

(The meaning of the last portion of this inscription is not clear.)

(Tamil)—In the 38th year of the reign of the emperor of the whole world, śrî-Poyśaḷa vîra-Râmanâ-Dêvar—

I, Âḷ-uḍaiyâr, son of Tâmarai-kiḻâr Ambalavar, granted (in the month named), for the god Gaṅgiśuram-uḍaiya-nâyanâr of Maḍaiviḷâgam [in] Mâliyur, certain lands (specified) below the tank [named] Ponnambalapputtêri,— which, having ? stopped the leak with sand, I built,—excluding my former gifts to temples and Brâhmans—*tiruviḍaiyâṭṭam, maḍappuṟam, Piḷḷaiyâr-nilam* and *baṭṭa-virutti*—below the said tank............

100

Date 1301 A.D.

(Tamil)—The pratâpa-chakravatti Poyśaḷa-Villâḷa-Dêvan addresses the following petition to the heads of *maṭhas* and *sthânikas* in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Mâśandi-nâḍu, Muraśa-nâḍu, Śokka-nâyaṇ-paṟṟu, Peṇṇaiyâṇḍârmaḍa-nâḍu, Aimbuḷugûr-nâḍu, Elavûr-nâḍu, Kuvaḷâla-nâḍu, Kaivâra-nâḍu, Ilaiyâkka-nâḍu and all other *nâḍus*:—

(From the date specified), we have remitted all kinds of taxes (several named) hitherto paid in the gifts to temples—*dêva-dânam, tiruviḍaiyâṭṭam, maḍappuṟam* and *paḷḷichchandam*—of our kingdom, and granted, with pouring

[1] The inscription is very indistinct, except at the beginning.

of water, such and such ? *vibhavas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom.

101

Date 1112 A.D.

(Tamil) — In the 43rd year of the reign of Kôv-Irâjakêšaripanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Mînavar (Pâṇḍyas) lost their position, the Villavar (Chêras) became disconcerted, and the other kings retreated with disgrace; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Avani-muḻud-uḍaiyâḷ —

I, Râjarâjan Kulôttuṅga-Šôḻan, [*alias*] Kuḻôttuṅga-Šôḻa Atimûrkkachcheṅgirai, granted, as a *dêva-dâna,* for the god Gaṅgaigoṇḍîšvaram-uḍaiya Mahâdêvar of Mâliyûr in Kuṟugundâḍachchi-nâḍu of Vikkirama-Šôḻa-maṇḍalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vêli* of land, granted as a *dêva-dâna*, to provide for ? offerings of rice for the same god, by Râjarâjan Pirân, *alias* Râjêndra-Šôḻa Atimûrkkachcheṅgirai, lord of Kuḻalûr, *alias* Jayavaranallûr, in Arikêšari-vaḷa-nâḍu.

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin)............in the sea-girt earth.........I will unhesitatingly place on my head the feet of him who protects [this] charity. This is placed under the protection of Mâhêšvaras.





SIDLAGHATTA TALUQ.

1

Date ? 1423 A. D.

Be it well. (On the date specified, which is quite wrong), the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern western and northern oceans, vîra-pratâpa-Vijaya-Râya-mahârâya........

2

Date ? about 1580 A. D.

(The first part is gone.) (On a date specified – the year gone), the mahâmaṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâḷva, the protecting jewel of the three kingdoms—Karṇâṭaka, Telugâna and Drâviḍa, slaughterer of all the hostile kings, putter down of the pride of Araṭa-Râya [1], — Sadâšiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrti-Râya's (son) Râjaya, for the office of Nâyaka, Annapanahaḷḷi,.....in Ballada-sthala....

3

Date ? 1784 A. D.

(In the year specified), Hajarat Mîr Jâtundi Sâhib granted to Mâḷi-nâyaka land (specified) in Jaṅgamakôṭe as a *netra-koḍige*. Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god.

4

Date ? about 1120 A. D.

(This inscription, which is only a fragment, appears to be similar in contents to No. 9.)

(Tamil) — Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family [2], seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Kaṟkiṟai.

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[1] No name is given, but the preceding epithets are made to appear as those of Sadâšiva-Râya.

[2] See No. 9 below.

5

Date 1609 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Veṅkaṭapati-mahârâya was ruling the kingdom of the world:—Sugaṭûr Immaḍi-Tammaya-Gauḍa's son Mummaḍi-Tammaya-Gauḍa granted to Dêvaṇârâdhya of the Sôsali guru's maṭha this Busanahaḷḷi, free of all imposts, as an offering to Śiva.

8 *a*

Date ? about 1120 A. D.

(Tamil)—The truthful crest-jewel of Brâhmans, begotten by Sâmaya of great fame, the leader of the family....lotus .... faultless ....
....

8 *b*

Date 1120 A. D.

(Tamil)—[The Śaka year 10]42.

[In the 2nd year of the reign of] the emperor of the three worlds śrî-Râjarâjan śrî-Vikkirama-Śôḻa-Dêva, ... the goddesses of Fortune, Victory and Speech wedding [him] ...... the just and erudite Brâhmans of sweet speech at Arumoḻidêva-chaturvêdi-maṅgalam, the ancient city.... of the south otherwise called Adhichchattira-puṇḍavarttanam, situated in Kaivâra-nâḍu, ...
.....

8 *c*

Date ? about 1120 A. D.

(Tamil)—In the 2nd year of .... Vâdi Muttaya ...., in Śittasa .... where learned Brâhmaṇs flourished .... Nigarili-Śôḻa ... .. not transgressing the .. path of Manu ....

9

Date 1120 A. D.

(The meaning of portions of this inscription is not clear)

(Tamil)—Be it well. The Śaka year 1042.

In the 2nd year of the reign of the king of Pûḻi[1], the head of the family of Chôḻas (*Kôḻiyar*[2] *kula-pati*), śrî-Vikkirama-Śôḻa-Deva, *alias* śrî-Râjayar,

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[1] The name of one of the 12 districts around the Tamil country. *Pûḻi-vêndan* is any king of the Pâṇḍyan dynasty; and *Pûḻiyan* is any prince of the Chêra dynasty.

[2] The Chôḻas, from Kôḻi, the capital of the Chôḻas, so called from the story of a cock there attacking an elephant.

who — while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him — destroyed the cruel Kali and swayed the sceptre, —

The renowned Udaiyamâttâṇḍa-Brahma-mârâyan, *alias* Kuvaḷaiya-tantiran, — who was the head of Nallûr, a town praised by many, with his residence in Arumoḷidêva-chchatupêdi-mangalam.............; who was the chief of the Âttiraiyar (Âtrêyas), so liberal as to give away great treasures in an instant; who was begotten by Vichchamai — her hair decorated with flowers — the senior wife of Pâppanapperumâḷ Šâmuṇḍaiyan.........; who was well versed in pure Tamil; who was praised by the whole world; and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters, — caused to be constructed, in the name of his elder brother Šeḷumaṟai-Vâṇan, the wearer of garlands fragrant with honey, the temple of Šômîchchara, the holy god with golden matted hair.......praised by the celestials, in [the village of] Šûguṭṭûr, where damsels learn dancing,......Pâgaṭṭûr, which abounds with halls, palaces, *maṇḍapas*, lofty pinnacles and...gates, situated in Kaivâra-nâḍu, surrounded by paddy-fields, of Nigarili-Šôḻa-maṇḍalam.......; had the consecration ceremony conducted to the sound of musical instruments; presented a sacred footstool made of pure gold; caused to be set up the image of Šiva with Pârvati so that it might be worshipped by all the world ....; got various kinds of flower-plants (many named) ? planted; had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (*i. e.,* Šiva); and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Pašuvûr from certain Brâhmans, granted, for the prosperity of his line, as a *dêva-dâna*, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Šiva], Gaṇapati and Šûriya-dêvar, to provide for the requirements of the temple..............for as long as the moon and the sun exist and for ever. May he prosper in this world.

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vâṇarâši.......both a tawny cow and its calf. .... people of the sea-girt earth......I will unhesitatingly place on my head the feet of him who protects the charity.

Land has been given by Sagara and many other kings; whosesoever was at any time the land, his was then the fruit. He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years.

10

Date 1522 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Kṛishṇa-Dêva-mahârâya....... was ruling the kingdom of the world:—Hosabaṇa-Nâyaka's...... Kṛishṇa-Nâyaka, in the Nallûr-šîme which was favoured to us by Kṛishṇa-Râya-mahârâya, the Voḍahaḷḷi village belonging to Maṇḍabêli-sthala, have we granted to....for the god ...., at the time of the eclipse of the moon. Usual imprecatory verses.

11

Date about 770 A. D.

..Duggamâra's army .... his son Raṇamêṛi .... ascended the road to fortune (or died).

12

Date ? about 800 A. D.

... for Mâṇiga Basuṇṇi, ornament of ...., this memorial stone of his valour was set up by Kottaḷi Suddam-vaḍeyar.

14

Date 1602 A. D.

(In the year specified), Sugaṭûr Immaḍi Tammaya-Gauḍayya, the cowherd Hiriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children. Imprecation.

15

Date 1528 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Râmâ-bhaṭṭa's ..... granted Kâmanahaḷḷi belonging to Aramala-sthala in the Kôḷâla-šîme, attached to the Bêlûr-châvaḍi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akkimaṅgala Tammappa-Gauḍa as a *gauḍike-daṇḍige-umbali*, free of all imposts. Imprecation.

16

Date ? 1120 A.D.

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâšâri, *alias* Viḷâmaṅgalavan Pâlan Pamban, of Šuguṭṭûr, *alias* Arumoḻidêva-chchatuppêdi-maṅgalam, in Kaivâra-nâḍu of Nigarili-Šôḻa-maṇḍalam, as a *kuḍaṅgai* to be exclusively enjoyed by him.

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vaṇarâši both a tawny cow and its calf.

18

Date about 1530 A.D.

...... when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-Râya-mahârâya was ruling the kingdom of the world:—of the Kâsyapa-gôtra and Sûrya-vaṁša, Tiuḍa Bhêhâra-mahâpâtre Sômašîla-dênu Râhuta-râya-mahâpâtre granted for the god Sômêšvara of Vaḍigihaḷḷi, the Chokkanahaḷḷi village of Maṇḍibele-sthaḷa in the Nallûr-šîme which Achyuta-Râya had favoured to him as an *umbaḷi*.

22

Date 1531 A.D.

Be it well. (On the date specified), in the same reign as in No. 18 above, Garbhasaru-mahâpâtre, the agent of the same Râhuta-râya-mahâ-ayya granted to Vêlûr Bairapa-gauḍa's son Timmapa the Basavâpaṭṭaṇa village as an *umbaḷi-mânya* for the *sante* (or weekly fair). Imprecations.

25

Date ? about 1260 A.D.

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god.....švaram-uḍaiya-nâyanâr. (Usual final imprecatory sentence.)

26

Date 1341 A.D.

(Tamil)—(On the date specified), we, the inhabitants of the nâḍu including Pâppi-šîyar, the superintendent of Ambaḍakki-nâḍu, and others (three named),

granted, with pouring of water, to Têvapperumâḷ-tâdar and Pe.....dar, the village of Attigapaḷḷi in Ambaḍakki-nâḍu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Aṅke-nâyakkar, son of Šîpati-nâyakkar, who was the son of the mahâ-sâmantâdhipati Mañje-nâyakkar—to his younger brother Veṭṭappan, giving it the name of Veṭṭappan-Attigapaḷḷi.

This is to continue as long as the moon and the sun. (Usual final imprecatory sentence.)

27

Date ? 1308 A.D.

(Tamil)—This is the ? *meḍam* planted (on the date specified) by Šiṅgâṇḍai, son of Duṭṭarâditta Aṇṇan-aṅkakâṟa Râja-Nârâyaṇa-Brahmâdirâya Šelvâṇḍai Ponneya-nâyakkan.

28

Date 1203 A.D.

(Tamil)—(On the date specified),........., having returned after attacking the horse, attained to the heaven of heroes.

30

Date 1118 A. D.

(The last portion of this inscription is unintelligible.)

(Tamil)—In the 49th year of the reign of Kôv-Irâjakêšarivarmar, *alias* the emperor šrî-Kulôttuṅga-Šôḻa-Dêvar—.........Kaivâra-nâḍu......caused to unite after cutting.....Kuṟapûr...........

31

Date ? 1640 A. D.

Be it well. (On the date specified), when the maṇḍalêšvara râjâdhirâja paramêšvara vîra-pratâpa Veṅkaṭapati-Dêva was ruling the kingdom of the world:—the protector of his family (*avara varga-pâlakar*), the Âvati-nâḍ-prabhu Baire-Gauḍa's son Immaḍi-Baire-Gauḍa granted the Bûdihâḷ village belonging to his Vaḍigehaḷḷi-sthala, to the Sivâchâra-guru Liṅga-chakri......

32

Date ? about 870 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Noḻambâdhirâja was ruling the kingdom of the world:—Kakkara having penetrated to Madalûr and carried off the cows, Tiṅgaṇi-Mâra's (son) Mêḻi, separating and stopping many in Tiṅgaṇi village, used his dagger, slew many, and ascended to *sagga*. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste. Imprecations.

Ânandûr Mudâchâri made this.

33

Date ? about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, Pallava Noḻambâdhirâja was ruling the kingdom of the world:—some one was killed in fighting ? for the cows.

34

Date ? about 900 A. D.

Be it well. Kandamma-bhaṭṭa, the ruler of Âneûr, in the ruin of Âneûr, falling upon the enemy .... slew ... and died.

35

Date ? 1548 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world:—to Aḷiya (or son-in-law) Liṅgarâjaya-Nâyaka (some village was granted).

36

Date ? 1312 A. D.

(Tamil)—While šrî-Vîra-Vallâḷa-Poyšaḷa....mâṇikka-Brahmâdirâyar was pleased to rule ? Kaivâra-nâḍu of Nigarili-Šôḻa-maṇḍalam:—

When Uttama-Šôḻa-Gaṅgar and Šaṇṇai-nâḍ-âḻvan Kûttar, having, on account of Amaraiya, led an expedition against Vainârvaṇa-chcheṭṭi, *alias* Maṇiyâṇḍân, were fighting at Ânaiyûr, Šânayan, ? an old servant of Brahmâdirâyar and the elder brother of Kaliyašinaivan, fell, near to the wife of Vainârvaṇa-chcheṭṭi in his presence.

A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) The younger brother Kaliyašinaivan caused a *kal-nâḍu* to be made for Šânaya. The land is common to both.

37

Date ? 1550 A. D.

(In the year specified), the mahâ-maṇḍalêšvara Kaibâra Râja-Dêva-mahâ-arasu gave to Tiṅgaṇi Chavoḍeya-gauḍa land (specified) as a *koḍage-mânya* for the tank. Imprecation.

39

Date ? about 900 A. D.

Be it well. When Mayinde Dharmmarâsi-Râja was ruling the kingdom of the world:—Viṇamaṅgala Emma, on the cows being carried off, attacked and slew many, died and ascended to *sagga*.

40

Date ? 1648 A. D.

To Šivarâja-voḍeyar, (in the year specified), Mummaḍi Nâyaka's son Timma-Râya........ Imprecation.

47

Date ? 1662 A. D.

(In the year specified), during the government of ? Eṅkôja-Râja:—the havâldâr of Rahadurga, Bâranâji-Râja, granted a *nettara-koḍige* for Simaṅgaḷa Chikka-Dêva's son Timmapa.

49

Date ? 1637 A. D.

(In the year specified), the Šrîmanta, the Dêšakulakaraṇi Šâmaṇṇa, granted a *mânya* in the land of Hasugûr. Imprecation.

51

Date ? 1585 A. D.

(Telugu)—Obeisance to Râmânuja. May it be prosperous.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara

vîra-pratâpa Šrî-Raṅga-Râya-ayya was ruling the kingdom of the world,—and Sugaṭûr Tammappa-Gauni-ayya was ruling a righteous kingdom;—Mâlûr Šîte-gauḍa made grants (specified) for the god Hanumanta. Imprecations.

52

Date 1543 A. D.

(Telugu)—Beginning as in No. 51 above. When,—Veṅkaṭapati-Râya mahârâya was ruling the kingdom of the world:—and Sugaṭûr Timmapa Gauni's son Immaḍi-Saṇṇa-Gauni was holding the ....., Paraṇḍa Bira-gauḍa....

53

Date 1698 A. D.

May it be prosperous. šrî-Gôpâla. Invocation of the Boar. Be it well. (On the date specified), at the lotus feet of the god Madana-Gôpâla-svâmi, your principal servant, of the fourth gôtra, the great Âvati-nâḍ-prabhu Mudu-Bayira-Gauḍa's grandson, Immaḍi-Soṇa-Bayira-Gauḍa's lawful wife Sampamma's son Gôpâla-Gauḍa made a grant of the Maḍlûr and Mêlûr villages, belonging to the Voḍigênahaḷḷi-hôbaḷi of the Dêvaṇâpura kingdom, for the offerings and festivals (specified) of the god Gôpâla ....

56

Date 1698 A. D.

Corresponds with No. 53 above, adding Avirahaḷḷi for a palanquin, umbrella and torch bearers.

57

Date 1698 A. D.

Corresponds with No. 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted.

58

Date ? about 900 A. D.

Be it well. Pusugûr Maramânâtha..when Viyaṇṇa carried off the cows, recovering the cows, fought and went to *svargga*.

59

Date about 900 A. D.

Be it well. When Noḷamba was king:—and Brahmasiva-bhaṭâra was ruling Pusugûr;—Sâyila Kôjayya Kolaṟa's son-in-law, Sirimêṟi captured the cows, fought and died.

64

Date 1546 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. When, (with usual titles), Sadâšiva-Râya-mahârâya was ruling the kingdom of the earth:— ....

66

Date 1080 A. D.

(Tamil)—In the 11th year of the reign of Kôv-Irâjakêšaripanmar, *alias* šrî-Kulôttuṅga-Šôḻa-Dêvar, who—while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Mînavar (Pâṇḍyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Šiṅgaṇan plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-muḻud-uḍaiyâḷ—

We, Šaṅgaiyan and Bašavaiyan of Aṟpalam in Kaḷavâra-nâḍu of Nigarili-Šôḻa-maṇḍalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmaṇan of Aṟpalam.

Râja-mâṇikka-vêḷân, *alias* Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth.......This is the stone set up by his son Irugan Râja-mâṇikka-vêḷân. This is the stone set up by Râjarâja-vêḷân and three others (named).

67

Date 1346 A. D.

(Tamil)—(On the date specified), we, the inhabitants of Ambaḍakki-nâḍu, including Pâppi-šiyar and six others (named), and the *mâ-šâmantâdipati* Mañjaya-nâyakka's son Aṅkaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâḍu, as a *sarva-mânya,* together with all kinds of taxes (several named),



to Kadaḷi-dêvar, in order to provide for the worship and offerings of rice in the temple of Irâjêndra-Šôḷa-Tekkîšvaram-uḍaiya-nâyanâr at Šeṅgai; and gave the grant engraved on stone.

This is the signature of the nâḍu — Šeṭṭîšvara-dêvar. This is the signature of Nîlappan, the accountant of the nâḍu. Then follow signatures of a few more persons. (Usual final imprecatory sentence.)

68

Date ? about 1080 A. D.

(This inscription is mostly gone.)

(Tamil) — Šiṅgaya, his son Vašavaya and his son Pâ..... seem to have made some grant of land for the god Tekka......Mahâdêvar.

69

Date ? about 1080 A. D.

(This inscription is also mostly gone.)

(Tamil) — Râjarâja-vêḷâr ..... fell ...... Kaḷavâra-[nâḍu] of Vijaiya-Râjêndra-maṇḍalam.

70

Date ? about 1100 A. D.

(This is only a fragment.)

(Tamil) — On the 10th solar day of.........year............as tax-free property ....

71

Date 1347 A. D.

(Tamil) — (On the date specified), we, the inhabitants of Ambaḍakki-nâḍu, including Pâppi-šîyar and three others (named), and the *mâ-šâmantâdipati* Mañjaya-nâyakka's son Aṅkaya-nâyakkar, granted to Kêtti-šîyar, son of Vayiri-šîyar, as a *kuḍaṅgai*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dâšaiyanpaḷḷi of this nâḍu, excluding former gifts of land; and set up a stone with the grant engraved on it.

This is the signature of the nâḍu — Šeṭṭîšvara-dêvar. This is the signature of Nâyakkar — šrî-Allâḷanâta. This is the signature of Âneyappan Âdimûlam. This is the signature of Nîlappan, the accountant of the nâḍu.

72

Date 1713 A. D.

Obeisance to Gaṇâdhipati. May the dust from the feet of Šambhu, the seed-plot for the creation of the universe, ever grant us prosperity. Be it well. May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchâṅga* (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varâha-kalpa, of Brahma's 2nd *parârddha*. (On the date specified), of the Âsvalâyana-sûtra and Bhâradvâja-gôtra, versed in the meaning of all the šâstras and the vêdas, a purôhita living in Gañjaguṇṭa, Kṛishṇa-paṇḍita's great-grandson,—Subbâ-paṇḍita's grandson,—born to Veṅkaṭakṛishṇa-šâstri by his lawful wife Akkâmbâ, the youngest of four sons (named),—Râmakrishṇa-šâstri, a skilful poet, had the maṇṭapa of the Chandramauḷîša temple made, for the purpose of permanently obtaining pleasure, salvation and wealth.

In it were Durgâ, Gaṇêša, Chaṇḍikêšvara, Bhairava, Vîrabhadra and Nandîšvara, along with Chandrašêkhara set up by Râmachandra-paṇḍita.

Those who serve Chandramauḷi will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Šambhu, as surely as the sun and moon exist and the vêdas are true. Prosperity to the Chandramauḷîšvara temple....by Râmakṛishṇa-šâstri.

73

Date ? 1053 A. D.

.......(On the date specified),—Be it well. When the mahâ-maṇḍalêšvarâdhipati, ? Okkattu-gaṇḍa-Nârâyaṇa, the daṇḍanâyaka Mâchimayya, the Râjarâja-Brahma-mârâya, was ruling the .... ṟpa Thousand in peace and wisdom, in the residence of Vallûr;—... keṟe-gâvuṇḍa of the Koyyakoṟu-nâḍ Three Hundred in the Mahârâjavâḍi [Six] Thousand, set up the image stone, (and paid) the smith's price.

(Some gauḍa's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel.)

Usual final verses. The writer of this was Kali Dêmayya.

75

Date ? 1500 A. D.

(In the year specified), all the Brâhmans of the sarvamânya-agrahâra Kundalagurige, otherwise called Râmasamudra, granted *kodige* land (specified) to Bagturahaḷḷi Tamma-gauḍa.

To this the Virûpâksha-liṅga is witness.

79

Date 1523 A. D.

(In the year specified), by order of the mahârâjâdhirâja râja-paramêśvara Krishṇa-Dêva-Râya-mahârâya,—Krishṇama-Nâyaka caused this dharma-śâsana to be set up. In the Kundalaguṟiki village of the Maḷalûr-sthala, belonging to Nallûr-nâḍ, whosoever makes a marriage, there is no tax. Thus, in presence of the nâḍ-gauṇḍas, was this dharma-śâsana set up. Imprecation.

82

Date about 1108 A. D.

(Tamil)— ....Kannara-śeṭṭi's son was Mârama-śeṭṭi. His son was Jâgi-śeṭṭi, whose son was Śôḻa-śeṭṭi. His son again was Kêtta-śeṭṭi, whose son was Pâlaiya, *alias* Gaṅgaigoṇḍa-Śôḻa-kkâmuṇḍan. We — Śâmuṇḍaiyan, Gaṅgaigoṇḍa-Śôḻa-kkâmuṇḍan and Kêttayan, *alias* Kulôttuṅga-Śôḻa-kkâmuṇḍan — the sons of the above Pâlaiya, set up [this stone], on account of our younger brother Vîmaiya-gâmuṇḍan, who died of wounds received while boar hunting, in front of the gate of the temple of Gaṅgaigoṇḍa-Śôḻa-îśvaram-uḍaiya Mâdêvar, which our father had caused to be erected.

We granted, with pouring of water, certain lands (specified), as a *kuḍaṅgai,* to Ochchikoṇḍân Kâvaiyâśâri for doing this [stone] work. He set up [the stone to last] as long as the earth lasts after we have passed away. May it be well.

83

Date 1108 A. D.

(Parts of this inscription are defaced.)

(Tamil)—In the 3[9]th year of the reign of Kôv-Irâjakêśarivanmar, *alias* the emperor śrî-Kulôttuṅga-Śôḻa-Dêvar, who etc.[1]—.................. Koyyakuṟai-nâḍu in Mêlai-Mârâyapâḍi of Śôḻa-maṇḍalam which included Iraṭṭapâḍi, ? erected a *maṇḍapam* in front of the temple of Gaṅgaigoṇḍa-Śôḻa-îśvaram-uḍaiya-dêvar. We—Śâmuṇḍaiyan, *alias* Gaṅgaigoṇḍa-Śôḻa-kkâmuṇḍan, and Kêtiyan, *alias* Kulôttuṅga-Śôḻa-gâmuṇḍan, sons of Kêttiyan Pâlaiyan, *alias* Gaṅgaigoṇḍa-Śôḻa-gâmuṇḍan, and our sons Periya (senior) Pâlaiyan and Śiṟiya (junior) Pâlaiyan—granted, as a *dêva-dâna,* for the god Gaṅgaigoṇḍa-Śôḻa-îśvaram-uḍaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice............

[1] The historical introduction of this inscription is identical with that of Mâlûr No. 101.

85

Date ? 1595 A. D.

(Telugu) — (In the year specified), the mahâ-maṇḍalêšvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Aṇṇaya, ? made a grant for the goddess......

86

Date 1607 A. D.

(Telugu) — Be it well. (On the date specified), for the illuminations of the god Hanumanta in front of the Buruḍakuṇṭe fort gate......

88

Date 1570 A. D.

(Telugu) — Obeisance to Šambhu etc. Be it well. (On the date specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Sadâšiva-Râya-Dêva-mahârâya made a grant.

91

Date 1102 A. D.

(Tamil) — In the 33rd year of the reign of Kô-Râjakêšarivarmar, *alias* the emperor šrî-Kulôttunga-Chôḷa-Dêvar, who etc.[1] —

I, Iṟaiyaḍan-duṭṭar-ganḍan, *alias* Vîra-Râjêndra-manḍalâditta-šeṭṭi, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Vîrakkiḻân Kamban Tiri-chChiṟṟambalam-uḍaiyan, *alias* Vayirâga-râjan, of Peruvañjiyûr-chchavukkam in Veḷimânallûr-nâḍu of Ûṟṟukkâṭṭu-kkoṭṭam in Jayangoṇḍa-Šôḻa-manḍalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of šrî-Kulôttunga-Šôḻa-nânâ-dêši-tTiruviṇṇagar-âḻvân, set up by him as .... Iraḍu-mârâya, at Vêmanga..., *alias* Râjêndra-Šôḻa-ppêṭṭai, of Koyyakkuṟai-nâḍu in Mêlai-Mârâyapâḍi of Šôḻa-manḍalam which included Iraṭṭapâḍi. I and my descendants pledge ourselves not to take.... ....the *pûjâri* Kuravašari-tTiruvarangamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants ....and others, and not to obstruct .... I swear by Tiru (Lakshmi). I swear by Avani-muḻud-uḍaiyâr (the queen). Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

[1] The historical part of this inscription is identical with that of Mâlûr No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden.

92

Date 1072 A. D.

(This inscription is gone in parts and appears to be incomplete.)

(Tamil)—In the 3rd year of the reign of Kôv-Irâjakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who etc.[1]—

The officer Râjamâṇikka-mûvênda-vêḷâr, being seated in front of the temple of Tiru-Mûlastânam-uḍaiyâr Mahâdêvar at Attâṇinallûr, *alias* Vêmapaṅgal, in Mêlai-Mâṟâyapâḍi of Šôḻa-maṇḍalam which included Iraṭṭapâḍi, was examining the affairs of the temple...................... Malaiyaṉan Muḍigoṇḍa-Šôḻa-gâmuṇḍan's son was Tâḻayan, *alias* Râjarâja-gâmuṇḍan, whose son was Malaiyaṉan, *alias* Vijaiya-Râjêndra-kKoyyaikkuṟai-nâḍ-âḻvân.

93

Date ? about 1286 A. D.

(Tamil) — During the rule of Dêvâṇḍi [in] Mêl-Mârâyapâḍi of Šôḻa-maṇḍalam which included Iraṭṭapâḍi, Šunaiya-kônar's son Vayira-kkônar fell in battle when Turaiyarašan attacked [the village of] Tâlivaṅgimaḍu. On his death, Šôḻa-kônar's son Kašava-kkônar fell defending the village. For these, Kašavâṇḍân, son of Vayira-kkônar, of the oilmonger caste, of Kâṇamânedi-maṅgalam, got this made.

94

Date ? 1434 A. D.

Obeisance to Gaṇâdhipati, Sarasvati, and Râmachandra. Obeisance to Šambhu, etc.

This is the šâsana of the râjâdhirâja, protector of the ocean-girdled earth, in war Târaka's enemy (Shaṇmukha),— Dêva-Râja.

May he who only in face is an elephant (Gaṇêša), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you. May he who in Boar form raised up the earth from the ocean, and with his shining tusk

[1] The historical part of this inscription is identical with that of Kôlâr No. 108 and Muḷbâgal No. 49 *a*.

traced out in the sky the plan of the universe which Brahma was preparing to create,—grant you good fortune into your hand.

There is the crest-jewel of Šambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon). From him was the Yadu-vaṁša, which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vaṁša*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass. In it was Bukka-bhûpâla, who made playthings of his enemies, and was a support for the vine of his fame. Averse from partiality, he so ruled the earth that she lost desire for (other) emperors. The chief of the meritorious became his son, his fame like a shining garland, Harihare̊švara. The streams which accompanied his gifts made good its name to the Tuṅgabhadrâ, outdoing other rivers fed only in the rainy season. Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Pṛithu. To the neglected collection of the vêdas he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs. The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer. The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter). His son was Dêva-Râja, whose valour was spread from Sêtu to Kailâsa. On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city. When with a command superior to that of Sugrîva this king was ruling, (the word) *chôra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South. His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body. By his wife Hêmâmbikâ he had a son Vijaya-bhûpati, the fruit of the merit of all his ancestors. In his arms was the earth, in his tongue Sarasvati, in his mind the gods, in his ignorance strange women. His other half was Nâraṇâ Dêvi, a combination of all beauty and a model for the creation of other women. She by this king had a son Dêva-Râya, the cause of good fortune to the Lakshmî the Karṇâṭa kingdom. The earth was never left without the sons of the sea (the tree of plenty etc.)[1], the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk.

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[1] Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagari whose fame extended to the seven seas. His further praises. A grant was made to a purôhita, whose descent etc. are here written.

(Telugu)—Be it well. (On the date specified)[1], when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella;—at the time of an eclipse of the sun, Timma-Râja (descent etc. stated) made a grant in front of the king to Chokkaṇṇa-bhaṭṭa-joyiša (descent etc. stated) by a copper šâsana, of the Mallasamudra village in the Burudukuṇṭe-sthala of the Mukkuṇḍa-venṭha, belonging to the Sâdali throne (*pîṭhikâ*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agrahâras and 33 villages. Usual final verses, and boundaries.

95

Date 1792 A. D.

Be it well. (On the date specified), the great Âvati-nâḍ prabhu, Doḍḍa-Baire-Gavuḍa's grandson, Channaṇappayya's son, Râmasvâmi, granted to Râmâ-šâstri (descent etc. given)—from love to the lotus feet of the god Nandîšvara, with the witness of Harihara and the others,—land (specified) in Nâgarakaṭṭe near the Sâdali village, with all rights. šrî-Nandîša.

96

Date 1547 A. D.

A grant in the time of Sadâšiva-Râya (greater part defaced).

98

Date ? about 1360 A. D.

(Nâgarî characters.)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sômanarêšvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêšvara-Šivâchârya this full well for the great *abhishêka* of Šambhu.

99

Date ? 1359 A. D.

(Nâgarî characters.)

The same person, as in No. 98 above, made a sin-destroying Šiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna Šiva set up. Usual final verses.

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[1] The date is altogether wrong. No Âṅgîrasa occurs in this reign, but Ânanda=1356 expired.

100

Date ? 1521 A. D.

(Telugu) — May it be prosperous. (In the year specified), Gaṅga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purâṇam Vîrapa's son Kṛishṭapa, Upakuṇṭipale belonging to Sâdali, free of all imposts.........

101

Date about 900 A. D.

Be it well. When Mayinda with his whole force rose against Mahârâja-nâḍ,—Eṟeyammarasa's house-son (*mane-makkal*) Allaggi's (son) Paramêṇḍi, without...in the big Kaligge plain, made a stand in Vommâñchôru, stabbed ..., slew many, and died,— Paramêṇḍi and Sâdêva his younger brother, both. Their elder sister set up *tôḷu-kal* for them.

102, 103

Date about 900 A. D.

Similar memorials on the same occasion.

104

Date 1532 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world:— we, agents for his affairs, his servant Tippa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatya* of the Buruḍakuṇṭe-śîme under him,— for the merit of our lord Narasiṁha-Nâyaka's son Narasapa-Nâyaka,— have built in the Ânemaḍagu village, within the temple of Chennakeśavarâya of the ....pêṭe, a stone manṭapa, and dedicated it to that god.

109

Date ? about 1290 A. D.

(This inscription has neither beginning nor end.)

(Tamil) — The names of a number of persons and details of the shares apparently of land granted to them.

110

Date 1278 A. D.[1]

(Tamil) — The Brahma-Kshatriya Gaṅgapperûmâḷ-dêvar's son the Gaṇḍa-ppaṇḍâra..........lla-gaṇḍa Kûttâḍun-dêvan, [*alias*] Mâman-aṅkakâṟa-tTu-ṭṭarâditta Irâja-Nârâyaṇa-Brahmâdirâjan Kariya-Gôpâlan, the chief of......., who — while his wealth and victory went forth to all regions and while the great sought his company — destroyed his trembling foes and ruled in such a way that the ancient path of rectitude, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own; having (in the year named), with a devotedness which was respected even by those whose only wealth was penance, praised and worshipped with tender buds, fragrant water, flowers and *mantras* the sacred feet of the god Irâmîśvaram-uḍaiya-nâyanâr, granted, as a *Śiva-pura,* all the wet and dry lands with their four boundaries belonging to Irâmîśvara-Śiva-puram.

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges.

111

Date ? about 1288 A. D.

(This inscription has no beginning and is gone in parts.)

(Tamil) — I, Vîra-Râghava-dêvan, the maṇḍalika of Koyyakuṟai-nâḍu, the [strong-] armed Vîra-Nârâyaṇa, the Gâṅga-kKumâra, ...unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, gave certain lands (specified) for the same god, for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

112

Date 1378 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, champion over the three kings, vîra-Bukkaṇṇa-Voḍeyar's son Hariyappa-Voḍeyar was ruling the kingdom of the world: — And, the champion over Khantikâra-Râya Nâraṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar was ruling the kingdom of the world; — a fair was established in the Râmêśvara village of Sâdali-nâḍ, as follows: — Be it well. Adorned with all titles and true names of all people in the world, the Sâdali-nâḍ gauḍas (named), the five Seṭṭis of Sere, and all the elders of the Sâlumûle, having set up the *baisaṇige,* made the following

[1] The Kali year 4372 is given as corresponding to the cycle year Bahudhânya. But Bahudhânya = Kali 4380.

regulations:—Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdali, the royal due 1, the lordship due 1, the five Seṭṭis' due 1, for *minḍa-guḍḍas* 1,—these five dues may Dêpaṇṇa-Voḍeyar levy and live in comfort as long as sun and moon endure.

113

Date ? 1588 A. D.

(Telugu)—(In the year specified), Nâgi-nayuḍu's (son) Mallapa granted to.....Vîraya a *kâḷachi-mânya* of.....Imprecation.

This becomes his property from the date of the grant, and will descend to his posterity.



CHIK-BALLAPUR TALUQ.

1

Date ? about 1600 A. D.

Behold, Baṇḍe Banchâḷapa had the stone upper story built, and giving many gifts to Chikkaṇṇa, made him happy. May he and his children be prosperous.

2

Date ? about 1600 A. D.

The Mañchenabale Dêvâṅga, Doḍḍa Mudaṇṇa, had the stone well built, and giving many gifts of cloths to Chikkaṇṇa, made him happy. May he and his children be in prosperity.

3

Date 953 A. D.

Be it well. (On the date specified), when...yarasa received the kindom,—..Âladâvuna's wife Âḷvabbe had this tank built. ...the king's *koḍande* will be given to the tank whoever rules. Imprecation.

4

Date 1510 A. D.

May it be unobstructed. May it be prosperous.

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Kṛishṇa-Râya was ruling, putting to shame by his policy Nṛiga and others. .... and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Hêmâchala to Sêtu:— (on the date specified), on the bank of the Tuṅgabhadrâ, in the presence of the god Virûpâksha,—to (with praises) Šantâṇa,—the charioteer (*sârathi*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in..., Gûti, the Kanda-nâḍ kingdom, Ghaṇṭikôṭa, Siddâvaṭa, the Siddapura-šîme, the Nâgamaṅgala-šîme belonging to Chinteseri kingdom, the great Mulavâyi kingdom, Jayadurgi,... ..free of all imposts. (Apparently repeated in Telugu.)

7

Date ? about 1700 A. D.

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.

8

Date ? 1314 A. D.

Be it well. (On the date specified), the pratâpa-chakravartti Hoysaṇa bhujabala vîra-Ballâḷa-Dêva's.... (*rest illegible*).

9

Date ? 1730 A. D.

(In the year specified), Mîr Laliya caused to be written and given to the people of Tarulemmadahaḷḷi a *sanad* as follows:—Whereas you have expended money from your own hands and built a pond (*kaṭṭe*) at Kavurahaḷḷi belonging to Hârubaṇḍehaḷḷi, a *hukum-nâma* has been issued to the local authorities to grant to you a *dasavanda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity. Imprecations.

10

Date 1385 A. D.

(In the year specified), the champion over Khantikâṟa-Râya, Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa-Voḍeyar made a grant of Muṭṭûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara. Imprecation.

11

Date ? 1686 A. D.

Be it well. (On the date specified)[1], when the râjâdhi etc.[2] Veṅkaṭêśa was ruling the earth:—in the presence of the god Raṅganâtha of Aṇakanûr, for daily feeding those of the Râmânuja kûṭa, Parâśara-bhaṭṭa gave to five gurus (named) land (specified) at Aṇakanûr, excluding a certain portion belonging to two parties. Travellers from other parts to be fed.

13

Date 1027 A. D.

Be it well. (On the date specified), when the lord who took Gaṅge and the East country, Râjêndra-Chôḷa was ruling the kingdom of the world:—to the Arapamma tank excavated by Mâguṇḍa and Mâgave's (son) Palage-Seṭṭi's son Tû...., — Sakayya had a sluice made, and had the Sirivur rest-house built.

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[1] The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name. [2] So in the original.

14

Date about 1300 A. D.

Be it well. Dweller in Nandîšvara's Kailâsapura, glory of the Nṛipatuṅga-kula, lord of Nandagiri, Byembi-Dêva's son .... (on the date specified)... made a grant of the customs of Yerabakôṭe.

16

Date 1289 A. D.

(This inscription is mostly defaced.)

(Tamil)—................................We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailâsa, in the Kaḷavâra-nâḍu of Nigarili-Šôḻa-maṇḍalam, ...

17

Date about 1135 A. D.

(Tamil)—I, the mahâ-maṇḍalikêšvara, capturer of Taḻaikkâḍu, the strong-armed Vîra-Gaṅga Poyšaḷa, *alias* Viṭṭi-araiša, having conquered Koṅgu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Taḻai-kkâḍu, Neḍumanûr and its hamlets, which were a dêvadâna of the god Tiru-Nandîšvaram-uḍaiya Mahâdêvar, situated in Kuyilpôgam, the northern division of Šaṇṇai-nâḍu in Vikkirama-Šôḻa-maṇḍalam, and granted a *šásana* to the above effect .... to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue.............

I, Karikâma..., *alias* Râjarâja.., *alias* Vâḷava-râja, terrible to titled kings, having drawn up and shewn the *šâsana* to Pôšaḷa-Dêvar, *alias* Viṭṭi-arašan, ? signed it.

18

Date ? 1333 A. D.

(Tamil)—I, the customs-officer[1] Šavaṇḍayan.....of Kaḷavâra-nâḍu in Nigarili-Šôḻa-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dêvadâna by the mahâ-maṇḍalêšvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family,.......Dushṭar-âditta .....gaṇḍa Aṇṇan-aṅkakâṟa Kumâra-Šikka-dêva...............

[1] The Kannaḍa form *šuṅkada* is used.

19

Date 1033 A.D.

(The meaning of this inscription is not quite clear.)

(Tamil)—In the 22nd year of the reign of Kô-pParakêšarivanmar, *alias* šrî-Irâjêndra-Šôḻa-Dêvar,—

On Irâjêndra-Šôḻa-Brahma-mârâyar ..... the merchant Viralaiyan, having received gold from the oil-mongers,—Šamaiya-šênâpati-chcheṭṭiyâr, who came saying that he was a Koṅga, having granted.......Kandapuram, Âlur..... ...and provided for food and cloth for the...warriors,—we, the followers of Irâjêndra-Šôḻapperu-nirivi-šamaiyam, assembled at Periya-Nandi in Kaḷavara-nâḍu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone.

20

Date 1301 A. D.[1]

(Tamil)—The pratâpa-chakravatti šrî-Hoyšaḷa-vîra-Vallâḷa-Dêvar intimates the following to the heads of *maṭhas* and *sthânas* in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Murаša-nâḍu, Mâšandi-nâḍu, Veppûr, Erumaṟai-nâḍu, Ilaippâkka-nâḍu, Kaḷavâra-nâḍu, Ambaḍakki, Noṇḍaṅguḷi, Kaivâra-nâḍu, Kuvaḷâla-nâḍu, Têkkal-nâḍu, Aimbuḻuga-nâḍu, Elavûr-nâḍu, Eyil-nâḍu, Tagaḍai-nâḍu, Puṟamalai-nâḍu *alias* Adigaimâ-nâḍu, Paiyyûrppaṟṟu, Peṇṇaiyâṇḍâr-maḍam, Pulliyûr-nâḍu and all other nâḍus:—

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc.,—*dêva-dânam, tiruviḍaiy-âṭṭam, maḏappuṟam* and *paḷḷichchandam*—of our kingdom and granted, with pouring of water, certain *vibhavas* for the respective gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Accordingly, the heads of *maṭhas* and *sthânas* in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a *sarva-mânya,* the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a dêva-dâna of the god Tiru-Nandîšvaram-udaiya-nâyanâr, as well as the dêva-dâna villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom.

[1] The Kali year given as corresponding to the Šaka year 1224 is 4479. It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nâḍu and of the Mâhêšvaras. May there be prosperity. (Usual final imprecatory sentence)........

21

Date 1049 A. D.

(Tamil)—In the 32nd year of the reign of Kôv-Irâjakêšarivanmar, *alias* šrî-Râjâdhirâja-Dêvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (*i. e.* the sun); who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gaṅgai of the prosperous north, Ilaṅgai of the south, Mahôdai of the west, and Kaḍâram of the east; who swayed his sceptre over every region; who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharaṇan, the renowned king of the South (Pâṇḍya); who sent the king of Vêṇâḍu to heaven; who killed the king of Kaliṅgam ? on the battle-field; who caused to be destroyed the ships at Kândaḷûr-Šâlai on the sea-coast; and who acquired great fame under the praiseworthy name of Jayaṅgoṇḍa-Šôḻan—

The officer Vîra-Vichchâdira-mûvênda-vêḷâr, *alias* Mâttûr-uḍaiyâr Šatti... .., gave, for the god Mahâ-Nandîšvaram-uḍaiya Mahâdêvar, on the Nandi hill in Kaḷavâra-nâḍu of Nigarili-Šôḻa-maṇḍalam, a plate of gold, weighing, by the standard of the city, 2½ kaḻañju and 1 mañjâḍi, as an ornament to be worn by the god for as long as the moon and the sun exist........................

22

Date ? about 1049 A.D.

(This inscription is gone in parts and has no beginning.)

(Tamil)— .... Ponnaiyan, Pâlaiyan, Râjâdhirâja-vêḷân and other inhabitants of the village ...... received 2 kâšu from .... under the condition that they should supply 3 nâḻi of ghee every month, for as long as the moon and the sun endure, from the interest on the sum. Maṇiyan Vašavayan, *alias* Râjâdhirâja-chChôḻa-gâmuṇḍan of Šiṟiya-Nandi and other inhabitants of the village received from .... under the condition that from the interest on the sum they should supply 4 *nâḻi* and 1 *uri* of ghee every month for as long as the moon and the sun exist.

Malaiyan Šâmuṇḍan, *alias* Paṇḍita-âšâri, the carpenter of Periya-Nandi, engraved .... On the inhabitants of both the villages requesting me to

write this grant on stone, I—Kêšavan Kolakkâvan, *alias* Teṅgaṅguḍi-kKaḻumalam-uḍaiyân of Tiru-kKaḻumala-nâḍu in Râjêndra-Šiṅga-vaḷa-nâḍu of Šôḷa-maṇḍalam—wrote this. This is my writing. Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumari........

23

Date ? about 1033 A.D.

(This inscription is gone in parts and has no beginning.)

(Tamil)— .... Mâchchaya-gâmuṇḍan, Iṟayaman, Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands (specified) for the god Mâ-Nandi-Îšvaram-uḍaiyar of the same village. Witnesses to the grant—Irâjarâja-gâmuṇḍa's son Šâmuṇḍa, Vâṇa-gâmuṇḍa of Šiṟu-Nandi, Mayaman of Kottanûr, Kannayan of Veḷakiṟai and some others. .... I, ..., the superintendent of this nâḍu, ... This is my writing. The engraving of..garâšâri of this village.

24

Date 1092 A. D.

(Tamil)—In the 23rd year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḷa-Dêvar, who etc.,[1]—

Tirumâri Madurântakan, *alias* Sênâpati Gâṅgêya-râjan, the headman of Šembiyan Tiṅgâḍu-pâkkam in Tamatûr-nâḍu of .... kâṭṭu-kkoṭṭam in Jayaṅ-goṇḍa-Šôḷa-maṇḍalam, gave, for the god Tiru-Nandîšvaram-uḍaiya Mahâdêvar of Kaḷavâra-nâḍu in Nigarili-Šôḷa-maṇḍalam, one plate, weighing, by the standard of the city, 8 *kaḻañju* and 1 *kunṟi* of gold which was superior in fineness to the gold coin named after Madurântakan.......... This is under the protection of Mahêšvaras.

25

Date 1113 A.D.

(Tamil)—In the 44th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor šrî-Kulôttuṅga-Šôḷa-Dêvar, who—with valour alone for his companion and liberality alone for his ornament— swayed the sceptre and destroyed the dark Kali; and who, while the goddess of fame became conspicuous etc.[2] —

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[1] The historical part of this inscription is identical with that of Sidlaghaṭṭa No. 66.

[2] The historical part from this point is identical with that of Mâlur No. 101.

With the consent of Jayaṅgoṇḍa-vêḷân of Periya-Nandi, Vîra......... Râja-šêkaran, *alias* Mâḷava-râjan, terrible to titled kings, the *pati-pâda-mûla-ppaṭṭuḍai pañchâchâriya pûjâris* of the temple of Tiru-Nandîšvaram-uḍaiya Mahâdêvar in Kaḷavâra-nâḍu of Nigarili-Šôḻa-maṇḍalam and others — Kandan ...., having paid in the ? *maṇiyâram* of the above god....*kaḻañju* of gold of the fineness of the gold coin named after Madurântakan, purchased some wet lands below the tank of Periya-Nandi. (Then follow details of the boundaries and extent of the lands bought)..............

26

Date about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Noḷam-bâdhirâja was ruling the kingdom of the world: — Dharmašakti-paṇḍita, Kira-maya-gâmuṇḍa and others (named) being the chief, assembled, and Ainûrvâ-châriya's son Paḷiyaṇa having built a tower to the temple of Nandi, he received land (as follows)..........

27

Date 1575 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhi-râja paramêšvara vîra-pratâpa Šrî-Raṅga-Dêva-mahârâya was ruling the empire of the world: — the great Âvati-nâḍ prabhu Moleya Bayiraya-Gavuḍa's son Bayiraya-Gavuḍa's younger brother Mâraya-Gavuḍa made a grant for the god Šrîkaṇṭêšvara......in order that merit might be to his father Moleya Baira-Gavuḍa, his mother Hiriya-Bâyi, and his forefathers. Imprecations.

28

Date 1574 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Dêva-mahârâya was ruling the empire of the world: — the great Âvati-nâḍ prabhu, Moleya Bayiraya-Gavuḍa's son Bayiraya-Gavuḍa's younger brother Mâraya-Gavuḍa... (*rest illegible*).

29

Date ? about 750 A. D.

Be it well. Success through the adorable Vṛishabha, the most excellent of the holy Jinas.

In former times, in the Dvâpara-yuga of the Kali-avasarppiṇi,—by Râmasvâmi, the *mahâratha* son of Daśaratha, sun in the sky of the Solar race,—(to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pâṇḍavas, Kunti-Dêvî, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of *svargga* and *môksha,* like the jewel in the head of (the serpent) Dharaṇêndra who bears up the world, the best of mountains, purified by the presence of the Jinêndṛa-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the residence of groups of great ṛishis intent upon the performance of penance, by name Śrîkunda (*stops here*)[1].

30

Date 1536 A. D.

Be it well. (On the date specified), Pâdirikuppa Pratâpa-Anantaya's son Yammarasa having served the feet of the Îśvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

31

Date ? about 1500 A. D.

Simmôji Baichu's son Bayiru made the door.

32

Date 1680 A. D.

Obeisance to Nandîśvara. In the east of the Karṇâṭaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka, aśvattha, nâraṅga* and *tamâla* (trees).[2] At the very top the huge cliff is adorned with a temple. In the Baḷḷâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêñchha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Śiva-chatrapati's son Śambhôji-râṭ is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Kṛishṇa, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-paṇḍita's orders, took over the command (or possession) of this fine hill-fort.

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[1] By understanding the opening word *svasti* to connect here, the inscription might possibly be considered complete.

[2] Champaka (*Michelia champaca*), aśvattha (*Ficus religiosa*), nâraṅga (orange or citron), tamâla (*Xantochymus pictorius*), a variety of *honge*, the Indian beech.

33

Date ? about 1150 A. D.

On this hill Saturday worship (*Sanivâra-pûje*) should be performed.

34

Date ? about 1150 A. D.

The mahâ-maṇḍalêšvara, born in the Chôḷa-vaṁša, distinguished by the Narasiṁha seal, Buruḍapampe Nala-Tirumalarasa's son Tirumalarasa-Dêva Chôḷa-mahâ-arasu's title (or crest) — Gajasiṁha (elephant lion)[1].

35

Date about 1150 A. D.

Ôm. Obeisance to Šiva. A resident of Šrîparvata, Mahâ-parašu mahâ-daṇḍuḷi took shelter here and stayed in the cave — Kaḷatti Kâlilamatti-guru's disciple.

36

Date about 1100 A. D.

Ôm. Obeisance to Šiva. (In the year specified) some Mahant from the Koṅga kingdom came and stayed here. Written by šrî-Vasva.

37

Date ? about 1100 A. D.

.. Siḍiyûr Tammaya's younger brother, by mutual consent, had this well made.

38

Date 1396 A. D.

Be it well. (On the date specified), Kannaṇappa-Râya's son Dêvayya had the building and door of the god Vîrabhadra made, to continue as long as sun, moon and stars endure. Fortune.

39

Date about 1425 A. D.

Timmaya. — The five Nandis — Brahmagiri, Divigiri, Nandigiri, ...

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[1] Here is drawn a lion with the proboscis of an elephant.

40

Date ? 1428 A. D.

The Nandi-maṇḍala, five leagues in extent, provided for the *âgama* worship of—filled with all auspicious qualities; ever served by all things moveable and immoveable, by Kushmâṇḍas, Brahma, Vishṇu, Indra and others; dwelling in the southern Kailâsa along with the manifest Pârvatî; in the form of Para-Brahma;—Pañcha-Nandîśvara-svâmi, having been favoured to me, all prosperity has been granted. Our family god being Bhairava's father, he is our house-god; he himself being the husband of Karagadamma, we have no other god. (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted,—(on the date specified)[1]—in Kailâsa, ever in the Śiva temple in the presence of Pârvatî, is the guru named Skanda, proficient in the Śaiva śâstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven ṛishis.—To the great-grandson of Gaura-guru, who was ever engaged in the *âgama* worship, Skanda-guru's grandson, Nandîśa-guru's son, Nandîśvara-guru,—the great Mari Baire-Gauḍa's great-grandson, Mâre-Gauḍa's grandson, the great Âvati-nâḍ-prabhu Doḍḍa-Baire-Gauḍa's son,—a full moon to the ocean the Ahavati-vaṁśa, obtainer of a boon from Dêvî, Kârepura Baire-bhûpâla, made a grant of the Kuḍuvati village belonging to Kârepura, to the south of the Nandi mountain,—after the Śivarâtri-pûjâ, doing worship to the âchârya, as a gift to Nandîśvara. All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity. Thus is the copper śâsana written and given. Usual final verses. This *dâna-patra* was engraved by Amṛitapuram Aṅgâchâri.

41

Date ? 1330 A. D.

(Tamil)—(On the date specified) I, the mahâ-maṇḍali[ka], Tribhuvana-malla, lord of Nandigiri, Aṇṇan-aṅkakâṟa, Vembi-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâvêri endure, to Śambu-baṭṭar Allâḷa-dêvar, of the Kaśyapa-gôtra, of Pu....in Toṇḍai-maṇḍalam, the tank which he built at his own expense at Kuḍuvattipulam. This *śâsana* I gave, pledging myself to leave the tank in the possession of him and his descendants. (Final imprecatory sentence. Then follow boundaries of the tank.) Thus have I irrevocably made the gift with pouring of water.

[1] Given as Śaka 1350, Dhâtu; but Dhâtu=1378, and 1350=Kîlaka.

42

Date ? 1358 A. D.

Be it well. (On the date specified), after Teppada Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa had ruled,—to the north of the temple,—of the Vaišya-kula, Nagara Dêvi-šeṭṭi's son ...., as a work of dharma, erected a *dîpamâle-kambha* in front of the god Varadarâja of Bânasandapura.

43

Date 1380 A. D.

Be it well. (On the date specified), when Nâgaṇṇa-Voḍeyar was in .... ruling an increasing kingdom:—as the dharma of Dêvappa,—....'s son Chinamalu erected a *dîpamâle-kambha*.

44

Date about 1100 A. D.

Be it well. The servant of the hundred and eight, ... died among the cows.

45

Date 977 A. D.

Be it well. (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, ... Noḻambâdhirâja made a grant on account of ? some tank.

46

Date ? 1794 A. D.

Between Yalavahaḷḷi and Doḍḍa-Maraḷḷi, on the road going to Baḷḷâri and Channapaṭṭaṇa, (in the year specified), Pokanâṭi Jôgi-Basapa had a manṭapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandîšvara. To this Hari and Hara are witness.

48

Date ? 1714 A. D.

(Telugu)—(In the year specified), Komâra Modalapayya....built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified). Imprecations.

50

Date 1546 A. D.

(Telugu)—Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara Sadâśiva-Râya was ruling the kingdom of the world:—......

51

Date ? 1459 A. D.

(On the date specified), when the great minister Maṅgapa-dannâyaka's son Sidaya Chadanaka-Voḍeyar was ruling a secure kingdom:—to the mahâ-maṇḍalêśvara Yâjarasa-dêva-Voḍeyar Poṟarasa's son Vîrarasa,—Debbûr Buvaya-Nâyaka gave...

53

Date 1516 A. D.

(On the date specified),.....Havali Baire Soṇaya (? made a grant).

54

Date ? 1646 A. D.

(In the year specified), to..., son of the Gauḍa of Mahâpaṭṭaṇa, the Baḷâpura kings gave to the south for the *pâṟapatya*.....a *surugu-mânya* of land (specified). And he made a gift of his pond.

63

Date 1371 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, master of the eastern and western oceans, vîra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world;—And, the champion over Kantikâṟa-Râya, Nâgaṇṇa-Voḍeyar was ruling the Sâdali kingdom;—the Kâvêri-vallabha,.......plunderer of the Chôḷa camp, (with other epithets), Pogarûr Pôche-Nâyaka's sons Hiriya-Chîli-Nâyaka and Chika-Chîli-Nâyaka made Periyasamudra in the name of their mother Periyava-Nâyakiti,—and granted 4 carts for the families (specified) which built it—and from the newly formed fields they will enjoy three *pala,* free of all imposts, and pay tax to the palace on all above three *pala,*—and we grant as a *kaṭṭu-koḍage* rice-land (specified). Whenever new fields are formed, three parts....will belong to those who built the tank, as long as sun

and moon endure. And on the same date, at the time of the eclipse of the moon, Chîli-Nâyaka in Periyasamudra—in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti,— granted lands (specified) to Brâhmans (named).

Imprecations. Written (or engraved) by Dêvôja's son Bîrôja.

64

Date ? 1326 A. D.

(On the date specified), Kêšava-Râvaya made a grant to Rukadêva of Nâyaṇṇa's house. Imprecation.



GORIBIDNUR TALUQ.

2

Date 1402 A. D.

(Nâgarî characters.)

A duplicate of No. 56 below, but printed from a copy furnished by the people, which is full of mistakes.

3

Date 1665 A. D.

Obeisance to Gaṇêśa and to Sarasvatî. Invocation of the Boar.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Dêva-mahârâyaraiya, seated on the throne in Chandragiri-durga, was ruling the empire:—the mahâ-nâyakâchârya, a Bhîma in fighting in caves, tonsor of slanderers, Kêyûr Chauḍappa-Voḍeyar's great grandson, Timma-nâyaka's grandson Narasappa-Voḍeyar's son, Immaḍi-Narasappa-Voḍeyar gave to Chikkaiya (descent etc. stated) a grant of villages as follows, in order that his fathers might attain to the world of merit:—Siddâpura in Karigiridurga-sthala of Koramurugala-nâḍ belonging to the Penugoṇḍe throne, and Kâḷênahaḷḷi in Sirivara-sthala belonging to Gûlûr, with all usual rights. Imprecations.

4

Date about 920 A. D.

Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrîman Noḻambâdhirâja Ayyapa-Dêva's son Aṇṇiga Bîra-Noḻamba.—Be it well. The glory of the Gaṅga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kôḷâla-pura, śrîmat Piḻduvipati's son, Nanniya-Gaṅga's champion, named Aṇṇi, having joined Bîra-Noḻamba, and driven away the Śântara king,—Noḻamba being angry, crossing over Isapura on the Ghâṭs, ...elephant... in the battle Gaṅga overthrew Śântara, took both his head and his shield, made them over to his ruler, and died. Bîra-Noḻamba being pleased, granted for him Piriya Bidirûr as a *kalnâḍ*, to continue as long as Gaṅga's children's children.

5

Date about 900 A. D.

Be it well. When Noḷambâdhirâja was ruling the kingdom of the world:—land (specified) in Tumaṇṇa was granted as Brahmadâya. Imprecation.

6

Date 1388 A. D.

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence—possessed of mighty power—Śiva.

Be it well. (On the date specified), when the master of the eastern and western oceans, râjâdhirâja râja-paramêśvara vîra-Harihara-Râya's son pratâpa Bukka-Râya was in the Penugoṇḍe city, ruling a peaceful kingdom:—in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Siṅgâya-bhaṭṭa, that he must bring the Henne river to Penugoṇḍe,—and that Siṅgâya-bhaṭṭa conducting a channel to the Siruvera tank, gave to the channel the name Pratâpa-Bukka-Râya-maṇḍala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one.

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc.), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Siṅgâri, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune.

7

Date 1430 A. D.

Obeisance to ..... (On the date specified), the Huḍuti blacksmith Bommôja's son Śâmôja set up the god Tirumala's pillar.

9

Date 1409 A. D.

Obeisance to Gaṇâdhipati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Saṇṇa-Timma-vôja's son ...... and .....'s son



Śivamôja....... The work of *dharuma* of the assembly (*kûṭa*) of the Ayyas of Kuṟubûr, *árâdhyas* (or priests) to Râja-Râjêndra-Chôḷa. (*Rest illegible.*)

10

Date 1848 A. D.

Obeisance to the guru and Gaṇâdhipati. śrî-Râma. Be it well. (On the date specified = 1845 A. D.), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hiḍimbâpura village,—and completed the work (on the date specified).

11

Date about 920 A. D.

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, ...'s son Vîra-Noḷamba was ruling the kingdom of the world:—Iṟubudalaya...

(*Rest illegible.*)

13

Date ? about 1000 A. D.

Be it well. When śrî-Perumâḷa-Râja ... Dêva .... was ruling the Kallahaḷḷi Three Hundred;—and Eṟeyammarasa was ruling Beṇṇattûr;—? Bhûphumu having built a tank, approving thereof, land (specified) was given. Imprecation.

14

Date ? 1644 A. D.

The pillar of the god Kaduri Nârasiṁha was erected, (in the year specified) as the service of .....'s daughter, the Basavi Rade. .ḷa.

15

Date ? 1666 A. D.

(In the year specified), Chigaṭigere Vodôra-aya's wife Lakkamma had this well built.

16

Date 1333 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêvarasa's minister, Aḷiya (or son-in-law) Mâchiya-daṇṇâyaka's

son Gaṅgi-Dêva-daṇṇâyaka was in the residence of Penugoṇḍe, ruling the kingdom in peace and wisdom:—to Indeya Sântîšvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâḷapura, in the Haruhe-Hosûr-nâḍ, for as long as sun and moon endure, free of all imposts. Imprecation.

17

Date 1432 A.D.

May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, the mahâ-râjâdhirâja paramêšvara vîra-Dêva-Râya-mahârâya was ruling a secure kingdom:—he remitted for the sake of *dharma* the marriage tax of all classes in Ballâḷapura. Imprecations.

18

Date ? 1546 A.D.

May it be prosperous. (In the year specified), Nârâyaṇa-gauḍa's son Hiri-Timmappa had the *vîrakal* temple built.

19

Date 1545 A.D.

Be it well. (On the date specified),—in order that merit might be to Sadâšiva-Râya,—the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in Kurugôḍu,—that merit might be to his father and mother. Imprecation.

20

Date 1592 A.D.

(Telugu)—(In the year specified), the râjâdhirâja paramêšvara vîra-pratâpa Veṅkaṭapati-Râya's son-in-law........(having granted) to me the Marupaḍugu village.....(for) the tank.....Imprecations.

21

Date 1549 A.D.

Be it well. (On the date specified), when.....vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—

(*Rest illegible.*)

22

Date ? 1454 A. D.

Brass śâsana (full of mistakes).

(Telugu) — Obeisance to Śambhu etc., and other praises.

(On the date specified)[1], in order to visit vîra-pratâpa vîra-Bukka-bhûpati-Râyal, Dêva-Râyal, and Guṇḍama-Râyal, — the seven sons, Śaṅkaragoṇḍa Timmana-gôḍu and others (named), of Vulela-Râya, king of Mâṇakapaṭṇa in Konthala-dêśa, riding in palanquins, — with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money, — went Vijayanagara: — and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours, — horse, umbrella, châmara, *bhûnapeṇḍe,* and 3 howdah elephants. To this effect there is a stone inscription set up in the Virûpâksha-Sômêśvara temple.

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kuruḍi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gauḍu-mânyâ* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments. Also made grants of lands. The money spent on the village was 10080 Râmaṭeṅki varahas, 2000 Lakshmîpati varahas, and 10050 Puttalikas.

By order of Bukka-Râyal, Guṇḍama-Râyal and Ambhôja-Râyal this brass inscription was engraved by Vîrâchâri of Buḍagal-nâḍ, and made over to Timmana-gôḍu. Imprecations.

23

Date 1402 A. D.

(Nâgari characters.)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhûpati are omitted.

(On the date specified), Dêva-Râya-mahîpati made to a Brâhman named Subbaṇârya (descent etc. stated) a grant of the Brahmapaḷḷi village, situated to the east of the Pinâkini (river), in the Ghanagiri country, with all usual rights. Its boundaries in the language of the country. Usual final verses.

[1] The original has the Śaka year 1212, Bhâva, — but these do not agree, and the references and other indications make Śaka 1367 expired, the more likely date.

25

Date 1584 A. D.

Be it well. (On the date specified), Śrî-Ranga-Râya granted to Tirumale Penugoṇḍe.......the Upparahaḷḷi village as a sarvamânya agrahâra. And for the offerings to ....—in order that merit may be to our father Hiriya Bôrappa-gauḍa and to our guru,— we have given this with all ceremony, as an agrahâra. Imprecation.

26

Date 1584 A. D.

Similar to the above.

27

Date ? 1609 A. D.

(In the year specified), the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Veṅkaṭapati-Dêva-mahârâya's agent Haḍapa Veṅkaṭappa-Nâyaka's son Haḍapa Pâpi-Nâyaka's agent Giriyajapa, granted to the Upparahaḷḷi gauḍa Si.... (in the presence of) the people of Vakahaḷḷi, a *śâsana-vôle* as follows;—the land (specified) under the Sudekuṇṭe to the west of this Basavanahaḷḷi is granted to you as a *mânya*, to be enjoyed by you, your sons and grandsons....

28

Date 1510 A. D.

(Nâgari characters.)

May it be prosperous. Be it well. (On the date specified), at the time of the eclipse, when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Krishṇa-Râya-mahârâya was ruling the kingdom of the world:—a grant was made (*particulars effaced*).

32

Date about 1550 A. D.

Obeisance to Râmânuja. To the âchârya who was the establisher of the path of the vêdas, the Âlvâr Tirumale Penugoṇḍe Narasiṁha-Tâtâchârya-ayya,—with the permission of Râma-Râja,—Soṇa-gauḍa granted Arikunda as a *sarvamânya*.

36

Date ? 1523 A. D.

Be it well. (On the date specified), as *dharma* to Mâlapa-Nâyaka-aya of the mahârâja-paramêšvara Kṛishṇa-Râya-mahârâya's court,—the minister Sarvarasaya had the temple of the god Sômêšvara of Halukûr rebuilt with stone work. ....

37

Date 1887 A. D.

For the *dharmasthâna* of the god Channa-Sômêšvara of Alakûr, the Vîra-Šaiva, Gubbi Rudrâ's son Tôṭadhârya is the agent and was appointed (on the date specified—given in both the Šâlivâhana and Christian eras).

38

Date 1504 A. D.

Šrî-Sômêšvara. (On the date specified), at the time of the eclipse of the moon,—in....... Voḍeyar had the temple of the god Sômêšvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and liṅga worship,—which being informed to Nañja-Râya, that Nañjai-Râya informed vîra-pratâpa Narasiṅga-Râya, who thereupon made a grant of Halakûr for Sômêšvara. Usual final verses.

40

Date ? about 1200 A. D.

(On the date specified, details gone), when the pratâpa-chakravartti Hoysaṇa-bhujabala vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom:—(*stops here*).

41

Date 1180 A. D.

Be it well. In the mahâ-maṇḍalêšvara, the capturer of Taḷekâḍu Koṅgu Naṅgali Banavâsi Halasige Hânuṅgal and Uchchaṅgi, Hoysaḷa vîra-Ballâḷa-Dêva's reign (or kingdom), (in the year specified), when the great minister, the šrîkaraṇa-heggaḍe Yeṟeyaṇṇa and the daṇḍanâyaka Bila-Gôyindarasa marched to the Ummaḍi war,—Pochiya-Keriya-nâyaka gave his head, and received as *netra-paṭṭa* the Nâgâchâri tank, granted in the presence of the Brâhmans of Kûḍalûr, and the Nâṇâ-Dêšis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

42

Date ? 1649 A. D.

(In the year specified), to the dêšamukhi of Hosûr-sammat, the dêšapâṇḍe dêši-karaṇi Sahigoṇḍa-Nâyaka, was written and given a paper (*kâgada*) as follows:—You having built anew the fort of Erapanahaḷḷi, otherwise called Koṇḍâpura, belonging to the Hosûr-šîme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kaṭṭu-koḍagi-mânya* the land (specified) near this village, to be enjoyed by you, your son and posterity.

43

Date 1793 A. D.

Obeisance to Šambhu etc. Be it well. (On the date specified), to the Halakûr jahagîrdâr Mîr Ahmad Sâhib's son Mîr Husên Sâhib, the râjamânya Kaḷidurga šubhêdâr Mîr Ali Beg Sâhib caused to be written and given a *kaṭṭu-koḍigi-mânya* (as follows)[1];—you having built around the fort to the north-west of the Dêvarahaḷḷi village, there is granted to you—*(rest illegible)*.

44

Date 1798 A. D.

By order of Hajarat Tîpu-Sultân Pâchâ,—Be it well. (On the date specified), the Mâkaḷidurga Amaladâr Ahmad Usmân Sâhêb caused to be written and given to Halukûr Mîr Husên Sâhêb a *kere-kaṭṭu-koḍagi šâsana* as follows:—For the tank that you have had newly constructed at the Dyâvarahaḷḷi village of the Huladakere-hôbaḷi, belonging to the Mâkalidurga-šîme, by order of the Presence, there is granted to you land (specified) in Timmanahaḷḷi to the north of this Dyâvarahaḷḷi, and at its hamlet Chandrahaḷḷi.

45

Date ? 1635 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâya [? Veṅkaṭapati]-Dêva-Râya . . . was in Vijayanagara—(*rest illegible*).

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[1] This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants.

46

Date ? 1370 A. D.

Obeisance to Gaṇâdhipati. Obeisance to Śambhu etc. Praise of Gaṇêśa and the Boar.

There is, brother of the *kaustubha* gem and the *kâma-dhênu*, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean. In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected. In that family was Bukka, whose queen was Mâyâmbikâ; in whose family (omitting laudations) arose the king Saṅgama. His queen was Mâlâmbikâ. Their sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of the five, Bukka was the most celebrated. The Kaḷiṅgas were broken through his valour, the Vaṅgas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Turushkas shrivelled up, the Pâṇḍya kings fled.

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâraṇya, making the sixteen gifts, he caused the tree of *dharma* to flourish. (On the date specified[1]), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tuṅgabhadrâ, he gave to Sôma (descent etc. stated), who was versed in the meaning of the eighteen purâṇas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkinî, (boundary villages), in the Penna-mâgaṇi of the Kôḍûr-tala in the Guttidurga kingdom, with all usual rights. Boundaries. And the great poet Nâchana-Sôma blessed the king that he might live for ever.

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country.

This śâsana of Bukka-Râjêndra was made by Kôṭidêvârâdhyâchârya's son Mallenârâdhya. And the carpenter, the śâsanâchârya Nâgi-dêva, engraved it. Usual final verses.

(*signed*) śrî-Virûpâksha.

47

Date 762 A. D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

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1) This is given as the Śaka year *rasa bhû nayana indu* (= 1216), the year Târaṇa. But this does not fall within Bukka's reign, during which there was no Târaṇa. Hence Sâdhâraṇa, Śaka 1292 expired, has been conjecturally taken.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kânvâyana-gôtra,— was šrîmat Koṅgaṇivarmma dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*),— was šrîmân Mâdhava-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was šrîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nârâyaṇa, was šrîmân Vishṇugôpa-mahâdhirâjaḥ.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was šrîmân Mâdhava-mahâdhirâjaḥ.

His son, the beloved sister's son of Kṛishṇavarmma-mahâdhirâjaḥ,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was šrîmân Koṅgaṇi-mahâdhirâjaḥ, named Avinîta.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Porulaṟe, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*,—was named Durvinîta.

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, - was named Mushkara.

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Šrîvikrama.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhûvikrama. Who, moreover, had conquered the Pallavêndra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Râja-Šrîvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmî,—was named Nava-Kâma, beloved by the good (*śishṭa-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of songs.

Of that Koṅgaṇi-mahârâja, whose other name was Šivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nârâyaṇa; raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhîmakôpaḥ); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Râja Šrîpurusha, a head-jewel among princes. To women, a Kâma (god of love); in the use of the bow, the son of Dašaratha (Râma); in valour, the son of Jamadagni (Parašurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêša (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma.

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Šrîpurusha, the first so named, Prithuvî-Koṅgaṇi-mahârâja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Šaka years having passed,—living in Mânyapura, in his victorious camp,—in the month Vaišâkha, at the time of an eclipse of the moon, under the constellation Višâkhâ, on Friday,—to the son of Marašarmma of the Kâsyapa-gôtra, living in Tôḻûr, Mâdhavašarmma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Eḷam-Gûḍalûr, Maṟiyâchi-Gûḍalûr, Paṟuvi and Šrîpura,—in each village, rice land for sowing 12 khaṇḍikas; a

house-site for sowing only 4 kuḍaba; village waste for 30 kuḍaba; garden land for sowing 2 khaṇḍikas; and field for sowing 30 khaṇḍikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *šlôkas* delivered by Manu:—Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult; but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others; whosesoever was at any time the land, his was then the fruit. A Brâhman's property is a terrible poison: call not poison poison, poison kills a single person, but a Brâhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Višvakarmma.

48

Date about 640 A. D.

Be it well. Of the Mânavya-gôtra, sons of Hâritî, nourished by the group of mothers, worshippers of the feet of Svâmi Mahâsêna, were the Châlukyas,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikêši, with the second name Raṇa-Vikrama.

After that was the conqueror of Harshavarddhana, Satyâšraya. On the application of his beloved daughter, in her own language (*sva-bhâshayâ*) called Ambera,—on the full-moon day of Mahâ Mâgha,—in the Saṅgama-tîrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrêya-gôtra, five of the Kaušika-gôtra, three of the Kâšyapa-gôtra, three of the Kauṇḍinya-gôtra, three of the Kaušika-gôtra, two of the Sâvarṇṇika-gôtra, one of the Bhâradvâja-gôtra, one of the Šaunaka-gôtra,—to these great Brâhmans, versed in the vêdas, devoted to the six rites, thirty-one Brâhmans, the village named in its own language (*sva-bhâshayâ*) Periyâḷa, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples:—By many kings has the earth been enjoyed, Sagara and others; whosesoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.

I b

II a

II b

a

HOSÛR PLATES (Gb 48)

49

Date ? about 1300 A. D.

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in Hosavîḍu, ruling the kingdom in peace and wisdom:—(*rest illegible*).

50

Date 1446 A. D.

Be it well. In the empire of the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya:—(on the date specified), the great....(*stops here*).

51

Date ? about 1200 A. D.

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—the mahâ-sâmantâdhipati Appagalli Palyeya-Nâyaka's son Kallaya-Nâyaka (made a grant) of Maḷalûr in Haruhe-Hosaûr-nâḍ which he was governing.... (*rest illegible*).

52

Date 1565 A. D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the empire of the world:—by his command, and by order of Tirumala-Râjaya,—the great Âvati-nâḍ prabhu Soṇapa-Gauḍa-ayya,—in order that unfading merit might be to Sadâśiva-Râya-mahârâya, to Tirumala-Râjaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,—in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kêśava of Muḍigeṟe in Hosaûr-nâḍ, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Muḍigeṟe village, and presented it at the feet of the god. Imprecations.

Local rent-free grants to remain according to former custom. Usual final verses.

53

Date 1482 A. D.

..... Be it well. (On the date specified), in Penugoṇḍe minister Mallarasa's *umbali* the Kâdalauṇṇi village, on the occasion of his coming there when hunting, he bought from .....'s son, the adhikâri Nâraṇa-dêva land (specified), and had the *kalaśa, dîpamâle* stone pillar, and the pond (of the temple), which were in ruins, repaired. And the Brâhmans and gauḍas obtaining at the hands of Mallarasa-Voḍeyar rent-free land to provide for the offerings of the god.... ...... gave to the tank another name of Mallasamudra........

54

Date ? 815 A. D.

[Śiva]mâra-Permânaḍi (in the year specified) granted as *umbaḷi* ......

55

Date about 1150 A. D.

(Tamil) — Be it well. When the mâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Taḷaikkâḍu, bhujabala Vîra-Gaṅga Poyśaḷa Nârasiṁha-Dêva was ruling the kingdom of the world:— .....

56

Date 1402 A. D.

(Nâgarî characters.)

Corresponds with Mulbâgal No. 60, down to Bukka,—

By whom even the kingdom of Sâluva-Nṛisiṁha was made vain.[1] To him by Svarṇâmbikâ was born the son Hariharêśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain. His son was Pratâpa-Dêva-Râya, who offering up his enemies as the *samidh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory. By Gaurâmbikâ he had the son Vijaya-bhûpati. His wife (with praises) bore the son Dêva-Râya. The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dêvî (or anointed queen).

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[1] In the various corresponding inscriptions the expression is *sthiri-kṛita*, made firm; but in this and Nos. 2 and 23 above, the expression is *khili-kṛita*, which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayanagara on the bank of the Tuṅgabhadrâ, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Dêva-Râya-mâhîpati, in the presence of (the god) Virûpâksha on the bank of the Tuṅgabhadrâ, (on the date specified), granted the Kâdaḷavêṇi village in the Ghanagiri country, on the Pinâkini (river), bounded (as specified), to the Brâhmans, with all usual rights, free of all imposts. The names and shares of the Brâhmans are here written. (List follows of 48 shares.) The boundaries, in the language of the country. Usual final verses.

(*signed*) Šrî-Virûpâksha.

57

Date ? 1109 A. D.

(Tamil) — While the mahâ-maṇḍalêšvara, ? binder (*kaṭṭi*) of Chôḷa-mârâja, Nuḷamba Udaiyâditta-Dêvar was ruling the earth —

(In the year named), when Viṭṭiyâṇan, the general of Poyšaḷa-Dêvar, having attacked the village of Nugapaṭṭi in Irumaḍi-nâḍu, was marching past it, Vîra....Pâṇar-âdittan Valigôlar-âdittan, the supreme lord of Paṟuvaipuram, lord of Nandigiri, Duṭṭar-okkettu-gaṇḍan, pursuing after, killed horses and men. Echcharaša, son of Šiñjaraša, who was the son of Šômaraša, went to heaven. Puḷḷa-dêvar, son of Echcharaša, set up this pillar of victory.

58

Date about 1408 A. D.

Be it well. The obtainer of the great šuddha-Šaivâgamâchâra, of the Kaušika-gôtra, Višvâmitra-pravara, Šiva-gôchara, Yajuš-šâkhe and Bahudhânya-sûtra, the chief man — *ârâdhya* to Râja-Râjêndra-Chôḷa,— Pommaṇa-ârâdhya's son Šivamûrti-ayya had this šâsana made. — Benakanavamma-ayya, at Pûmaṇṇa-ârâdhya's (? hands)....

59

Date 1408 A. D.

Obeisance to Gaṇâdhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified),— in order that merit might be to vîra-Harihara-Râya, and to the Brâhmans of Gulaguñjihaḷḷi and others named, as well as a god of dignity to all, the...of Bârûr, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâraṇâsi a *bâṇa-linga*, set up the gods Višvêšvara and Lakshmi-Nârâyaṇa, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods.

And the care of the Viŝvêŝvara temple, sending for Ŝivamûrti-ayya, son of the *ârâdhya* to Râja-Râjêndra-Chôḷa, of the Kuṟubûr-chaturamaṅgala, (gôtra etc. as in No. 58 above) Pummaṇṇa-ayya, we have given to his charge. And the Lakshmî-Nârâyaṇa temple we have given to the charge of Kañchisamudra Nalâri-dêva's son Kêŝavanâtha-dêva. These two priests will share equally in the lands, and carry on the worship of the gods.

And to the stone-mason who built these temples, Tipâji's son Muddôja, we have given the Baiṟeya-kuḷa rice-field, for as long as sun and moon endure. Imprecations.

61

Date 1532 A. D.

May it be prosperous. Be it well. (On the date specified),—as *dharma* to vîra-pratâpa Achyuta-Dêva-mahârâya,—Râyasa-aiya's son Marasaiya, in order to provide for offerings (specified) to the god Kêŝava of Penugoṇḍe, and for a Brâhman *chatra,* made a grant of Bommasamudra and the villages belonging to it. Imprecations.

62

Date 1382 A. D.

Be it well. (On the date specified), Keṅkeṟe Tiparasa granted land (specified) to the Kaḍabûr astrologer Vîra-paṇḍita.

66

Date ? about 1700 A. D.

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost.

67

Date ? about 1550 A. D.

(Nâgarî characters.)

May it be prosperous. The proprietor of Voddenahaḷḷi, otherwise named Râmachandrapura, a sarvamânya-agrahâra, is Koṇḍa-dîkshita.

68

Date 1392 A. D.

Râmanâtha is the only refuge. Be it well. (On the date specified), when the mahâ-maṇḍalêŝvara, subduer of hostile kings, champion over kings who

break their word, the râjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-Râya's son pratâpa-Bukka-Râya was in the residence of Penugoṇḍe, ruling the kingdom in peace and wisdom:—to his father-in-law Malla-Oḍeyar have we given Nagaragere as a ...ṇḍe-vritti.

And that Malla-Oḍeyar having given it to his house .... Kâḍa-dêvarasa, that Kâḍa-dêvarasa had the temple of the god Râma and a stone sluice to the south of the Hiriyakere made, of which this is the śâsana.

69

Date about 900 A. D.

Imprecation. Be it well. Of Mayindama Chôḷa-mahârâja's house, Maḷegûḷa having received ....., granted 30 koḷaga of rice land for three temples.

70

Date about 900 A. D.

Be it well. Chandayya (? fell wounded).

71

Date about 900 A. D.

Be it well. When the Mêda-kula paramêśvara .... in Erigallu Muttûr,—Bhûpâditya, ? putting on his armour, ...

72

Date about 900 A. D.

Be it well. Chôḷa-mahârâja's ayya, Ayyaṇa.....

73

Date about 900 A. D.

Be it well. To Chôḷa-mahârâja, Châteyaparasa's..... having been given,—the Ṛâmaḍi ? watchman, Miṇḍapôdi Piḷḷaya, sacrificed his head.

74

Date about 900 A. D.

Kaṇṇakuḷi-arasa's ? army.....

75

Date about 900 A. D.

Be it well. Chôḷa-mahârâja's servant Dâdiyan Dâdiga, marching upon Mahêndra .... army ....

76

Date about 750 A.D.

Be it well. When Chôḻiga Muttarasa was ruling the Ra . . . di Six Hundred,—and Aranâṇḍarasa (or Nâṇḍarasa) was ruling the Ṟâmaḍi-nâḍu Three Hundred of Râma, known as Choka's friend;—his son Donnamâra, joining with Chôṟa Nachcheya, put to flight a force of twelve, and obtaining the permission of Raṭṭavâḍi, went in front . . . . penetrated the troops of horse, slew. . . . . and entered *svargga,* gaining glory.

77

Date 1505 A.D.

(Nâgari characters.)

Obeisance to Šambhu etc. Invocation of the Boar. Praise of Gaṇêša.

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahma. Through his desire expressed by *bahusyâm* (I will be many),—from his lotus navel was born Svabhû (Brahma). From Aja was Atri-muni, from Atri Indu, from Indu Budha, from Budha Purûrava, from him Âyu, from Âyu the king Nahusha. From him was Yayâti, from him Turvasu, whose line was spread in the Kuru-dêša. Certain kings born in it came to Kishkindhâ in order to do homage to Sîtâ-Râma, the best of Raghu's race, who was worshipped by Sugrîva. Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hêmakûṭa, purified from inner darkness by the stream of the Tuṅgabhadrâ.

Among them, moon to the ocean the Tuḷuva-vaṁša, of great valour, was the king Dilîpa celebrated. From him, the husband of Dêvaki, was born the king Îšvara. (Omittiag laudations) from him was the king Narasa. In Vidyâ-nagarî, formerly made by Vidyâraṇya, seated on the jewel throne, he was ruling the whole kingdom. Having conquered Gajapati-Râya, he won by his valour the title *Gajapati-Râyêbha-gaṇḍa-bhêruṇḍa* (gaṇḍa-bhêruṇḍa to the elephant Gajapati-Râya). Having conquered the mighty fierce Turushka king in battle, he gained the title *dushṭa-râṇ-mṛiga-šârdûla* (a tiger to the deers evil kings), and other titles. Having defeated the Madhurâ king Mâna-bhûpa in battle, he forced the Pâṇḍya, Chôḷa, Chêra and other kings to pay tribute. Moreover, in Šrîraṅga, Hastišaila, Garuḍagiri, Kumbhagôṇa, Vṛishâdri, Šrî-šaila, Râmasêtu, the great Harihara, Saṅgama, Nandi-tîrtha, Gôkarṇa, Kâla-hasti, Îšvarasadas, and in the temple of Virûpâksha, did he make the sixteen great gifts described in holy verse. By Tîppâji and Nâgamâmbâ respectively he had the sons vîra-Nṛisiṁhêndra and Kṛishṇa-Râya.

Of them, vîra-Nṛisiṁhêndra obtained his father's kingdom. His praises. In Kâñchî, Śrîraṅga, Śêshâchala, Garuḍagiri, Gôkarṇa, Śrînâgêndra, Aruṇaśikhari, and the temple of Virûpâksha, did he make the *brahmâṇḍa, svarna-mêru, tridaśa- taru-latâ, kâma-dhênu,* and other great gifts again and again. The Aṅga, Vaṅga, Kaliṅga and other kings waited on him as servants, holding the châmaras and other royal insignia.

(With usual titles), this vîra-Nṛisiṁhêndra, (on the date specified), after setting up the god Lakshmî-Nṛisiṁha, on the bank of the Tuṅgabhadrâ. adorned by Hêmakûṭa, in the presence of the god Virûpâksha, to many Brâhmans of various gôtras etc. gave the Nalabaṇḍehaḷḷi village, otherwise called Narasiṁhapuram, with its hamlet Guṅguḷḷuvâyi, belonging to Midigêśi, attached to Bâti-nagara in the Ghanaśailapuri kingdom (bounded as specified), with all usual rights, as an agrahâra of 15 shares. (List of donees.) Boundaries in the Karṇâṭa language.

Usual final imprecatory verses.

This śâsana of vîra-Nṛisiṁhêndra was composed by Narasiṁhârya, and engraved by the carpenter Janârdana.

(*signed*) śrî-Virûpâksha.

78

Date about 1495 A. D.

May it be prosperous. The mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri Sâḷuva, Sâḷuva Immaḍi-Narasiṅga-Râya-mahârâya's treasurer Dêvappa-Nâyaka's son Balanâtha,—to Kaya Nañjinâtha-dîkshita's son Nârasiṁha-dîkshita,—in order that *dharma* may be to the king and to Narasiṅga-Nâyaka,—made Kempa.. haḷḷi into the Narasâmbu... agrahâra, and in the presence of the god Vâraṇâsi Bhîmêśvara on the bank of the Tuṅgabhadrâ, gave it over, free of all imposts....

80

Date 1493 A. D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vâṭa Kêśava and Hanumanta,—the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri Sâḷuva, Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâya's servant Kasaveya-Nâyaka made a grant as follows:—for the anointing and festivals of the god, we have granted the Nandiyakuṇṭe-śîme in Vâṭa,—in order that *dharma* may be to Immaḍi-Narasiṅga-Râya-mahârâya,—with all rights (specified), to continue as long as sun and moon.

81

Date ? 1552 A. D.

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya,—the mahâ-maṇḍalêśvara, ... mahâ-arasu (made some grant). Imprecation.

84

Date 1422 A. D.

May it be prosperous. Be it well. (On the date specified), the worshipper of the feet of the god ...êśvara, Timarasa-seṭṭi's son Beḷi-seṭṭi's son Bommi-seṭṭi, had the anointing performed for the god .....

85

Date about 920 A. D.

Be it well ...... Appiya-seṭṭi's son Nagajavamma's Palega,—in the reign of Bîra-Noḻamba,—when the cows were carried off, fought and died.

86

Date about 920 A. D.

Be it well. Śrî-seṭṭi's elder brother Noḻamba—in the reign of Bîra-Noḻamba, when the cows were carried off, fought and died. The memorial stone of Noḻamba who slew ....

87

Date about 920 A. D.

Bet it well. ..... Vikkapa-gaṇḍa,—in the reign of Bîra-Noḻamba,— . . . . .



BAGEPALLI TALUQ.

4

Date 1537 A.D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—to Achyutarâya-Mallapaṇṇa, four persons (named) granted the Virûpâkshipura village, otherwise called Nandicheruvu, in the Buraḍakuṇṭe-sîme of the Kârakuriki-sthala in the Penugoṇḍa kingdom, which had come to them by gift from Bikshâva Tippaṇṇayagâr, (grant repeated three times),—with all usual rights. Witnesses.

5

Date 1537 A.D.

(Telugu)—On the same date, Achyutarâya-Mallapaṇṇa made over the village to the god Vîrêšvara of Lepâkshi in the Penugoṇḍa-šîme,—in order that merit might be to Achyuta-mahârâya. Usual final verses.

6

Date 1033 A.D.

(This inscription has neither beginning nor end.)

(Tamil)—In the 22nd year of the reign of Kô-pParakêšaripanmar, *alias* šrî-Râjêndra-Šôḻa-Dêvar, who etc.[1]— .... Nuḷambapâḍi, *alias* Nigarili-[Šôḻa-maṇḍalam]..............................

7

Date ? about 1033 A.D.

(The first part of this inscription is gone.)

(Tamil)— .... Tašari-ppanman Kâṭṭaman of the Kûḍal Twelve in Irumaḍi-nâḍu included in Râjêndra-Šôḻa-vaḷa-nâḍu, *alias* .... of Šôḻa-maṇḍalam, made a grant of certain lands (specified) which he had received as a *kuḍaṅgai* from Irumaḍi-Šôḻa-râjar, the chief of the Irumaḍi-nâḍu Three-hundred, for having constructed a tank and built a sluice in Tašari in which he was a landholder, as well as of certain other lands (specified), for the god Mahâdêvar of the village. He who destroys this shall incur the heinous sin

[1] The historical part of this inscription is identical with that of Kolar No. 109*a*.

of having destroyed tawny cows and Vâraṇavâśi (Benares); also the heinous sin committed by those who reside between the Ganges and the Kumari.

At his request, I, Mugaiyûr-uḍaiyân Śeviḍan Śattiśâttan, a Veḷḷâḷa of Śembûr, *alias* Śundara-Śôḻa-Nallûr, in Śembûr-nâḍu of Śembûr-koṭṭam in Jayangoṇḍa-Śôḻa-maṇḍalam, wrote this. This is my writing.

8

Date about 1030 A. D.

(Contains only a fragment of the historical introduction given in Kolar No. 109 *a*.)

(Tamil) – Râjêndra-Chôḷa's time.

10

Date 1397 A. D.

(Telugu) Be it well. (On the date specified), the mahâ-maṇḍalêśvara râjâdhirâja râja-paramêśvara vîra-Bukka-mahârâja's daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi directed a channel to be made in front of Tirumaṇi village belonging to Kârakuṟiki-sthala in the Penugoṇḍa kingdom,—and sending for her minister Bomma-râja's son Nâga-râja, and her great uncle's son Mâyi-Nâyini,—and saying to them 'You must make this channel', - they sent for the late Vôja's sons Peda-Bayira-Vôja and Pina-Bayira-Vôja, and gave them the contract. And they dug a channel from before Peda-Nandisiriyûru and carrying it on below, led it so as to fill the tank. And they agreed for 130 Singaya gadyâṇa, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Immaḍiyûru. And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a *dasavanda,* free of all imposts, under the Tirumaṇi tank. (*Rest illegible.*)

11

Date 1393 A. D.

(Telugu)—May it be prosperous. (In the year specified), the mahârâjâdhirâja Immaḍi-Kadamba-Râya-Voḍeya-ayya gave to Dinapuri Chinnappa-raḍḍi a *kâpu-mânya* (specified) under the Tirumaṇi tank.

14

Date 1573 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), by permission of the mahâ-nâyakâchârya Gabi-Nâyini and Basava-Nâyini,—

Garuḍa-Nâyini and Dêvata-Nâyini for the offerings of the god Manḍem Chennarâya of Bûtagânapalli, the Bôyalapalli village, otherwise named Chennasamudra. Imprecations.

15

Date 1392 A. D.

May it be prosperous. The śâsana of the god of gods Gaḍida Śrînivâsa, worthy to be borne on their heads by the chief of gods and demons.

When the mahâ-maṇḍalêśvara râjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, vîra-Harihara-mahârâya was on the heroic throne of empire:—during the administration of Teppada Nâgaṇṇoḍeyar, his grandson Tirumalanâtha granted a dharma-śâsana for the stone temple erected in Gaḍida, belonging to him, for the god Tirumala set up in Tirumalapura, as follows:—(On the date specified), to the three stone-masons (named) he gave Bommanakôṭe to the south of Gaḍida, with all usual rights (specified), in the presence of the god Tiruveṅgaḷanâtha.

Usual final verses.

16

Date 1391 A. D.

(On the date specified) in the same reign as above,—during the administration of the great minister Maṅgappa-daṇṇâyaka,— when Teppada Nâgaṇṇa's kingdom was established, at the time of the setting up of the god Gaḍida Śrînivâsa, in the presence of the god Tiruveṅgaḷanâtha, Teppada Nâgaṇṇa's grandson Tirumalanâtha made to the Brâhmans who had built Tirumalapura as an agrahâra, and were performing the service of the god—the villages of Malapagalakuṇṭa and Tammaḍikuṇṭa, dividing them into 22 shares. (Details of the donees and boundaries.) Usual final verses.

17

Date 1418 A. D.

(Telugu)—May it be prosperous. (In the year specified), the performer of the *vâjapêya, sarvatômukha* and *prativasanta* sacrifices, Sarvakratu Sômanâtha-dîkshita, set up the *yûpa-stambha* for the *sarvapṛishṭha* and *âptôryâma* (sacrifices).

18

Date 1418 A.D.

(Telugu)—The same person granted Maṅgasamudra and Oḍḍapalli as an agrahâra of 120 shares. He was of the Kâśyapa-gôtra, Rik-śâkhâ, the son of Dêvaru-sômayâji.

19

Date about 1418 A.D.

For the Maṅgasamudra agrahâra, Narasiṅga-Dêva caused an enclosure wall to be made.

20

Date ? 1605 A. D.

(Telugu) — (On the date specified), when......pratâpa Veṅkaṭapati-Râya, seated on the jewel throne,.....in Velampalli........Immaḍi-Kadirappa-Nâyini made some grant. Imprecations.

21

Date ? about 1200 A. D.

(This inscription is mostly gone.)

(Tamil) — Seems to record the grant of some lands to Brâhmans. (Usual final imprecatory sentence.)

22

Date 1736 A. D.

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Guramma-Nâyini and others (named), caused to be written and given to Lâyamaṇṭâpa's son Veṅkaṭapati a stone šâsana for the creation of a tank, as follows: — On your constructing a new tank for Balireḍḍipalli in the Penu-mala-sthala belonging to our Nâyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence.

23

Date 1824 A.D.

(Telugu) — Be it well. (On the date specified), to the Bâgepalli blacksmith Gaṅgappa and Balamma's son Kuṇṭlûrappa, the Reḍḍis and *karaṇas* of this place caused to be written and given a deed of gift as follows:—On your building up the cave in this Gaḍida Mukoṇḍa, and setting up Îšvara in the cave, —we grant to you lands (specified) under the Bâgepalli tank in the.... hôbaḷi.....

25

Date 1533 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya

was ruling the kingdom of the world:—giving to Gaḍida another name of Kṛishṇarâyasamudra, at the feet of the god Tiruveṅgaḷanâtha, Chandâram Tipparasayya's son Koṇḍamarasu presented it as an agrahâra.

28

Date 1633 A.D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Gumma-Nâyini and others (named), with the Guyalûr Raḍi *karaṇas* made a grant of land (specified) to Guyalûr Magâḷa Nârapa and Chinapa. Imprecation.

30

Date 1544 A.D.

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya,—the mahâ-maṇḍalêśvara Râma-Râjayya ..... Dêva-mahâ-arasu granted to .... a śâsana (as follows):—The tax formerly paid to us ? from the carpenters .... we have granted to you, free of all imposts. Imprecations.

(*signed*) śrî-Virûpâksha.

31

Date 1738 A.D.

(Telugu)—For the daily and seasonal festivals, the support of the *archaka*, and all other requirements of the master of myriads of worlds, the god Parusha Veṅkaṭêśvara,—Be it well. (On the date specified), to—devoted to *yajana* and the six rites, of the Parâśara-gôtra Bôdhâyana-sûtra and Yajuś-śâkhâ, proficient in the Pañcharâtrâgama-śâstra, Tiruchânûr Tiruveṅgaḷâ-chârya's grandson, Râmâchârya's son, Kṛishṇamâchârya,—the mahâ-nâyakâ-chârya, purifier of the Achyuta-gôtra, of the Nârâyaṇa-sûtra and Dhanuś-śâkhâ, Gummi-Nâyini Timmi-Nâyini's grandson, Kadirappa-Nâyini's son, Nârasiṁha-Nâyini,—granted the Pôtuladoḍḍi village, in the Guyalûr-sthala belonging to our Nâyakship, with all rights,—and also the land formerly belonging to it below the Moraṭupalli tank,—as a sarvamânya,—obtaining orders also from the Râṇuvâri (? army officer) on Râmanidurga for the writing of this śâsana. (*signed*) śrî-Nârasiṁha.

32

Date 1770 A.D.

(Telugu)—Obeisance to Śambhu etc. Be it well. (On the date specified), the Iṭikedurga tâluk jahagîrdâr Isumâl-sâhêb and Tâlu-Umma-sâhêb, with the

Redi *karanas,* caused to be written and given to Vadige Redi Channayya a *dašavanda-šâsana* as follows;—near to majara Mâḍappagâripalli, included in Mâriganikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the inâms of the reḍḍi, karaṇa and âyagârs, we grant you a dašavanda (as specified), to be enjoyed to posterity. Sarâbbu Pedaṇṇa obtained this copper šâsana.

33

Date 1406 A. D.

(On the date specified), when Dêva-Râya-Voḍeyar was in the Sîra kingdom,—and Lakhumaṇṇa was ruling Iṭigekôṭe; – Kannari-dêva's (son) Malapa had Lakhumaṇṇa's gate, pond, and stairs built. Fortune to them.

35

Date ? about 1250 A. D.

Be it well. .... of all worlds, self-contained heroes, ... the earth and the sky, making ... the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over, epidemics they fight with so as not to come, Java (Yama)'s panting they ..., death they seize, the head of ... they turn, the attendants of Kuḷika they pursue after, simple terrors to all the world, having the form of Rudra, like Nandi and Mahâkâla, or Vîrabhadra and the other *pramatha gaṇas*, having their heads at the feet of the faithful, having their heads .... pure warriors, cutters down of enemies, gainers of intelligence, like vîra-bratis they bathe in the ocean borne up by the serpent-adorned (Šiva), run-away cattle they trace, surround themselves with garlands of entrails .... they worship with their heads cut off, they play on their arms as on the *viṇe,* like Râvaṇas of the Kali-yuga, ..., — praising the feet of these innumerable gaṇas, devoted to works of merit, (was) — Be it well. The great minister sarvâdhikâri, mahâ-pasâyita, supreme favourite, Laṅkara ..... Hiriya Laṅka .... paṭṭa-sâhani, Irugôna-Dêva's *karakâṟa* (with other epithets) ....

36

Date 1753 A. D.

(Telugu) — Obeisance to Šambhu etc. Praise of the Boar. Be it well. (On the date specified), I, the great Âvatî-nâḍ prabhu Chana-Baire-Gavuni's grandson, Muddu-Nârâyaṇasvâmi's son, Raṅgappayya-Gavuni granted to Chalamayya (descent stated) a šâsana of a grant of land as follows: — You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *majara* of kasaba Marugânikuṇṭla, belonging to Udayabhânu-chakra-vartti-durga, otherwise called my Iṭikedurga. (Boundaries and other details.) Imprecations.

37

Date 1539 A. D.

(Telugu)—Be it well. (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Mâragânikuṇṭa Tiruveṅgaḷanâtha,—when the mahârâjâdhi-râja râja-paramêšvara vîra-pratâpa Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—Bhaṇḍâram Aparasaya's sons Timmarasayya and Koṇḍappayya made a grant of Mâragânikuṇṭa, with its hamlets, in the Guyyalûr-šîme attached to Penugoṇḍa belonging to their Nâyakship,—in order that merit might be to Achyuta-Dêva-mahârâya. Grant repeated three times. Imprecations.

38

Date 1592 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa Veṅkaṭa-Dêva-mahârâya,— on the application of Mandi-Nâyini and Vasanta-Nâyaka,— in order that merit might be to Šrî-Raṅga-Râya,— granted to Penugoṇḍa Tirumala-Tâtâchârya the Mâragânikuṇṭa village as a *sarvamânya agrahâra.*

40

Date 1617 A. D.

(Telugu)—Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Râmachandra-Râya-Dêva-mahârâya was ruling the kingdom of the world:—the great Âvati-nâḍ prabhu Immaḍi-Havali-Baire-Gauni-ayya granted to Mâragânikuṇṭla Chinnapa-Raḍi a šâsana of a *goḍagu-umbaḷi* village, namely, the Goḍaguchintapalli village, belonging to Mâragâni-kuṇṭa within our boundary, with all usual rights. Imprecations.

41

Date 1536 A. D.

(Telugu)—May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vira-Achyuta-Dêva-mahârâya was ruling the kingdom of the world:— .... to Nañja-Gavuni, for the god Vîrêšvara, ... the mahâ-nâyanâchârya Lakki-Nâyaka and Kṛishṇappa-Nâyaka (having set up) the liṅga Pañchamêšvara ....

42

Date 1771 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the boundaries of Udayabhânudurgga at which stones were set up.

43

Date ? 1774 A. D.

Be it well. (In the year specified), Maddikeṟe Âshâḍa Nâgarasa's son, the Niḍugal *karanika* Rêchappa's younger brother Sôvappa's son Malapa,—Kannara-dêva's (son) Malapa being the *sênabôva* in Iṭigakôṭe,—as a *dharma* to the heroic retinue,—had the *dîpamâlê-kambha* made for the Mahâ-Lakshmî temple.

44

Date 1773 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well. (On the date specified), ... Muru-Râvu and Udayagiri tâluk Ummari-sâhêb caused to be written and given to various Reḍḍis (named) a stone šâsana as follows:—On your restoring this village .... for this a *dašavanda mânya* (as specified) is granted to you, to be enjoyed in permanence. Imprecations.

45

Date 1775 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well, (On the date specified), Ajam-Ummar-[sâ]bi, killedâr of the Udayabhânudurga fort, and Usmân-Khân, subedâr,—according to the order of the Šrîmant-Râja šrî-Murâriji Hindu-Râvu Ghôrapaḍe's sênâpati-sâhêb,—caused to be written and given to the *chakkara* Mariyappa, dâsari of Pokamâkalakuṇṭapalli in the Mâragânikuṇṭla tâluk, a *dašavanda-šâsana* as follows:—details of the grant (*mostly effaced*).

46, 48, 49

Date ? 1774 A.D.

(Telugu)—Be it well. (On the date specified[1]), the mahâ-nâyakâchârya Vâlapa Bommi-Nâyuḍu and others (named) granted a *bhâshâ-patra* ? fixing the *achchakaṭṭu* of the Gaṅgasamudra tank.

50

Date 1760 A.D.

(Telugu)—Šrî-Râma. Be it well. (On the date specified), the mahâ-nâyakâchârya Gummi-Nâyinî and others (named) caused to be written and given to Veṅkaṭappa a *châvâṭu-ṣâsana* as follows:—Your father Chinnana having died in the service of Tumala, we grant for him land (specified) in Koṇḍa-mârapalli belonging to Châkavêlu village, to be enjoyed to posterity. Witnesses.

52, 53

Date ? 1741 A.D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Timmi-Nâyini, Kadirappa-Nâyini and Nârasiṁha-Nâyini's agent, Daḷavâyi Narasuṁha caused to be written and given to Vustikâyala Bayitâta a *châvâta-šâsana* as follows:—Your father being wounded and having died in the service of our father, we grant for him land (specified).

54, 55

Date 1760 A.D.

(Telugu)—A similar grant by Vasanta-Nâyini to Buddula Timmaya.

56

Date 1760 A.D.

(Telugu)—A similar grant by the same to Pichchali Muniga.

57

Date ? 1733 A.D.

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-gûṭi-mânya* was granted for him in Gaḍampalli.

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[1] Given as Šaka 1340, Jaya. The number and name of the year do not agree, and the inscriptions are evidently much more modern.

62

Date ? about 900 A. D.

Be it well. When, his chest embraced by the Lakshmî of victory gained by conflict in many wars, the Triṇêtra of champions, the Vaidumba-mahârâja, with the Kiṟu-doṟe (or small river) as his boundary, was ruling the kingdom of the world:—in the Noḷambâṇi-mahârâja's Muṟumaḷki battle (some one) died. (Account of his exploits.) For this, Vaidumba-mahârâja made a grant for him of Tummali, free of all imposts. Imprecation.

64

Date 1743 A. D.

(Telugu)—Be it well. (On the date specified), to Gumminâyinipâḷya tâluk Sâhana Pâpanna's son Daḷavâyi Narasiṁhana,—having the title head of all the true feudatories, Bhîmaṇa, together with the people of Pâgoṇḍa, Pedda Baḷâpuram, Chinna Baḷâpuram, Koṇḍigiri, Guḍibaṇḍa, Kaivâram, Kôlâla, Puṅganûru, Madaḷapalli, Gurramkoṇḍa, Râchavîḍu, Bîraṅgi, Kottakôṭa, Tummala, Kadirapanâyinipâḷya, and other places in the four directions, caused to be written and given a śâsana (? entitling him to receive the customs dues specified). Imprecation.

66

Date ? 1751 A. D.

(Telugu)—śrî-Râma. Be it well. (On the date specified), the Âñjanêya temple was caused to be built by Peddabaṭṭa Veṅkaṭa-jôshu. Details of the *mânya* for this temple.

68

Date 1762 A. D.

(Telugu)—śrî-Râma. Be it well. (On the date specified), the mahâ-nâyinâchârya mahârâja Gummi-Nâyini Nârasiṁha-Nâyini's lawful wife Râmakka-amma's son Vasantappa-Nâyini's maternal uncle Appaṇâtha's lawful wife Kadiramma's son Daḷavâyi Subbapa, in Kalyâṇagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *japasdle, satra,* and a fort with bastions.

69

Date 1625 A. D.

(Telugu)—Be it well. (On the date specified), for the god Prasanna Nandiśvara,—Gummi-Nâyini, Kadirappa-Nâyini and Narasiṁha-Nâyini's mother Kadiramma, gave Balijapalli, free of all imposts, for as long as the sun and moon endure.

70

Date 1336 A. D. [1]

Obeisance to Gaṇâdhipati. Praises of Šiva, Gaṇêša, Varâha and Sarasvatî. Usual account of the descent of Yadu from the moon. In his line were many kings, among whom was Bukka, whose wife was Magâmbikâ. From them (omitting laudations) was born Saṅgama, whose wife was Mânâmbikâ, and they had five sons,—Harihara, Kampa, Bukka, Mâra, and Mudda. The eldest of these became the ruler of the nine continents. Having conquered in all points of the compass, he was served by the kings of Aṅga Kaliṅga and other countries. And he ruled in Kuñjarakôṇa-puri (Ânegundi). On one occasion he crossed the Tuṅgabhadrâ with the intention of hunting, and coming forth with his army, saw the forests to the south. And in the forest, that moon to the ocean Saṅgamêša was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare. And seeing the god Virûpâksha along with the goddess Pampâ, he did obeisance to them; and drawing near, paid respect to Vidyâraṇya, the yati in that temple, and informed him of the above very curious circumstance. The yatîndra, acquainted with the three times (past, present and future), smiled and said,—"O king, this place is worthy to be the residence of a family of great kings; this is a specially strong site. Make here a city named Vidyâ, equal to Alaka (Kubêra's city), with nine gates, wherein you may reside, like Purandara, in wealth acquired by victory in war on all sides, and hold the world in your serpent-like arms." Thereupon Hariharêšvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidyâ (or Vidyânagara) of vast dimensions.

(On the date specified), during the *phâlâbhishêka* festival for Pampâ-Virûpâksha-Mahêšvara, he formed certain agrahâras. And (with praises) to Arekere Bhâskara's son Pampâvirûpâksha, he gave Yâraguḍi in Tummadâmala, in the Koṇḍakâmala Vallûr-šîme, in the Yakuri-nivṛitti belonging to the Ghanašaila-puri kingdom. Its boundaries. And he gave it the new name of Vidyâraṇyapura. And for the worship of the god Mahêšvara of Šrîšaila he granted Chiravârapalli.

By order of the king the šâsana was engraved by the šâsanâchârya Nâga-dêva.

Boundaries in the language of the country (Telugu). Usual final imprecatory verses.

(*signed*) šrî-Virûpâksha.

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[1] From its date this inscription would be of special interest, if authentic, but it cannot be depended on, being printed from a hand-copy supplied by the people, no original being forthcoming.

71

Date ? 1636 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Gummi-Nâyini Nârasiṁha-Nâyini's son Kadirappa-Nâyini granted to Miṭṭemari Mêkala Bomma a *daśavanda* as follows:—In Miṭṭemari-sthala the Liṅgânu-vaḍu being breached, and you having repaired and enlarged it, from the wet land under it one-fourth part is granted to you as *daśavanda,* to be enjoyed by you and your posterity— except the ......

72

Date 1533 A. D.

(Telugu)—Obeisance to Nârasiṁha. (On the date specified), for the god Karâḷi Nârasiṁha,—Timmarasayya, in the kingdom belonging to his Nâyakship, granted the ... village, among the villages granted to him by the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya......

73

Date ? 1671 A. D.

(Telugu)—(In the year specified), Gummi-Nâyini Kadurappa-Nâyini Narasiṁha-Nâyini gave to the god Kuṇṭlûr Bhairavêśvara's *archaka* Muddayya a copper śâsana as follows:—In regard to the *mânya* belonging to this god in Bâgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts. Imprecation.

74

Date 1684 A. D.

(Telugu)—śrî-Râma. Be it well. (On the date specified), at the lotus feet of the god Chiṭigânapalli Janârdana,—the mahâ-nâyakâchârya Gummi-Nâyini Kadirappa-Nâyini Peda-Vasanta-Nâyini granted for the daily service a śâsana as follows:—The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god. Usual imprecatory verses.

75

Date 1617 A. D.

(Telugu)—(On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Râma-Dêva-mahârâyalayya was ruling the kingdom of the

world :— the mahâ-nâyakâchâryya Gummi-Nâyini Kadirappa-Nâyini Krishṇappa Nâyini's agent Châkivâla ... granted this śâsana. When establishing the Tirumalapuricheruvu agrahâra, *mânya* lands (specified) were granted for the gods (named).

76

Date ? 1729 A.D.

(Telugu)—(In the year specified), Sâraṅgi-Dêva-Râni's son Lakhappa-râhuta built this tank, and gave it the name Lakhasamudra. Imprecation.

77

Date ? about 900 A.D.

Be it well. When the Pallava-mârâja was ruling the kingdom of the world:—along with Chentalapalli ... Dêvinnamma, Chentakapulla Nâchi-kara died.

78

Date ? 1719 A.D.

(Telugu)—Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the ryots holding land under the Krishṇasâgara tank granted to Gummi-nâyakapâḷya Sâmba ... a garden (specified). Imprecation.

79

Date ? about 1250 A.D.

(This inscription has no beginning.)

(Tamil)—Some land was granted, as a dêvadâna, below a tank built by ...ṅgaṇa, a servant of the maṇḍalika .....ṇḍi-dêvan, who was the son of Mâraśiṅga, son of Kali-dêvan Kaśavap...., who was again the son of Śellura Gaṅga-dêva .... (Usual final imprecatory sentence.)

80

Date ? about 1250 A. D.

(Tamil)—Kaśavappaiya's son Maraśiṅgan seems to have made a grant of some land to Śômaiyya.

81

Date ? about 1250 A. D.

(Tamil)—This is only a fragment; it mentions one Gaṅga-dêvan, son of .... ppâṇḍi.

CHINTAMANI TALUQ.

1

Date 1775 A.D.

(Telugu)—šri-Râma. Be it well. (On the date specified), the mahâ-nâyakâchârya Kottapâlya Veṅkaṭapa-Nâyini Raṅgappa-Nâyini granted to Raṅga-Nâyini's daḷavâyi Appa-nâyiḍu and a number of others (named) a *daśavanda. śâsana* as follows:—Near to Muṅgânapalli belonging to our Nâyakship, you having made the new tank Arakuṇṭa, of the lands below it, we retain two parts, and grant as *daśavanda* one part, to be enjoyed by you to posterity.

Witnesses to this—Sun and moon etc. Imprecation.

2

Date ? 1805 A.D.

(Telugu)—From Šiḷagaṭa to the frontier is 9 Kṛishṇarâja *haridâris;* the fields east of Muṅgânapalli, and Bûchapalli in Gurrumkoṇḍa tâluk, are the boundary. Date.

3

Date ? about 1288 A. D.

(This inscription is gone in parts.)

(Tamil)—The strong-armed Vîra-Nârâyaṇa, [maṇḍalika of Koyyakuṟai-nâḍu], ...laganâṟa-devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Aiyyar Aḻagar Šellappiḷḷai Nâyan and ten others, having formed the lands into 12½ shares.

Usual final imprecatory sentence and Sanskrit verse.

4

Date ? 1794 A. D.

(Telugu)—šri-Râma. (In the year specified), the mahâ-nâyakâchârya Kottipâḷe Veṅkaṭapa-Nâyini Raṅgappa-Nâyini gave to Koṇḍamarla Yerrapa a written order as follows:—You having also taken trouble and exerted yourself for our *saṁsthâna,* we grant to you Bôḍiguṇḍapalli as an *inâm,* to be enjoyed by you and your posterity. The *mânyas* of the place to continue according to former custom. Signature.

7

Date? about 1100 A. D.

(Tamil)—Koṅgiṟaiyan Šôma-dêvan, *alias* Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân, the landlord of Mâdamaṅgalam in Koygaikuṟai-nâḍu of Mêlai-Mârâjapâḍi in Iraṭṭapâḍi-koṇḍa-Šôḻa-maṇḍalam, built this channel and .... fort.

8

Date? about 1100 A. D.

(Tamil)—Vîma-dêvan, *alias* Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân, a descendant of Koṅgiṟaiyan, *alias* Vî.... gâmuṇḍan, who was the landlord of Mâdamaṅgalam in Koygaikkuṟai-nâḍu of Mêlai-Mârâjapâḍi in Iraṭṭapâḍi-koṇḍa-Šôḻa-maṇḍalam, built this channel and the fort and temple on this hill.

9

Date? about 1100 A. D.

(Tamil)—Koṅgiṟaiyan Kaḻavâra-nâḍ-âḻvân Virudamâ...ṇḍar-kôlan, landlord of Kaḻavâra-nâḍu in Iraṭṭapâḍi-koṇḍa-Šôḻa-maṇḍalam, gave the name of Vaidumba-gâmuṇḍan and granted, with pouring of water, Mâdamaṅgalam with permission to display all the suitable insignia, to Virudakâran of Mâdamaṅgalam in Koygaikkuṟai-nâḍu of Mêlai-Mârâjapâḍi. Thus did Koṅgiṟaiyan Vaidumba-gâmuṇḍan become the happy landlord of Mâdamaṅgalam. His grandson Arumoḻi-gâmuṇḍan's son Vikkirama-Sôḻa-gâmuṇḍan built a tank and sluice. His son Gaṅgaigoṇḍa-Šôḻa-Mâdamaṅgalam-uḍaiyân built a tank (named) and sluice, and..... His son Geṅgaigoṇḍa-Šôḻa-Mâdamaṅgalam-uḍaiyân built the tank Puttêri and its sluice. His son Vîma-dêvan, *alias* Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân, caused a tank, named Vîma-kaṭṭu after him, and sluice to be built; built the tanks........ and Nâvalêri with sluices; made the channel in front of Vîman-êri; constructed the fort, temple and pond on this hill; and ....

10

Date? about 1100 A. D.

(Tamil)—Vîma-dêvan, *alias* Kulôttuṅga-Šôḻa-Mâdamaṅgalam-uḍaiyân, a descendant of Mâ-Bîma-gâmuṇḍan of Mâdamaṅgalam in Koygaikkuṟai-nâḍu of Mêlai-Mârâjapâḍi in Iraṭṭapâḍi-koṇḍa-Šôḻa-maṇḍalam, ... built the fort on this hill, and ....

11

Date ? 1570 A.D.

(Telugu)—May it be prosperous. .....(In the year specified), the mahâ-nâyakâchârya .... Vôbi-Nâyini Râma-Nâyini made a grant of Râjupalli in the Kôḍikallu-sîme, ... in the presence of Raghupati. Imprecation.

12

Date ? 1568 A.D.

May it be prosperous. (In the year specified), by the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara vîra-pratâpa .... Râya-mahârâya's order, and the great minister Raṇapaṇṇa-daṇâyaka's direction,—the mahâ-maṇḍalêšvara, champion over mustaches, Kaṭhâri Sâluva (?Timma)-mahârâja and Pedda-Dêva-mahârâja made a grant of Kôḍagallu village to the god Kadira Narasiṁha, at the time of the eclipse of the sun,—in order that merit might be to Gupa-Râju, Peddaya, and the mahârâja........

13

Date ? about 1288 A.D.

(Tamil)—I, ..., one of the feudatories of the strong-armed Vîra-Nârâyaṇa—the maṇḍalika of Koygaikuru-nâḍu—granted, as a *sarva-mânya*, certain lands (specified) to Râjâkkaḷ-Nâyanâr, who was .... of the pure Šaiva [philosophy] handed down in uninterrupted succession from Sadâšiva to .... guru, and who was the family guru to the Chôḷa, Pâṇḍya and [Kêraḷa] kings.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

14

Date ? 1748 A.D.

(Telugu)—šrî-Râma. Be it well. (On the date specified = 1747 A. D.), the mahâ-Âvati-nâḍ-prabhu Veṅkaṭa-Nârâyaṇapa-Gavuni's agents Sindunimalla Hanimi-Nâyini and Konama-Nâyini granted to various persons (named) a *dašavanda* (specified) for clearing out the silt from the big tank of Bôḍampalli in Konakuṇṭe. And in the following year for repairing the Baru-guṇḍi (or sluice) which was breached, they granted another *dašavanda* (specified). The local *mânyas* granted in the year Manmatha (? 1715 A. D.) to continue according to former custom. Details of these.

15

Date 1292 A. D.

(Tamil) — (On the date specified), I, Dêvâṇḍi-chchîyan, the strong-armed Vîra-Nârâyaṇa, the maṇḍalika of Koygaikkuru-nâḍu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *maḍappuṟam,* to Sadâšiva-dêva, the *tâna-pati* [in the temple] of the god Muttîšvaram-uḍaiya-nâyanâr on the hill near ..... paḷḷi. Prosperity.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

I beg of you, future kings, that you should maintain the land granted to a Brâhman. Maintaining [a gift] is superior to making a gift.

By this [charity], I have amassed the wealth of virtue. I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this. People of all times are the protectors of this.

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years.

Usual final imprecatory sentence.

18

Date about 1289 A. D.

(Tamil) — I, Râghava-dêvar, the strong-armed Vîra-Nârâyaṇa, the maṇḍa-lika of Koygaikkuru-nâḍu, granted, as a pious gift, certain lands (specified) to Šellappiḷḷai of the Bhâradvâja-gôtra.

Usual final phrase and imprecatory sentence. Final Sanskrit verses.

19

Date ? 1290 A. D.

(Tamil)— This inscription is fragmentary. Some one makes a grant, with pouring of water, to the *mahâjanas* ..... of the dry and wet lands with their four boundaries belonging to Še...samudram, *alias* Vîra-Nârâyaṇa-chchatur-vêdi-maṅgalam. (Final Sanskrit verse.) The grant was made exempt from all taxes (a few named) ....

20

Date about 1289 A. D.

(This inscription is mostly gone.)

(Tamil)—[Vîra-Râghava-dêvan], the Vîra-Nârâyaṇa, [Nâlê]ṟkkaṇḍa, maṇḍa-lika of Koygaikkuru-nâḍu, seems to have made some grant. (Final Sanskrit verse, mostly defaced.)

22

Date ? 1487 A. D.

(Telugu) — May it be prosperous. (In the year specified), the mahâ-nâyakâchârya Mukoṇḍa Kadiri-Vôbaḷi-Nâyini, and Kadirapa-Nâyini granted to the *bhaṭa-râja* subjects in their kingdom, the right to certain grain and money. Imprecations.

24

Date ? 1478 A. D.

(Telugu) — May it be prosperous. (On the date specified), Nârapa-Nâyini Chinalaki-Nâyini made a grant of Seṭikoṇḍa for the offerings to the god Tiruveṅgaḍanâtha of Mukoṇḍa.

28

Date 1534 A. D. [1]

Obeisance to Śambhu etc. Praise of the Boar and Gaṇêśa.

Usual account of the rise of the Lunar race, to Yayâti's son Turvasu. In his line was Timma-bhûpati. Birth of Nṛisiṁhêndra and Kṛishṇa-Râya. Then came Achyuta-Râya, who (on the date specified) granted to Chikkayâchârya the Miṇḍagal village. The śâsana was composed by Svayambhu, and engraved by Vîraṇa's son, the carpenter Viraṇâchârya. Usual final verses.

30

Date 1047 A. D.

Be it well. In the Śaka year 970, the year Sarbbajit,— to the taker of srîmat-Vîra-Pâṇḍiya's head, and Sêrama's (the Chêra king's) Sâle, Kôv-Irâjakêsaripadma, who was the Uḍeyâr śrî-Râjâdhirâja-Dêva, the 30th of his reign:—

When śrîmat daṇḍanâyaka-Appimayya, who was the *okkettu* champion, the Nârâyaṇa of champions, Chôḻa's lion, Râjêndra-Chôḻa-Brahma mârâya, ruling the Mârâjavâḍi Seven Thousand, was in the camp at Vallûr, ruling in peace and wisdom;— on Muṟuganamale Muddarasa's son Bairayya, who was Râjêndra-Chôḻa-Pompala-mârâya, having a new tank called Pallavakaṭṭu constructed in Miṇḍuṅgallu of Koyyakoṟe-nâḍu, having the sluice fixed, and levelling the ground,— and having the ruin(ed part) of the god Sômêśvara's temple repaired and plastered over,— Appimayya, who was Râjêndra-Chôḻa-Brahmamârâya, gave for the god Sômêśvara of this village, of the first

[1] See note to Bagepalli No. 70. This present inscription is also from a copy given by the people, there being no original. It is full of mistakes in the order of verses etc.

at the sluice of the Pallavagaṭṭu, according to the Chôḻana-siṅgam koḷaga, a kaṇḍuga of rice land. And building a tank called the northern Pompalakaṭṭu, and having the sluice fixed, he granted five koḷagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten koḷagas of rice land,—as a meritorious gift from the king to the god Sômêśvara.

Whoso ruins this work of merit, falls into the sin of destroying cows and Bâṇarâsi.

31

Date about 1050 A. D.

Be it well. When the *oḍeya* of this village, Râjêndra-Chôḷa-Pompala-mârâya, ascended to *sagga*,—his servant Chelva-gaṇḍa had his head cut off, and died. For him a *koḍage* of a kaṇḍuga will be given.

32

Date 1546 A. D.

(Telugu)—Be it well. (On the date specified), the nâyakâchârya Kâḍârini Nâmbaya-Nâyini gave to the Jayarâjapura *karaṇa*, Gôvindaya ......

34

Date 955 A. D.

Be it well. (On the date specified), the Gamuṇḍa Sômi-dêva made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god). Detailed directions as to the ceremonies to be performed.

36

Date ? about 885 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Noḻambâdhirâja was ruling the kingdom of the world:—and Kundayya was ruling the Nekkundi-nâḍ,—Koṅgeṟeya Ma. . .gavuṇḍa's son Kovareya, slaying many in ...., entered the abode of *svargga*. For him the king made a grant of land (specified). Imprecation.

37

Date about 1289 A. D.

(Tamil) I, Vîra-Râghava ...., Nâlêrkkaṇḍa, granted certain lands (specified) for the god Bîmêśuram-uḍaiyâr.

38

Date 1289 A. D.

(Tamil)—May high position tend to high character. May .... position tend to prosperity .... (Usual final Sanskrit verse.)

(On the date specified), I, Irâgava-dêvan,—the mahâ-maṇḍalîšvara, the strong-armed Vîra-Nârâyaṇa, Aiyyan-aṅkakâṟa, Nâlêrkkaṇḍa, the maṇḍalika of Koygaikkuru-nâḍu—made, for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nâlêrkkaṇḍa, of the god Bhîmîšvaram-uḍaiya-nâyanâr of Kaivâram in Nigarili-Šôḷa-maṇḍalam:—

Among the villages in the districts (named) which came under my rule (in 1280 A. D.) on my victory in battle over Gaṅgapperumâḷan Tiru-chChiṟṟam-bala-ñâla-nâyan Brahmarâyar at Ambaḍakki in Tanda-nâḍu and ...., the village of Periyaṇṇapaḷḷi with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified).

This is to continue for as long as the moon and the sun endure. I also set up a stone inscription to the above effect. He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother. (Usual final phrase.)

39

Date ? 1407 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern western northern and southern four oceans, vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—the Manneya of the Muḷuvâyi-châvaḍi, the mahâ-nâyakâchâryya Magoḍe Siṅgaya-Nâyaka's son Vôbayya-Nâyaka, for the offerings to the god Gôpinâtha of Hoḷeyahâḷu, granted Vôbasamudra, a hamlet of Goṇḍanahaḷḷi belonging to our Nâyakaship,—making it over to the priest Akaṅkaṇi's son Kadarinâtha, of the Maudgalya-gôtra, in the presence of the nâḍ-gauḍa and others (named). Imprecation.

40

Date 1423 A. D.

(In the year specified), for the god Gôpinâtha, Vôbaya-Nâyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and *mâsati*. And Sabbume-Nâyaka's younger brother granted a garden.

42

Date 1813 A. D.

(Telugu)—For the god Râjagôpâla, (on the date specified), the Gubbi-subêdâr, Bôre-gavuḍa, made a grant.

43

Date ? 960 A. D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Noḷambâdhirâja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world:—of the Kâṇvâyana-gôtra, Komâramaṅgalam-Oḍeya, Nâgamayya's son Kaṇṇayya and Saṅkarayya gave to 108 Brâhmans of Kuṟumbûr 15 gadyâṇa of gold, for daily providing one *parivaḍi* to any one who stops in the Kuṟumbûr *guṭṭe,* to continue as long as sun and moon endure. Witnesses.

Written, with the approval of both parties, by the poet (*kabbada*) Nâgamayya. Imprecation.

44

Date ? 960 A. D.

A similar grant at the same period by the same persons.

45

Date 1297 A. D.

(Tamil)—In the 3rd year of the reign of the emperor of the whole world Hôšaḷa šrî-vîra-Višvanâ-Dêvar—

I, Mukkaṇa-Kâḍuveṭṭi Pallavâdittan Šipati-nâyan, son of Kîtarašar of Kuṟumbûr, granted (on the date specified) Kaṭṭigaipaḷḷi, situated to the east of this village, as a *dêvadâna*, for the god Vijaya-Mâdîšvaram-uḍaiyâr. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

46

Date ? about 1230 A. D.

(Tamil)—For the god Vijaya-Mâdîšvaram-uḍaiyâr of Kuṟumbûr. This was written by Perkkaḍi Ilaiyan in accordance with the order of Mudaliyâr šrî-Nârašiṅga-Poyšaḷa-Brahmâdhirâjar. (Usual final imprecatory sentence.) Šeṭṭi-dêvar, son of .....ḷvâr, granted, as a *dêvadâna*, certain lands (specified),

and made them over to the Šiva-Brâhmaṇas (two named), the holders of tax-free land in the village. Witnesses — the maṇḍalika of Kuṟumbûr, and Perumâ-Irugâḻvâ..........

47

Date 1022 A. D.

(Tamil) — In the 11th year of the reign of Kô-pParakêšarippanmar, *alias* Râjêndra-Šôḻa-Dêvar, who took the Eastern country, Gaṅgai and Kaḍâram, ... Kuṟumbûr .... gâmuṇḍan..............

48

Date ? about 1250 A. D.

Be it well. Âneyûr Kṛitigûrarasa's son Prasurasa had this sluice made.

49

Date 951 A. D.

Be it well. (On the date specified), — when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, the Pallava Râma, champion in destroying many, of one word, Iṟiva-Noḻambâdhirâja, putting down the evil and upholding the good, was ruling the kingdom of the world: — Râjamayya's son Bhîmayya, for (the god) Bhîmêšvara, made a grant, — and Noḻamba and Tiruvayya made a grant in Âneyûr, — of land (specified). Imprecation.

The writer of this was ..... Gôṇachittara Kandayya.

50

Date about 950 A. D.

Be it well. Âneyûr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iṟiva-Noḻamba granted the *pannasu* on the Bhâge 5 ploughs of rice land, — on the application of the five hundred âchâris of Bijaitamaṅgala.

52

Date ? about 1297 A. D.

(Tamil) — I, Pallava-Nuḷamba Amâttiyarašar, — the receiver of a boon from [the goddess] Dêvagâmbâ, supreme lord of Kâñchî-pura, Mukkaṇa-Kâḍuveṭṭi, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas — granted, for as long as the moon and the sun exist, certain lands (specified), as a *dêvadâna* and as

tax-free property, for the god Šôḻa-išvaram-uḍaiya Mahâdêvar of Ânaiyûr in Neṟkundi-nâḍu of Nigarili-Šôḻa-maṇḍalam and to the Šiva-Brâhmaṇa (named, with his gôtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase.)

53

Date 1337 A. D.[1]

(Tamil)—During the rule over the earth of vîra-Bhalâḷa-Dêvaṇ—

(On the date specified), for victory to the arm of the great minister Dâdi Šiṅgeya-daṇṇâyakkar's younger brother Valappa-daṇṇâyakkar,—the great prašâyitta, ... daṇṇâyakkar, the inhabitants of Periya-nâḍu in Kaivâra-nâḍu, Varada-Pemmi-šeṭṭi's son ......ttan, Kêttai-gâmuṇḍan and others, seem to have made a grant to the descendants of .... guttan's son vîra-Pammaṇan, who died .... at Âṇaiyûr-puram in Kaivâra-nâḍu of Nigarili-Šôḻa-maṇḍalam.

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of ...... daṇṇâyakkar and of the inhabitants of Periya-nâḍu in Kaivâra-nâḍu.

54

Date ? 1685 A. D.

The feet of Tiruveṅgaḷanâtha are the refuge.

Be it well. (On the date specified), the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa,—worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushôttama, the god Veṅkaṭêšvara,— of the Bhôsala-vaṁša, Šembhôji-Râja's son Malukôji-Râja, granted for the god Tiru-veṅgaḷanâtha, free of all imposts, the Âvalambagiri village, belonging to Kaivâra-sthala, in the Kôḷâla-šîme, one of the seven nâḍs attached to the Hosa..lu-châvaḍi during the government of Šivâji-Râja-mahârâja,—which the illustrious Chetrapati Šivâji-mahârâjâdhirâja had granted to Malukôji-Râja as a *mirási*.—Regulations for the great car festival. Apparently also a grant of Koṇḍadarahaḷḷi, a hamlet of Âvalambagiri, for some service at Yêrukâlave. Imprecation.

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[1] The Šaka year given is 4485 and the Kali year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballâḷa III.

55

Date 1533 A.D.

(Nâgarî characters.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Sâṇi Padumappa-Nâyaka's son Chinnappa-Nâyaka and others (named) granted, for the .. of the temple of the god Tiru-veṅgaḷanâtha, a dharma-šâsana as follows;—in the Kôḷâla-šîme the Sâlahaḷḷi village, and in Âlavaḷḷi the Sumantahaḷḷi village, were granted (with directions which are effaced).

56

Date 1524 A. D.

(Nâgarî characters.)

The inscription is much effaced. It records grants for the god Tiru-veṅgaḷanâtha by ....., in order that merit might accrue to Kṛishṇa-Dêva-mahârâya.

57

Date 1527 A. D.

(Nâgarî characters.)

A similar grant, much effaced.

58

Date 1551 A. D.

Similar to the above.

60 [1]

Date 1532 A. D.

(This and the following inscription are mostly gone.)

(Tamil)—While the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa šrî-Achyuta-Dêva-Râya-mahârâya was ruling the earth—

(On the date specified), his dependent, Timmapa-nâyaka, son of ...... nâyaka, granted, on the holy day of Gôkula-ashṭami, with presentation of gold coins and pouring of water, in the presence of the god Tiruveṅgaḷanâtha of Âlambagiri, certain lands (specified) with all rights (named) to Giribhaṭṭa's

[1] This and the following inscription are in the Kannaḍa language, though written in Tamil and Grantha characters.

son *archak* Timmâ-bhaṭṭa, of the Gautama-gôtra and ......da-sûtra, a follower of the Yajuš-šâkhâ. The lands were to be enjoyed by Timmâ-bhaṭṭa and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift; making a gift secures *svarga*, [but] maintaining (another's gift), the eternal abode.

He who confiscates land etc.

Land given to a Brâhman is an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage.

Oh king Râghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself ... .

61

Date ? about 1330 A. D.

(Tamil)—The mahâ-maṇḍalêšvara, Tribhuvanamalla, ... seems to have made a grant of land for the god Tiruveṅgaḷanâtha of Âlambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

62 *a*

Date 1519 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom:—a grant of a village in the Hosûru-šîme seems to have been made by Bôchana-Nâyaka. (The inscription is much effaced.)

63

Date ? 1720 A. D.

(Telugu)—šrî-Râma. The feet of Veṅkaṭêšvara are the refuge. (In the year specified), Sakunôji-Râya made a grant to Manôji-paṇḍita.

64

Date about 1280 A. D.

(Tamil)—During the rule over the earth of Dushṭarâditya Râja-Nârâyaṇa Brahmâdirâjan—

Mallikârjuna-šeṭṭi, having purchased (some land) after making full payment in gold, granted the same as *dêvadâna* for the god Mallikârjunam-uḍaiya-nâyanâr of Muruṅgai-malai.

(Usual final imprecatory sentence.) ....

65

Date 1575 A. D.

Be it well. (On the date specified), in the presence of the river Kâvêri, when the râjâdhirâja râja-paramêšvara, master of the eastern western southern and northern four oceans, vîra-pratâpa vîra-Šrî-Raṅga-Râya-mahârâya was ruling the empire of the world:—of the fourth gôtra, Sugaṭûr Dêva-Gauḍa's grandson, Tammappa-Gauḍa's son, Tamma-Gauḍarayya (made some grant, effaced).

68

Date 1378 A. D.

(In the year specified), at the time when Hariyappa-Oḍeyar was ruling the kingdom:—Kâkatti Bembarasa's (? son) Yara-Nâyaṇṇa had the sluice fixed to the Râyasamudra (tank). To Kâkatti Agati Bairôja's son Nâḍôja for doing the wood and iron work and to those who shared in making the sluice, 5 koḷagas of rice land will be given.

70

Date 1130 A. D.

(The first portion of this inscription is gone.)

(Tamil)—In the 12th year of the reign of Kô-pParakêšaripanmar, *alias* the emperor of the three worlds šrî-Vikkirama-Šôḻa-Dêvar, who— .... while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kaliṅgam was destroyed and Kaḍal-malai .... was ? conquered, and while his single umbrella cast its shade over .....—caused the wheel of his authority to roll ...... and was graciously seated on the throne of heroes along with his queen Mukkô-kkiḻân-aḍigaḷ.—

Irugan, *alias* Gaṅgai ...., son of Ponnambala-kkûttan, *alias* Gaṅgaigoṇḍa-Šôḻa-Brahmamârâyan, the gâmuṇḍa of....... kuṇi-nâḍu in Nigarili-Šôḻa-maṇḍalam, ...

75

Date 1360 A. D.

(Tamil) — During the rule over the earth of the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, šrî-vîra-Bukkaṇṇa-uḍaiyar —

(On the date specified), we — the mahâ-sâmantâdhipati Šîpati-nâyakka's son Šoṇṇeya-nâyakkar and the inhabitants of Ambaḍakki-nâḍu, including the superintendents of the nâḍu, Pâpa-chchîyar, Šokki-šîyar and others (three named) — granted certain lands (specified), as a *kuḍaṅgai* exempt from taxes, to Šânâṇḍai, son of ......šîyar. This .... is to continue as long as the moon and the sun endure.

The signature of the inhabitants of the nâḍu — Šeṭṭêšuram-uḍaiyâr.

The signature of Nâyakkar — Allâḷanâtan.

The writing of Nîlappar, the accountant of the nâḍu.

76

Date 1360 A. D.

(Tamil) — During the rule of the same king, the same men made on the same date another grant (*details gone*).

77

Date ? about 1000 A. D.

Be it well. When Paṇḍamayya was in Âlaṭṭa, — the son of the Sembu-Dêvânvaya, Mirâri, on the cows being carried off, died. Written by Kâlâchâṟi.

78

Date 1121 A. D.

(The middle portion of this inscription is gone.)

(Tamil) — In the 3rd year of the reign of Vikkirama-Šôḻa-Dêvar — .... Nâṭṭu-Muttaraiyan having gone a hunting.... ... boar .... Nâṭṭu-Muttaraiyan set up this stone.

81

Date 1413 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-Harihara-Râya's son Dêva-Râya-mahârâya was ruling the kingdom of the world: — the great champion over three kings, Balavâṅka Aṅkiya-Nâyaka's son Timaya-Nâyaka, for the decorations and illuminations of the

god Râma of Vaḍigihaḷḷi, made a grant of Kattarikuppe in Ambattakki-nâḍ belonging to us, with all rights (specified). Imprecations.

82

Date 1576 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—to the Voḍigehaḷḷi sênabhôva Hiriyaṇṇarasa's son Kemparasayya and to .. Lakkoḍeyar's agent Haridêva was given ....

83

Date 1179 A. D.

(This inscription is gone in parts and the meaning of some portions is not clear.)

(Tamil) – Be it well. Śeṭṭi-dêvan — whose arm was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey; who was the son of Vindai (? Durgâ) residing in the forest; who was the champion born in the line of the god of the lotus flower (Brahmâ) which was not frequented by the ..... flower-seeking bees; who was of the Kauṇḍalya-gôtra; who was [the lord] of Kaivâra-nâḍu in which ....—having entered the paddy-fields on all sides, scattered .... in every grove of the *champaka* trees and associated with .... spread around and grown high — entered the ponds filled with red lotus flowers; who was holier than the Gaṅgâ which.... ....; who was the son of Aṅgai-mugil-amudan, the lord of champions; who was a Brâhman . ...; who cherished the path of Manu .... on this great earth; .... ; who was the Duṭṭarâditta and Durkkula-nakula; and who was the Piramâdirâyan with his fame spread all over the earth which is supported by the serpent .... —

Śeṭṭi-dêvan — built a beautiful stone temple with a *maṇṭapa* in front of it, which was to the liking of the lord of the Silver Mountain (Śiva), who could be seen neither by Vishṇu reclining on the banyan leaf nor by the god of the lotus flower (Brahmâ), at Vidirachcheṭṭu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around; [set up] the god (on the date and at the auspicious moment specified), while .... rejoiced, while .... was seated .... feet of many Brâhmans, while the ascetics .... the name Śeṭṭîchcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vêdas flourished, while the sky poured down

showers, and while the cruel Kali vanished; gave, with pouring of water, tax-free land to the famous Brâhman, Râjarâja-bhaṭṭan, of the Kauśika-gôtra, for conducting the worship of Paśupati (Śiva); engraved [the grant] on stone; conferred the *mâḍâpattiyam* of the temple on Tillai-ppirân Arivâḍattây-âṇḍârar of Koṅgar-Kôḍimaṅgalam, *alias* Śôḻan ...... surrounded by fragrant groves; granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Śiva; gave for the rider on the furious bull (Śiva) an ornamental plate weighing 5 kaḻañju of gold and vessels etc. which were of the same ? make, weighing 100 *palam* of bell-metal; granted the oil of two oil-mills for burning 10 lamps at the three times of the day; and made a grant of certain lands (specified) for the god.

After he had made these immense charities—Namberumâḷ, *alias* Aḷavili Ariñan, a Brâhman of ....dalûr, praised by learned men, of sweet speech, a firm devotee of the god who wears the *tulasi* garland on his breast (Vishṇu), and a wise giver of gold, wrote this, after hearing what the maṇḍalika of the three nâḍu, praised by those versed in the three forms of Tamil, ... fame talked about in many assemblies, a mine of ...., the holy one with a liberal hand, the Duṭṭar-gaṇḍan (champion over the wicked), vouchsafed to order.

Further, Piramâdirâyan-Śeṭṭi of unfailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irâyâśâri on Śaṅkara .....,—who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vêdas, and the temple;—also granted certain (specified) lands to him.

These charities are to continue as long as the moon and the sun endure ....

84

Date 1290 A. D.

(Tamil)—In the 36th year of the reign of (with usual Hoysaḷa titles) śrî-vîra-Râmanâtha-Dêvar—

(On the date specified), the champion over adulterers (*sitagara gaṇḍan*), Mallaya-nâyakkan, son of the maṇḍalika of Âvaniya-nâḍu, granted certain lands (specified) for the god Śeṭṭîśvaram-uḍaiya-nâyanâr.

(Usual final imprecatory sentence.) He who levies either of the two taxes (named) in the dêvadâna lands of this god shall be the paramour of his own mother.



85

Date ? about 1230 A. D.

(Tamil)—.....vaiyiri-šîyan's son Šânâṇḍai caused to be set up the god Îšva[ra]-dêvar. The maker [of the image] was Perumâ-ppiḷḷai, grandson of Irâšâšâri.

86

Date 1403 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, râjâdhirâja râja-paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world:—his house chief....—in order that long life, health and increase of wealth might be to the house minister Varadappa,—set up at an auspicious moment the goddess Durga of the river of Kayivâra, which is Êkachakra-nagara,—and for the offerings to the goddess so set up, granted lands (specified). Imprecations.

87

Date 1538 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Achyuta-Râya-mahârâya on his righteous throne was ruling the kingdom of the world:—to Chivanâ-bhaṭṭa's son Râmâ-bhaṭṭa,—during the management of Dhammathâsêni Jâmarasa's son Bhâskara-dêva,—Šakârasa's son..., in the villages belonging to the god Bhîmêšvara, set up by Bhîmasêna in Êkachakrapura, otherwise called Kayvara, and worshipped in the Dvâpara-yuga, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god. Imprecations.

This šâsana was set up during the management of Vîramarasa.

88

Date 1294 A. D.

(Tamil)—In the 40th year of the reign of (with usual Hoysaḷa titles) Poyšaḷa-vîra-Râmanâda-Dêvar—

I—the great minister, a Yama-râja to maṇḍalikas, the fearless lord, champion over the three kings, Šikka-dêva-daṇṇâyakkar Aṇṇâmalai-dêvar—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of Šittirai, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyâr, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees over-ground, the wells underground, water-courses, open grounds etc., together with all kinds of rights and taxes (many named), for the god Bhîmîšvaram-uḍaiya-nâyanâr of Kaivâram in Kaivâra-nâḍu of Nigarili-Šôḷa-maṇḍalam. Having caused to be planted the sacred trident [of Šiva] in Nâyanpaḷḷi, and having caused [the grant] to be engraved on stone in the *pañchângam,* I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm.

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru. May virtue be victorious. This is the signature of Aṇṇâmalai-dêvan.

89

Date 1344 A. D.[1]

(Tamil) — For the success of the sword and arm of the mahâ-maṇḍalêšvara Ariara-Râya's son Bukka-Râya ,we, Varandarum-perumâḷ of .... and.. ...., remitted (from the date specified) certain taxes (named) in the dêvadâna villages (named) of the god Bhîmîšvaram-uḍaiyâr of Kaivâram in Kaivâra-nâḍu of Nigarili-Šôḷa-maṇḍalam. (Usual final imprecatory sentence.)

90

Date 1346 A. D.

(Tamil) — (On the date specified), we — the Aṇṇan-aṅkakâṟa-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdirâyar, *alias* ... vâši-nâyan's son Šûtti-nâyan, and ...ya-nâyakkan's son Šoṇṇiya-nâyakkan — remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpaḷḷi which had continued as a dêvadâna village of the same god. (See previous No.)

(Usual final imprecatory sentence.)

91

Date 1284 A. D.

(Tamil) — In the 30th year of the reign of (with usual Hoysaḷa titles) (Râmanâda-Dêvar] —

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[1] The Kali year corresponding to Târaṇa is given as 4449. But Târaṇa = 4445.

(On the date specified), I, Kaḍai-chcheṭṭi, one of his ministers, granted Vaiyirakkûr of Kaivâra-nâḍu for the same god (see previous No.), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in ....

92

Date 1284 A. D.

(Tamil) — (On the date specified), I, Mâman-aṅkakâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjan, *alias* Gaṅga-pperumâḷ, granted .... and caused to be set up [stones marked with] the trident. This is the charity of ......ba-râyan. (Usual final imprecatory sentence.)

93

Date ? about 1284 A. D.

(The first portion of this inscription is gone.)

(Tamil) — .... granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident. (Usual final imprecatory sentence.)

94

Date 1375 A. D.

(Tamil) — While the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, šrî-vîra-Kampaṇṇa-udaiyar's son Jommaṇṇa-uḍaiyar was ruling the earth — (On the date specified), the great minister Dêvaṇṇa-uḍaiyar along with the inhabitants of Kaivâra-nâḍu, having, in order that religious merit might accrue to his father Îšvara-dêva, instituted a festival for the god Bhîmîšuram-uḍaiya-nâyanâr of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampaṇṇa-uḍaiyar's present (*kâṇikkai*), Jommaṇṇa-uḍaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe-makers — for defraying the expenses of the above festival.

95

Date 1362 A. D.

(Telugu) — Be it well. (On the date specified), when (with usual titles) vîra-Bukkaṇṇa-Voḍeyar's son Kampaṇṇa-Voḍeyar was ruling the kingdom of the world: — Balumanne-Râjalu of his city, — by order of the mahâ-maṇḍalêšvara,

guardian of Tumbaḷa, (with various epithets), Salaraṇa-Dêva Nilakki-Râja's son Râchaya-Dêva-mahârâja,—with all the farmers and subjects of the great Kayivâra-nâḍu, and adorned with all names and titles, all of both (sects of) Nânâ Dêśis in Pekkuṇḍra, and of the eighteen castes, established a fair at Kayivâra,—and as *paṭṭaṇa-sâmi* of the fair, appointing Mârappa-Śeṭṭi's younger brother Periya-Nâyana, made a grant of land (specified) for him, free of all imposts. Imprecations.

95 *a*

Date 1414 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Harihara-Râya was ruling:—a grant for the god Amara-Nârâyaṇa of Êkachakrapura, which is Kayvâra (*much effaced*).

96

Date 1265 A. D.

(Tamil)—For the god Amara-Nârâyaṇa-pperumâḷ, set up by Śelvâṇḍai-dêvar, I, Râja-Nârâyaṇa-Brahmâdhirâjan, *alias* Gaṅga-pperumâḷ, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Those that maintain this charity will obtain merit.

97

Date 1258 A. D.

(Tamil)—(From the date specified), we—the Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyas, Gaṅga-pperumâḷ-dêvar, ...-dêvar and Amarêśvara-dêvar—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tiruviḍaiyâṭṭam,* for the god Amara-Nârâyaṇa-pperumâḷ of Kaivâram.

98

Date 1285 A. D.

(Tamil)—Having seen a *sâsana* to the effect that Tânatûr with its four boundaries had formerly been granted as a *tiruviḍaiyâṭṭam* for the god Amara-Nârâyaṇa-pperumâḷ of Kaivâram, I, Mâman-aṅkakâṛa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyar, *alias* Gaṅga-pperumâḷ, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dêvadâna of the local god, in my ? share of this village, for the above god.

99

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyyan-aṅkakâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjar, *alias* Vâsudêvar, granted, with pouring of water, as a *tiruviḍaiyâṭṭam,* for the god Amara-Nârâyaṇa-pperumâḷ, the remaining wet and dry lands up to their four boundaries, after excluding the dêvadâna of the local god, in my share of the village of Tânatûr. May there be prosperity. .... (Usual final imprecatory sentence.) Hariḥ.

100

Date 1285 A. D.

(Tamil)—[In the 31st year of the reign of (with usual Hoysaḷa titles) Śrî-Râmanâda-dêvar]—

I, ... perumâḷ, one of his ministers, having seen a *sâsana* to the effect that [the lands] in Tânatûr of this nâḍu had been granted as a *tiru-viḍaiyâṭṭam* for the god Amara-Nârâyaṇa-pperumâḷ of Kaivâram, [granted] (on the date specified) the wet and dry lands in my share of Koṇḍaṅguḻi-ppaṅgu ....

101

Date about 1250 A. D.

(Tamil)—During the rule of Aṇṇan-aṅkakâṟa-tTuṭṭarâditta Brahmâdhi-râyar, *alias* Śelva-Gaṅga-dêvar of Kaivâram in Nigarili-Śôḻa-maṇḍalam—

I, Kumarâṇḍai Tiruvâḷar, granted for the god Piḷḷaiyâṟar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold. (Usual final imprecatory sentence.)

I gave the lands for the god Puṟṟ-iḍan-goṇḍâr (the god who has taken his abode in the ant-hill), *i. e.,* Subrahmaṇya.

102

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyan-aṅkakâṟa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjar, *alias* Vâsudêvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmaṇya-dêvar of Kaivâram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair-fund, in the village of Tannâpaḷḷi .... May there be prosperity.

103

Date about 1250 A.D.

(Tamil)—I, Kumârandai Tiruvâḷan, one of the Vaiyišiya-Vâṇiga citizens of Tiruppâšûr in Toṇḍai-maṇḍalam, ... [the festival] on the day of Pûšam (Pushya-nakshatra) in the month of Tai, for the god Piḷḷaiyâr, set up by me, ... among the Vaiyišiya-Vâṇiga citizens ...... 3 uḻakku for every bullock-load of .... 1 bag of rice ....

107

Date about 800 A. D.

Šrî-Prabhumêru-Pôteva's son Elôya's son Avakhata fell in Araḻimuḷḷu and went to *svarga.*

109

Date ? about 800 A. D.

Be it well. When the cows of Koḷattûr were carried off, Savega Mududa recovered the cows and died. For him was granted land (specified).

110

Date ? about 1100 A. D.

(Tamil)—This is merely a fragment. It contains the two names Râjêndra-Šôḷa-gâmuṇḍan and Mârašiṅgâṇḍai.

111

Date ? 1677 A. D.

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-haḷḷi tank constructed, granted to Kṛishṇappa land (specified) as a *kaṭṭu-koḍige.*

113

Date ? about 1260 A. D.

(The first portion of this inscription is gone.)

(Tamil)—We, ..., granted, as a *kuḍangai*, to Šavuṇḍan Šura-vanmalai of Kaivâram, ... , after excluding tax-free temple lands and lands granted to Brâhmans (*baṭa-virutti*). This shall be his property for as long as the moon and the sun endure.



114

Date 1393 A. D.

Be it well. (On the date specified), when (with usual titles) vîra-Bukkaṇṇa bhûpâla's son vîra-Harihara-Râya on his secure throne was ruling the kingdom of the world:—in order that that king's general, champion over Khantikâṟa-Râya, Nâgaṇṇa-Voḍeyar might obtain his desires, and that Dêpaṇṇa-Voḍeyar's son Nâgaṇṇa-Voḍeyar might obtain all increase of wealth,—that Nâgaṇṇa-Voḍeyar's ministers, of the Šrîvatsa-gôtra, . . . (*rest illegible*).

115

Date about 750 A. D.

Be it well. When Šrîpurusha was ruling: . . . . .

116

Date about 890 A. D.

Be it well. When Mahêndrâdhirâja, falling upon Gaṅga, put him to flight,—Attannara, placing all the ? wanderers ? crowded into Morappûr, died.

117

Date 1289 A. D.

(Tamil)—In the 35th year of the reign of Poyšaḷa-šrî-vîra-Irâmanâ-Dêvar—(from the date specified), I, Aiyyan-aṅkakâṟa-tTuṭṭarâditta Irâja-Nârâyaṇa-pPirâmâdirâyan Gaṅga-pperumâḷ, granted to our *guru* Šakala-Šiva-paṇḍitar [the village of] Mâdirakkal, as a sarva-mânya. I also set up a stone . . . . This is to continue for as long as the moon and the sun exist.

118

Date 1010 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, of one word, boon lord of Kâñchî-pura, šrîman Noḷambâdhirâja Chôrayya was ruling the kingdom:—Baḷalchôra Noḷamba-Šeṭṭi, having received Kolatûr *kalnâḍ* from Nanniya-bhûpa, his son Jêbayya, in the ruin of the Keyamaṅgala village, fought and died. The Šaka year 933 Sâdhâraṇa was then current, the 27th of Mummaḍi-Chôḷa's reign,—when his elder brother set up this stone in Nelligere. Nirgunda-seṭṭi erected the stone.

119 to 122

Date about 1000 A. D.

Memorials to men who died fighting for cows that had been carried off.

123

Date 1010 A. D.

Be it well. (On the date specified), ? Padumpayya .... pierced the horse, and died in the battle. For him a grant (specified) was made. Imprecation.

124

Date about 890 A. D.

Be it well. When Noḷambâdhirâja was ruling the kingdom of the world:— some man died in battle, and the Seventy-two made a grant for him. Imprecation.

126

Date about 1030 A. D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar 109*a*.

Râjêndra-Chôḷa's time.

126*a*

Date about 800 A. D.

Be it well. When ? according to Chôḷa's word,— .....'s son Eḷattûr... was ruling,— .... upon Kâñchî, ... the leader of the army in the war of Kayvâra-nâḍ, Ambala ..... granted land in Bayiramangala. Imprecations.

Kambi Ûra wrote it.

126*b*

Date about 800 A. D.

Be it well. Viṇṇu-Gôvarasa, for the son of Duggamâra's army .... made a grant. Imprecations.

Kambi-Ûra wrote it.

128

Date ? 1687 A. D.

Vîrappa of the Basavêśvara-dêva sâmpradâya had this temple built (in the year specified).

133

Date ? 1708 A. D.

(In the year specified), Adina-gauḍa had the Guṭṭahaḷḷi tank made.

134

Date ? about 1500 A. D.

Be it well. The priest of the god Bhîmêšvara,—sole lord of all worlds, dwelling in Êkachakrapura, the Liṅga worshipped by the Pâṇḍavas — Nâḍâṇḍajîya, made a grant for the god.

138

Date about 1030 A. D.

(Tamil)—During the rule over the earth of Râjêndra-Šôḻa-Dêvar —

The Munivar-âditta .... Malai-Mundai-araišar's son Šelva-araišar, of ...... race, caused to be built Šelva-šamuttiram and had a sluice made to it. The lands irrigated by this tank .... He who destroys this šâsana shall incur the heinous sin of having destroyed tawny cows, Varaṇavâsi and Brâhmans. He shall be the [husband] of his own mother ....

143

Date ? 956 A. D.

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Noḻambâdhirâja Nolapayya was ruling the kingdom of the world:—Râchâla Pompala Chelva's younger brother Muddayya, son of Eṟeyamma's archers, recovering the cows, died. For him Dilîpayya made a grant.

147

Date ? 1657 A. D.

(In the year specified), when the mahâ-maṇḍalêšvara ? Annadâna-Bâḍi was ruling the kingdom of the world:—Mariappa, son of Dêvaṇṇa, son of Muttarasa of Guḷḷahaḷḷi in Hoda-nâḍ in his government, had this *dîpamâle* pillar made; and Mariappa's two sons Dêvaṇṇa and Mariappa set it up.

150

Date 1614 A. D.

(Telugu) – Be it well. (On the date specified), the mahâ-nâyaṇṇa Gañjagûḷi Pâpi-Nâyini Chinna-Nâyini granted to Basa-seṭṭi's ... Pôli-seṭṭi a *kaṭṭu-koḍagi dašavanda.* ....

151

Date ? 1570 A.D.

(Telugu)—Obeisance to Râmânuja. Be it well. (On the date specified), to Gavvipaḷḷi in .... sthala,—which Sadâśiva-mahârâya granted to Sûri-China-Tammappa,—giving it another name of Kṛishṇâpura, it was made over to Bhaṭa .... with all rights (specified). Imprecation.

152

Date 1511 A.D.

(Telugu)—Be it well. (On the date specified), Saṅkapalli Veṅgaḷi's son Tipa-Nâyini,—in order that *dharma* might be to Vîraya-daṇṇâyaka-Voḍeyar,—made over to Vîraṇṇoḍeyar ....., free of all imposts. Imprecation.

153

Date about 1000 A. D.

Be it well. When the capturer of Gaṅge, Râjêndra-Chôḻa-Dêva, was ruling the kingdom of the world:—on the sun of the Kola-munis, sun of Kayvâra, Chelvarasa's son Male..going to *sarga*,—pleased with this *matha* his son Chelvarasa had made, he granted for it land (specified) under the Maṅga-taṇḍaḷi tank. Imprecations.

155

Date 1616 A. D.

(Telugu)—Be it well. (On the date specified), when Suguṭûr Mummaḍi-Tammaya-Gauni (was ruling),—Gaṅgi-Nâyuḍu granted for Avagauni-Chinnâgaya a *rakta-goḍugi*.

156

Date ? 1708 A.D.

(Telugu)—(In the year specified), Raṅga-Rau-ayya's agent Basavayya granted a *mânya* to Tâtapa-gauḍa.

157

Date 1442 A.D.

(In the year specified), in the time of Dêva-Râya-mahârâya,—and the time of Muḷavâgil Mâdaṇṇâyaka,—Harihara-Râja-mahâ-arasu made a grant of Basava... in Maṅgalabhûri-sthala. Imprecation.

160

Date 1123 A.D.

(Tamil)—In the 5th year of the reign of Kôv-Irâjakêšarivanmar[1], *alias* the emperor šrî-Vikkirama-Šôḻa-Dêvar, who—while the goddess of fortune wedded him; while the goddess of the earth increased [in size]; while the goddess of speech became conspicuous; while the goddess of victory moved abroad; while kings placed on their head his sacred lotus-feet; while Kaliṅgam was destroyed and Kaḍal-malai ...... was ? conquered; while his sceptre went and swayed over every region; and while the cruel Kali having disappeared, true virtue flourished—caused the wheel of his authority to roll as far as ..... and was graciously seated on the throne of heroes along with his queen [2] Pûkkô-kiḻân-adigal—

.... šaraišan—son of Šômaraišan, who was the son of Vašavaraišan, who was again the son of Šômaraišan, who was the son of Muttiyaraišan—the supreme lord of Kâñchî-pura, Kâḍuveṭṭi, the landlord of Pulikuṟukki, ... his land ....

161

Date 1069 A.D.

(Tamil)—In the 6th year of the reign of the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, the glory of the Solar race, the best of the Pôḷa race, destroyer of the Pâṇḍya race, a Yama to the race of Âhavamalla, vanquisher five times of Âhavamalla, Râjašêkhara, Râjâšriya, Râja-râjêndra, Vîra-Chôḷa, Karikâla-Chôḷa, šrî-vîra-Râjêndra-Dêvar—

On the death of Šômaraišan, son of Muttiyaraišan, a landholder of Pulikkuṟukki in Koyyarkuṟai-nâḍu of Mêlai-Mârâyapâḍi in Šôḻa-maṇḍaḻam which included Iraṭṭapâḍi, his wife Piḻḻai-Ponnakkan entered the fire.

As a charity for their salvation, I, Šômaraišan's son Mâšaiyan, granted certain lands (specified) for the god Mahâdêvar. He who destroys this shall incur the sins committed ...... between the Ganges and the Kumâri.

162

Date 1124 A.D.

(Tamil)—In the 45th year of the reign of šrî-Kulôttuṅga-Šôḻa-Dêvar—

Kâma-Muttaraišan, ? *alias* Munivar-âdittan, the landlord of Pulikkuṟichchi in Koyyakkuṟai-nâḍu of Mêlai-Mârâyapâḍi in Šôḻa-maṇḍalam which included

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[1] He is called Parakêšari in other inscriptions.

[2] Mukkô in other inscriptions.

Iraṭṭapâḍi, fell, piercing a tiger. His son Dêva-Mutta[raišan] and ....
.. seem to have made a grant.

163

Date ? about 1069 A. D.

(This is only a fragment.)

(Tamil) — Be it well. The refuge of all the world ....
....

165

Date 936 A. D.

(On the date specified), in Sedagi, Aṟamuvara Dêva had .... made. And when Kaḍara was ruling in Mâtannana maṇḍala, he granted.....

166

Date ? about 1100 A. D.

Be it well. Nirupama-Chôḻa-mahârâja's house-manager (*mane-magatin*) Mârettiga's son Eraḷa made a grant.

168

Date ? about 900 A. D.

Be it well. When Bêlûra's son Mâbha..smote and departed,—Bêlûra's .....making..., died.....





SRINIVASPUR TALUQ.

1

Date ? 1569 A. D.

May it be prosperous. (In the year specified), Mârappa-Nâyaka's son Tipaṇa-Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya-Nâyaka a *kaṭṭu-koḍage* šâsana as follows:—Below the tank in the Kôvandam valley of Koṟanelli, to the east of your Pâpanahaḻḻi, belonging to our office of Nâyaka, we grant you the lands (specified). Tippaṇa-Nâyaka's writing.

3

Date ? about 1250 A. D.

(Tamil)—I,.........of Kuḷandûr, granted certain lands (specified) for the god......chchiram-uḍaiya....dêvar of Kuḷandûr in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam.

5

Date about 780 A. D.

Be it well. When,—born in the family of Mahâvali, having made Paramêšvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—šrî-Mahâvali Bâṇarasa was ruling the kingdom of the world:—Manasûr Araḷi-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Viyaḷa Vijyâdhara,—by order of his commander Prabhumêru,—pursuing the Dâmarigas, smote them. And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell. For him was given, as a *bâḻ-galchu* Kulanellûr, free from all imposts. Imprecation.

6

Date about 780 A. D.

Be it well to him, the king šrî-Vikramâditya Jayamêru, having the famous name Bâṇa-Vijyâdhara from (other) kings.—When šrî-Mahâvali Bâṇarasa was ruling the world:—Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiṟi Voradoga-Râja,—by order of his commander Prabhumêru,—

GŪLGĀNPODE STONE (SP-5)

GŪLGĀNPODE STONE (SP 6)

the whole of Kâḍuvaṭṭi's force having risen against him in Mavindiûru,—his own army being worsted and very much shaken,—he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell. His own army, coming back, took up the fight. For him, on the birth of a son, was granted for a patrimony Madegûḻu and Biḻâde. Imprecation.

From this *dharmma* will be given to Dâvaṇa Perundavve five ploughs of rice land, free of imposts.

7

Date ? 988 A. D.

Victorious is the Boar, the manifested form of Vishṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihârar*), the śrî-pṛithvî-vallabha-mahârâja Noḻambarasa was ruling the kingdom of the world:—(in the year specified)[1], Noḻamba Jaya-goṇḍa (appears to have granted some place, of which the boundaries are given). This *dharma* of the Bidira-kula, the temple.....

8

Date about 1225 A. D.

(Tamil)—I, Śaṅga-nâyaga-ttêvan, a leading merchant of the great city of Kâñchi, built a tank and granted it, together with the crops, as a dêva-dâna, for as long as the moon and the sun endure, for the god Śittîśvaram-udaiyar in the ? capital (*paḍai-vîḍu*) of Puḷḷa-dêva-maṇḍalikar of Puda-nâḍu in Nigarili-Śôḻa-maṇḍalam. (Usual final imprecatory sentence.)

12

Date 1386 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, the râjâdhirâja râja-paramêśvara, master of the eastern southern western and northern four oceans, vîra-Hariyaṇṇa-Voḍeyar's son Immaḍi-Hari-Râya was ruling the kingdom of the world:— ...Mâreya-Nâyaka............made some grants as *keṟe-koḍage* and *kaṭṭu-koḍage*. Existing temple grants to continue according to former custom. Imprecations.

[1] The stone being broken, all that appears of the date is 90 in one line and *bbari* in the next, which indicates Śârvvari, but this does not coincide with any Śaka year ending in 90. Śaka 910 expired = Sarvvadhâri, and the *dha* may have been omitted.

This tank was built for 500 honnu. The artificers' work was chiefly done by Tillara Biṅgôja's son Chiṇṇôja.

14

Date about 1015 A. D.

(The first part is gone.)

... in the reign of [Râjê]ndra-Chôḷa-Dêva:—Be it well. Eṟeya-gavuṇḍa,—son of Arasigaya-gavuṇḍa, who took Beḷagaṭṭûr in Chôraya-Dêva's war,—when the cows were carried off and the women's waists were unloosed, fought and went to *sarga*. Maṅgapâleya-gâvuṇḍa set up this (stone).

15

Date ? 1689 A. D.

Be it well. (On the date specified, figures gone), the mahârâjâdhirâja, the Dêśamukhi Ghana-Śyâma-Râya's gumâsta Narasa made a grant of land (specified) in ..... belonging to .... Dêśamukhi of the Ambâji-Kôḷâla-śîme, to Chaladagânahaḷḷi Ayge-gauḍa.

17

Date about 1015 A. D.

Be it well. When, the capturer of Gaṅge, Râjêndra-Chôḷa-Dêva was ruling the kingdom of the world:—the champion over those who have crushed many, champion to ..., wrestler in battle, Nanniya Gaṅga, ...—Gaṭṭûr Arammarasa's son Uttama ...., his son Prabhukarasa, his son Mâdalasa, his younger brother Mâcharasa's son Pudiyaṇṇa, granted land (specified) for the god Gaṅgêśvara. The *bittu* and *kaṭṭu* will belong to the tank. Imprecation.

18

Date ? 1708 A. D.

(Telugu)—(In the year specified), to the purôhita of the place, Subbâ bhaṭṭu,—Kari-Mâṇikya-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Kṛishṇâshṭami, a gift of land (specified).

19

Date about 800 A. D.

Be it well. When Mayindam-arasa was ruling the kingdom of the world:—when Mara.. came rushing upon the nâḍ, Kiṟu-Paraviyoḍeyar, in the

presence of two of Gaṅga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler.......

Ânandûr Šrîkôṭi-âchâri made this.

20

Date about 750 A. D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world: — on the cows of Mandu-ûru being carried off, Perâṅkôva fell. For him was granted the Paditûpu rice land as a *netta-paḍi*. Imprecation.

21

Date about 1225 A. D.

(This inscription is gone in parts.)

(Tamil)—Puḷḷa-dêva-maṇḍalikan seems to have made a grant of land for the god Nandîšvaram-uḍaiya-dêvar of Kalliyûr in Pudi-nâḍu of Nigarili-Šôḷa-maṇḍalam.

22

Date ? about 1225 A. D.

(Tamil) — Šôma[rašan]—son of Keṯṯarašan, who was the son of Šôma[ra]-šan, who was again the son of Mumuḍi-Šôḷa-Gaṅgan, who was the son of Râjêndra-Šôḷa-Gaṅgar, who was again the son of Jayaṅgoṇḍa-Šôḷa-Gaṅgan — of Kalliyûr in Pudi-nâḍu of Nigarili-Šôḷa-mandalam, granted certain lands (specified) for the god .... Mâdêvar, and made over the same to the Šiva-Brâhmaṇas (named, with their gôtras) of the temple. ....

25

Date about 950 A. D.

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:— Koṇḍala-gâmuṇḍa's daughter Annâri gave to Kâḍema-gâmuṇḍa the sluice which Annâri had caused to be made.

26

Date ? about 900 A. D.

Be it well. Nandi-Vemman, in the riot of Perbaṭṭa...., stabbing Aviya-poya,..... of pure merit, fell.

27

Date about 870 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrîmat Noḻambâdhirâja was ruling the kingdom of the world:—

Be it well. Entitled to the band of five chief instruments, the parama-bhaṭṭâraka, mahârâjâdhirâja paramêšvara, of the Âtani *mata* (or creed), ...delighting in the penances of the Šiva-šâstra, having the Bhagavat-pâda who came forth from the Pâdhivâḷa village as his sole refuge, šrîmat Brahmâ-Šivâchâryya. . . . — when Bidirûr brought down the greatness of Perbbaṭṭa,— Bideyita fought in the war, and died. For him the bhaṭâra gave rice-land (specified) in Iṅgiṇame. . ., free of all imposts. Imprecation.

28

Date about 920 A. D.

(All down one side is effaced.)

When . . . . . .ditya šrî-[? A]ṇṇayya was ruling the kingdom of the world:— some one connected with the âchâryya's establishment died in fight and a grant was made for him. Imprecation.

29

Date about 900 A. D.

Be it well. When Ayyapa-Dêva was ruling the kingdom:—Bhâva, when ruling the kingdom of Šiva penance, on the cows of Perbhaṭa being carried off, died. Some grant was made ? for him, and to the servants of the five Mahants. This (? was made by) Kunnayya.

30

Date ? about 800 A. D.

Be it well. Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Noḻamba, the merciful minded Chôḻu-Permma-naḍigaḷ, and Mayinda,—these three, when ruling with the Kiṟu-toṟe (little river) as their boundary:—being angry that Kâḍuvaṭṭi had deceived him, Vallevarasa-Dêvaya attacking the eastern guardian Baruma. . . . . . rose upon Pâṇḍiya and penetrated to Pareyaṟûr. Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyûr, shooting (arrows), smote it, destroyed the elephants, and fighting, died. For him was given . . ., as a *bâḷ-gaḻchu*. Imprecation.

31

Date ? about 800 A. D.

Be it well. Ari-Pemarasa made a grant of land (specified) ? to Râma-raḍi. Imprecation.

35

Date 1732 A. D.

(Telugu)—(On the date specified), Tâḍigoḷḷa Râmappa-Nâyini Râmaṇṇa-Nâyini caused to be written and given to Brâhmaṇapalli Irugaya a *mânya-šâsana* as follows:—Your younger brother Tôṭaṇṇa having..our business in Digavokôṭa,—in your village.....

36

Date 1288 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world, šrî-Poyšaḷa-vîra-Râmanâda-Dêvar—(From the date specified), I, Kêši-arašar of Viṟchunai, granted to...tâdumidannai's son Šâma...of Kuranelli certain lands (specified, with details of boundaries) as a *baṭṭa-virutti.* (Usual final imprecatory sentence.)

37

Date 1713 A. D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), purifier of the Achyuta-gôtra, the mahâ-nâyakâchârya Tâḍigolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmans of the Mallamâmbâ agrahâra a šâsana of a gift of land as follows:—In the Koyyaguriki land of the Guḍagiri-šîme of the Pellagoṇḍa kingdom,—for Aḍavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâḍigolla-Yêrukâluve-šîme belonging to our office of Nâyaka,—we grant the Kûtalanâyini tank and the new pond Liṅgani-kuṇṭa with all the dry and wet land pertaining thereto—at the time that our mother Mallayakka breathed her last.......

38

Date ? 1731 A. D.

(Telugu)—(In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Îra-Kadiriga.

40

Date about 900 A.D.

Be it well. šrî-Bijayittayya having risen upon Mâdâ-Mattarasa's (son) Poḷalamma,—in the battle of Mûdekal, Gârava's servant Avadhîra's son Châtaguddi, and Pulikuṟaki Duggamâra his father-in-law, slew, and died.

43

Date ? 1752 A.D.

(Telugu)—šrî-Râma. (In the year specified), the mahâ-nâyakâchârya Tâḍigolla Raghunâtha-Nâyini Râma-Nâyini made a grant to Kâlappa Bayapa-reḍḍi's son ......

48

Date ? about 1750 A.D.

May it be prosperous ....

(In the year specified, name gone), Kaliya-Mâṇikyanâṅga (made a grant) of Nadimalapalli in the Yêrukâlave kingdom to Vâsavanta-Râya ....

49

Date 1231 A.D.

(Tamil)—(Obeisance to) Hara. (On the date specified), I, Mâkkôvai .... .. Varaguṇa-pperumâḷ, *alias* Puḷḷa-dêva-maṇḍalikan, son of Râja-pati Šakki-dêva-maṇḍalikan of Puda-nâḍu in Nigarili-Šôḻa-maṇḍalam, ? made over ...., for as long as the moon and the sun endure, the temple, together with *panchâṅgam,* of the god Tiruvâlîšvaram-uḍaiyâr, who has graciously taken his abode on the top of the hill at Kuranelli of this nâḍu. I also granted certain lands (specified, with details) for the above god. I had the temple and *maṇḍapa* repaired of this god and of the god Ulôkîšvaram-uḍaiya-nâyanâr of old Kuranelli. Another grant of land (specified) for the god Tiruvâlîšvaram-uḍaiyâr. I had the repairs done at the instance of the Šiva-Brâhmaṇa who was the holder of the temple-land in Kuranelli-ppaṟṟu ....

50

Date ? about 880 A.D.

When, entitled to the band of five chief instruments, glory of the Pallava-kula, šrîmat [? Noḷamba-] Râja was ruling the kingdom of the world:—and

Bhîma was ruling the ...ne-nâḍ Three Hundred and the Podal-nâḍ Sixty;—Šrîkaṇḍiyya of the Taḻnella-ratâ herds, when the cows were carried off, penetrating as far as ...., died. For him was granted land (specified). Imprecation.

52

Date ? 1629 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara .... Râma-Dêva-Râya-mahârâya was ruling the kingdom of the world:— .....

54

Date 1395 A.D.

Obeisance to Gaṇâdhipati. Obeisance to the gurus.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern western and northern oceans, vîra-Harihara-Râya was in Vijayânagari, in the supreme enjoyment of the mercy of the god Virûpâksha and the favour of Vîra-Lakshmî, ruling the kingdom of the world:—and that king's son Immaḍi-Bukka-Râya was in Muḷuvâyi, in the supreme enjoyment of the mercy of the god Sômayya, ruling the kingdom of the earth:—in the days when in that Muḷavâyi kingdom, in the Hodali village of the Bilusoṇe-nâḍ, Mâcha-gauṇḍa's son Mârappa's (son) Chinnaṇṇa was exercising control in that Hodali village,—in order that merit might be to his father Mâcha-gauṇḍa and his mother Maleyakka,—he set up for (the god) Vighnêšvara a *dîpamâle* stone pillar, to continue as long as sun and moon.

Kaṭṭige Nâgappa and the Bilusoṇa-nâḍ prabhu, Tiṇṇala Chokkappa, assisted in this work of piety.

Imprecation. Piṅgaṇa's son Piṅgaṇa's writing.

57

Date about 770 A.D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world;—and his son Duggamâra Eṟeyappa was ruling the Kovaḷâla-nâḍ Three Hundred, the Gaṅga Six Thousand, ...taya-nâḍ, Panne-nâḍ, Beḷattûr-nâḍ, Vimala ...., the Pulvaki-nâḍ Thousand, the Bepôḍu Thousand, and the Mu-..-nâḍ Sixty;—and Šrîvallava was ruling Ko....;—Šrîvallava having made petition,—for the *bhatâra* of Kerâ... Toṇḍišvara, Duggamâr E[ṟeya]ppa granted land (specified).

58

Date about 930 A. D.

...... Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrîmat Bîra-Noḷamba was ruling the kingdom of the world:—from fighting Kandaya, Baṭṭamarasa's (? son) Mendamarasa .... (*rest unintelligible or effaced*).

59

Date about 985 A. D.

Be it well. When,....supreme lord of Kôlâḷa-pura, Rakkasa-Gaṅga Râchamalla was ruling the kingdom of the earth:—Puḷiga, ruling the Noḷambavâḍi Thirty-two Thousand, granted Kâraṇaki for the Bitturaḷḷi tank. Imprecation.

60

Date about 1231 A. D.

(Tamil)—This inscription is mostly gone. It seems to record that Puḷḷa-dêva-maṇḍalikan along with some other man of Kuranelli made a grant of land to a Šiva-Brâhmaṇa of the Bahudhânya (Bôdhâyana) *sûtra* for the god Ulôkîšvaram-uḍaiya-nâyanâr.

61

Date 1127 A. D.

(Tamil)—The Šaka year 1049.

In the 10th year of the reign of Kô-Pparakêšarivanmar, *alias* the emperor of the three worlds, šrî-Vikkirama-Šôḻa-Dêvar, who was graciously seated along with his queen Mukkô-kkiḻân-aḍigaḷ—

Vikkirama-Šôḻa-vîra-Nuḷamban, son of the maṇḍalika of Puda-nâḍu,..... .....Muduvarayan Maṟayan, *alias* Râjêndra-Šôḻa.........., the gâmuṇḍa of Puda-nâḍu in Nigarili-Šôḻa-maṇḍalam, caused a *vimâna* to be built........ for the god Ulôkîšvaram-uḍaiya Mahâdêvar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified)................ ....

62

Date 1292 A. D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world, šrî-Poyjaḷa-Irâmanâ-Dêvar—(From the date specified),................Kura-[nelli] in Puda-nâḍu of Nigarili-Šôḻa-maṇḍalam.............

63

Date 1225 A. D.

(This inscription has neither beginning nor end.)

(Tamil)—(On the date specified), Râjâśraman Puḻḻa-dêva-maṇḍalikan, *alias* Varaguṇa-pperumâḷ, son of Śakki-dêva-maṇḍalikan, who was the original maṇḍalika of Puda-nâḍu in Nigarili-Śôḻa-maṇḍalam, seems to have made a grant for the god Tiruvâlîśvaram-uḍaiyâr on the hill of Kuranelli in Puda-nâḍu.

64

Date about 930 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrîman Bîra-Noḻamba was ruling the kingdom of the earth:—Rising up against Sântara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Baṭṭamarasa pierced him in a vital part. . .and died. The clouds reverberated, and he was united with the celestial nymphs. For him was given. . .and set up this stone. . . . .

65

Date about 765 A. D.

Be it well. When Śrîpurusha-mahârâja was ruling the kingdom of the world:—and Duggamâra Eṟeyappa was ruling the Kovaḷâla-nâḍ:—Vejja-Pe[?mm]arasa, when ruling Rôṇûr, bound a badge (of honour) as 'lord of the house' on Sagara Mikkâṇe, and gave him, free of all imposts, one kaṇḍuga of rice land. Imprecation.

72

Date 1751 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâḍigoḷa Râ-. . Nâyini Râmappa-Nâyini granted to Tuṇḍari Chinna-Krishṇappa a grant of a village . . . .

73

Date 1751 A. D.

(Telugu)—śrî-Râma. (In the year specified), the mahâ-nâyakâchârya Nija-Râmanâtha-Nâyini Râmappa-Nâyini made a grant to Biru-gavuni.

74

Date ? 1733 A.D.

(Telugu)—(In the year specified), Tâḍigoḷa Râmappa-Nâyini granted to Sâbi-reḍḍi land (specified), as a *suruga-mânya*.

76

Date 1767 A.D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja .... Nâyini made a grant to Gâjala Chinnayya Koṇḍayya .....

77

Date 1767 A.D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja Jai-Râvu Mallâri-Râvu (*rest illegible*).

80

Date ? 1747 A.D.

(Telugu)—Be it well. (On the date specified), Tâḍigôḷa Tirumalappa-Nâyini granted to Tippaya's son Timaya the Timmasamudram agrahâra.

81

Date ? about 1300 A.D.

(Tamil)—During the rule of Buvanêkamalla—maṇḍalika Kêśava-dêva—Puṇilûr-kiḻân Śivanâṇḍi-śeṭṭi built this tank. His son Puḷi-âḻvân ? repaired it. (Usual final imprecatory sentence[1].)

83

Date about 1750 A.D.

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapalle Raghunâtha-Nâyaka's Kadurappa-Nâyini made a grant of lands and tank (specified) at Muṅgânipalli.

84

Date ? 1754 A.D.

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapâlya Râma-Nâyini Nârasiṁha-Nâyini made a grant to .. kuṅku Dêviraya.

[1] This is mostly in the Kannaḍa language.

85

Date ? about 900 A. D.

When, entitled to the band of five chief instruments, his breast embraced by ....., Vaidumba-mahârâja was ruling the kingdom of the earth:—Puli-nâḍ being seized, Râsamayya, having requested the Haḷayûr king for a force, attacked the Koggaḍi Moḷigar, smote them and died. On his dying there, Pallava-mahârâja granted ..ndûr as a *kalnâtu*[1], ... Imprecation.....

88

Date 1513 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Kṛishṇa-Râya-mahâ râya was ruling the kingdom in the enjoyment of peace:—Raghupati-Nâyakâ-chârya .... granted to various persons (named) Bâchampalli in Beleguṇḍlu ..., giving it another name of Râmapuram agrahâram. Imprecations.

90

Date ? 1669 A. D.

(Telugu)—(In the year specified), in the time of Kṛishṇa-Dêva-Voḍeyar,—the Bâchimpalli Nâyaka Mali-reḍḍi granted to the Jaṅgam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings. Imprecations.

93

Date about 1292 A. D.

(Tamil)—The gift made by Dêvâṇḍi-śiyan for ....

94

Date ? about 1202 A. D.

(Tamil)—I, Kâviri-Mârâṇḍan, who proclaimed the family name, a Vaiśiya-Vâṇiyan of ...., having told Âṇḍanayan to get away, fell stabbing the horse. He who denies this shall have his mouth eaten by .... worms. Shoemakers shall be born in the Kâviri line........ shall incur that sin. I, son of Kâviri-kiḷaivar, attained the holy feet of Śiva.

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[1] Some parts of the inscription are not clear.

95

Date ? 1202 A. D.

(This inscription is fragmentary.)

(Tamil)— .... having said .... three hundred .... surrounding .... Irâjêndira .... in the year Dundu ...... proclaiming the family ....

96

Date 1769 A. D.

(Telugu)—(On the date specified), Lakshmi-Nâyini made a grant to the lime-burners, through his *sarvâdhikâri*.

98

Date ? 1704 A. D.

(Telugu)—śrî-Râma. (In the year specified), the mahâ-nâyakâchârya Tâḍigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-reḍḍi's son Timma-reḍḍi for the tank he had built in Korikapaḷḷi..... Imprecation.

99

Date 1715 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâḍigol Tirumalappa's son Tirumalapa-Nâyini made a grant to .. Veṅkaṭa's son Veṅkaṭapa..

100

Date 1709 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tâḍigol Tirumalappa-Nâyini's son Tirumalappa-Nâyini granted to Vîrappa for building a fort, half the rent of Mokuvâripalli payable to ... ammani. Imprecation.

101

Date 1728 A. D.

(Telugu)—(In the year specified), pleased with Vîrappa for killing a tiger,—Tirumalappa-Nâyaḍu, the dalavâyi Raṅgappa and others, granted land (specified) at the Vâbaya pond of Mopûru.

102

Date 1755 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tâḍigoḍlu Tirumalappa-Nâyini Veṅkaṭappa-Nâyini granted to Appana a dharma-śâsana as follows:—In the Mudimaḍugu-saṁsthâna belonging to our office of Nâyaka, you having built the. .maladêva tank at Môṭavâripaḷḷi (*rest illegible*).

107

Date 1765 A.D.

(Telugu)—Be it well. (On the date specified), the Râlapaḍi-sthala Kadiri-mahârâya Râmappa-Nâyini made a grant to Veṅkaṭappa.....

109

Date 1756 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the great Narasiṁhâchârya and others (named) made a grant to Kômaṭi..... as a village to be formed into an agrahâra.

110

Date 1725 A.D.

(Telugu)—Be it well. (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort,—coming with the dalavâyi Bayanappa, Randi-reḍḍi died. For him a grant was made.

111

Date 1712 A.D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Vîrabhadra of Ayyanapalli a grant of Mudimaḍugu....



ADDENDA ET CORRIGENDA.

Introduction—

page 22, note 4 *after* Upper *insert* or Western
(*and wherever this name occurs*)

27, line 31 *for* 1069 *read* 1068

30 ,, 6 ,, II ,, III

,, 20 *after* Kûttâḍun *insert* -dêva
(*and wherever the name occurs*)

31 ,, 10 ,, the *insert* general

Roman Text—

p. 15	l. 9	*for*	Bhôlati-Râja	*read*	? Nola[mbâ]dirâja
,, 35	,, 23	,,	Keḻi	,,	keḻi
,, 69	,, 13	,,	mahâja[na]rum	,,	Mahârâjarum
,, 102	,, 3	,,	Kalâvašanai	,,	kêḻalar vañjanai
,, 127	,, 14	,,	Keḻilâ-vañjanai		
,, 160	,, 7	,,	Prejâpati	,,	Prituvipati âṇe

Translation—

Before each of the following inscriptions in Kolar Taluq, *insert* (Tamil)—Nos. 10, 12, 13, 17—19, 25–28, 31, 38—56, 60, 69—71, 75—77, 81—82, 91—93, 95–102, 106*a*—112*g*, 115, 120—7, 129–133*b*, 137—143, 149*a*—*b*, 159, 169, 171—173, 187, 202, 222.

p. 20 l. 17 *for* ? 1139 *read* 991 (*and dele foot-note*)

,, 21 ,, 27 ,, 890 ,, 850
(*and, generally, correct the dates from classified list*).

,, 22	,, 9	*for*	washing his sword	*read*	as a *bâl-gacchu*
,, 59	,, 1	,,	1128	,,	1127
,, 61	,, 5	,,	Mahâja	,,	Mahârâja
,, 77	,, 7	,,	Eṇabâra Dhavayya	,,	Bâra Mâdhavayya
,, 78	,, 23	*before*	made	*insert*	had
,, 81	,, 29	*for*	demon kings	*read*	heroes
,, 91	,, 9	,,	royal wrestler	,,	Râjamalla
,, 98	,, 16	*read*	Chôrayya and		
,, 126	,, 8	*for*	who	*read*	having
	,, 9	,,	their	,,	his

(*and in the other places where this phrase occurs*)

,, 132	,, 14	,,	852	*read*	about 715
	,, 17	,,	in the year etc.	,,	when, having received orders from Prituvipati

p. 192 l. 17 *for* Sôḻa-maṇḍalam which included Iraṭṭapâḍi *read* Iraṭṭa-pâḍikoṇḍa-Sôḻa-maṇḍalam (*and wherever the same term occurs*).

,, 200 ,, 23 ,, ? 1333 *read* 1273

,, 270 ,, 1 ,, 1123 ,, 1122

,, 16 ,, 1069 ,, 1068

,, 29 ,, 1124 ,, 1114

Tamil Text—

Kolar Taluq—No. 62 *to be corrected to* 240

112*a* *is the continuation of* 108

111, *end of line* 9, *to be* 112*a*

Mulbâgal Taluq—No. 121*c* *to be* 123

123 ,, 125

157 *to end, add* 2 *to each No. of Tamil inscriptions.*

Sidlaghatta Taluq—No. 67 *to end, deduct* 1 *from each* *do.*

Chik-Ballapur ,, ,, 42 *to be* 41

Goribidnur ,, ,, 54 ,, 55

,, ,, ,, 56 ,, 57

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found.

Name	Taluq	Inscription No.
Abalôḍu	Sd	38
Abbaṇi	Kl	242, 243
Âchambaḷi Liṅgâpura	Mb	137
Achaṭnahaḷḷi	Kl	104
Aḍagalu	Sp	76, 77
Aḍavichambukûr	Sp	37
Agara	Mb	175, 254
Ahanya	Mr	64-66
Âlahaḷḷi	Kl	1, 2
Âlamgiri	Ct	54-61
,,	Sp	23
Aḷḷâḷasandra	Mb	23
Amarâvati	Sd	28
Aṇakanûr	CB	11
Aṇḍigênahaḷḷi	Kl	248, 249
Ânêmaḍagu	Sd	102-104
Aṇṇênahaḷḷi	Kl	224
Ânûr	Ct	48-52
Appêgauḍanahaḷḷi	Sd	61, 62
Ârakunda	Gd	32
Arikere	Sd	25
Attigânahaḷḷi	Sd	26
Attûr	Ct	129
Âvani	Mb	38-79, 263
Bachchappanahaḷḷi	Ct	127
Baddipalli	Sp	110
Baipanahaḷḷi	Sd	105-107
Bairagânapalli	Sp	85-87
Bairakûr	Mb	201-203
Bairanahaḷḷi	Mr	85, 86
Bairasandra	Sd	21
Baiyanapalli	Ct	139
Baiyaṇḍapalli	Ct	159
Bajjiraḍḍipalli	Sp	88-90
Bâkârahaḷḷi	Mr	68
Balamande	Bp	88
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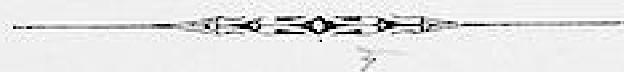
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